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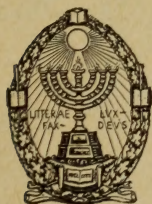
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JOURNAL
OF THE
GENERAL CONFERENCE
OF THE
METHODIST EPISCOPAL
CHURCH

HELD IN
CLEVELAND, OHIO, MAY 1-28, 1896

EDITED BY
REV. DAVID S. MONROE, D.D.
SECRETARY OF THE CONFERENCE



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ORDER OF THE GENERAL CONFERENCE.

RESOLVED, *That the Secretary of this Conference be instructed to have the Journal of this General Conference printed and bound and certified by him to be correct ; and that the printed copy so certified shall be the OFFICIAL JOURNAL of this General Conference.*

SECRETARY'S CERTIFICATE.

I hereby certify that the following pages, from 3 to 308, contain a correct report of the proceedings of the Twenty-second Delegated General Conference of the Methodist Episcopal Church, held in the city of Cleveland, Ohio, May first to May twenty-eighth, Anno Domini eighteen hundred and ninety-six ; and that the Appendix contains correct lists of Committees, Reports, and other documents referred to in said proceedings.

David S. Monroe,
Secretary

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LIST OF DELEGATES BY CONFERENCES

Elected to the General Conference of 1896.

1. **Alabama.**—*Ministerial*: George E. Ackerman. Reserve: James Williams.

Lay: Asaph H. Gibbs. Reserve: Homer W. Perrin.

2. **Arkansas.**—*Ministerial*: Andrew J. Taylor. Reserve: R. W. McMaster.

Lay: James H. Clendenning. Reserve: David D. Cole.

3. **Austin.**—*Ministerial*: Oscar L. Fisher. Reserve: Harvey Webb.

Lay: Ebenezer B. Alling. Reserve: Silas H. Smith.

4. **Baltimore.**—*Ministerial*: John F. Goucher, John Lanahan, Luther B. Wilson, William S. Edwards. Reserves: Henry R. Naylor, C. Herbert Richardson.

Lay: William A. Leitch, Alexander Ashley. Reserves: Lewis M. Bacon, George W. F. Swartzell.

5. **Bengal-Burmah.**—*Ministerial*: Frank W. Warne. Reserve: H. Jackson.

Lay: C. J. Pritchard. Reserve: Robert Laidlaw.

6. **Blue Ridge.**—*Ministerial*: Adolphus Graybeal. Reserve: Thomas W. Brown.

Lay: Henry F. Ketron. Reserve: T. Baxter White.

7. **Bombay.**—*Ministerial*: Daniel O. Fox. Reserve: Thomas S. Johnson.

Lay: James Morris. Reserve: E. H. Hamilton.

8. **California.**—*Ministerial*: Arnold T. Needham, Milton D. Buck, Elbridge R. Willis, John Coyle, John Kirby. Reserves: John D. Hammond, Westwood W. Case.

Lay: James W. Whiting, Henry French. Reserves: Walter T. Lewis, George D. Kellogg.

9. **California German.**—*Ministerial*: George Guth. Reserve: Frederick Bonn.

Lay: John Furrer. Reserve: Fritz Kuchenbeiser.

10. **Central Alabama.**—*Ministerial*: Edward M. Jones. Reserve: Alfred W. McKinney.

Lay: Philip P. Wright. Reserve: Washington G. Allen.

11. **Central German.**—*Ministerial*: Albert J. Nast, Jacob Rothweiler, Joseph Kern. Reserves: John G. Schaal, John H. Horst.

Lay: Jacob Haensler, Victor Wilker. Reserves: John G. Schlee, Louis Schneck.

12. **Central Illinois.**—*Ministerial*: Hyre D. Clark, Jervise G. Evans, Samuel Van Pelt, James W. Haney, Marion V. Crumbaker. Reserves: Thomas Doney, George J. Luckey.

Lay: Charles H. Long, William H. Logan. Reserves: John S. Thompson, John Prickett.

13. Central Missouri.—*Ministerial*: John W. Jackson, Richard E. Gillum. Reserves: Justin H. Higgs, Jordon W. Hughes.

Lay: Henry L. Billups, James H. Diggs. Reserves: James M. Arbuckle, Benjamin F. Adams.

14. Central New York.—*Ministerial*: Carlton C. Wilbor, John C. Nichols, Edmund M. Mills, R. De Witt Munger, Theron R. Green. Reserves: Theron Cooper, James V. Benham.

Lay: Francis J. Cheney, Edwin Nottingham. Reserves: George N. Neuberry, James H. Hoskins.

15. Central Ohio.—*Ministerial*: Elias D. Whitlock, Josiah L. Albritton, Leroy A. Belt, Wesley G. Waters. Reserves: William G. Williams, James H. Fitzwater.

Lay: Edward T. Nelson, Frank H. Tanner. Reserves: Samuel Case, John Edwards.

16. Central Pennsylvania.—*Ministerial*: William W. Evans, Edward J. Gray, Silas C. Swallow, David S. Monroe, Ezra H. Yocum, William M. Frysinger. Reserves: Milton K. Foster, John B. Polsgrove.

Lay: Thomas H. Murray, John Patton. Reserves: John R. Rote, S. Wilson Murray.

17. Central Swedish.—*Ministerial*: James T. Wigren. Reserve: Martin Hess.

Lay: John R. Lindgren. Reserve: Andrew B. Anderson.

18. Central Tennessee.—*Ministerial*: Joseph M. Carter. Reserve: William P. Banks.

Lay: Philonzo D. Carr. Reserve: Thomas F. McCreary.

19. Chicago German.—*Ministerial*: Bartholomew Lampert, Henry Lemcke. Reserves: Jacob Berger, Ferdinand C. Morf.

Lay: Charles E. Mueller, Emil Karpowsky. Reserves: Louis Appel, Fred Ackerman.

20. Cincinnati.—*Ministerial*: Adna B. Leonard, Charles H. Payne, James W. Bashford, Frank G. Mitchell, Henry C. Weakley. Reserves: John Pearson, Richard H. Rust.

Lay: George B. Johnson, Charles W. Bennett. Reserves: Alexander Boxwell, Phineas P. Mast.

21. Colorado.—*Ministerial*: Earl Cranston, Daniel L. Rader. Reserves: Nathaniel Chamberlain, Robert A. Carmine.

Lay: Zachariah X. Snyder, Joseph W. Gilluly. Reserves: John R. Robinson, Barnard L. Olds.

22. Columbia River.—*Ministerial*: George M. Booth, William W. Van Dusen. Reserves: Volney C. Evers, Trinity A. Towner.

Lay: Isaac C. Libby, Herbert C. Clark. Reserves: John W. Riter, Samuel C. Cosgrove.

23. Delaware.—*Ministerial*: Henry A. Monroe, James H. Scott. Reserves: Alfred R. Shockley, Joseph R. Waters.

Lay: Benjamin O. Bird, Stanford L. Parker. Reserves: Zachariah T. Dunn, William Simmons.

24. Des Moines.—*Ministerial:* Emory Miller, William H. W. Reese, William E. Hamilton, DeWitt C. Franklin, William T. Smith. Reserves: William F. Bartholomew, Thomas McK. Stuart.

Lay: James M. Kittleman, Leslie M. Shaw. Reserves: John Gibson, Everett A. Rea.

25. Detroit.—*Ministerial:* Joseph F. Berry, Camden M. Cobern, William H. Shier, John Sweet, Charles T. Allen, Edward W. Ryan, Lewis R. Fiske. Reserves: Lewis P. Davis, Arthur Edwards.

Lay: George O. Robinson, Roy S. Copeland. Reserves: Arthur H. Swarthout, Myron H. French.

26. East German.—*Ministerial:* John C. Deininger. Reserve: Charles Reuss.

Lay: Charles C. Zoller. Reserve: Egbert Winkler.

27. East Maine.—*Ministerial:* J. Frank Haley, William L. Brown. Reserves: A. Fitzroy Chase, Herbert E. Foss.

Lay: Abram W. Harris, J. Fred Hall. Reserves: Everett W. Lord, Veranus C. Plummer.

28. East Ohio.—*Ministerial:* Darius H. Muller, Lemuel H. Stewart, Earl D. Holtz, Eugene P. Edmonds, John I. Wilson, David C. Osborne. Reserves: Tamerlane P. Marsh, Robert M. Freshwater.

Lay: John A. Mansfield, Warren F. Walworth. Reserves: John M. Stull, Joseph D. Taylor.

29. East Tennessee.—*Ministerial:* Judson S. Hill. Reserve: Robert J. Buckner.

Lay: James R. Johnson. Reserve: Andrew F. Fulton.

30. Erie.—*Ministerial:* Jason N. Fradenburgh, Silas H. Prather, Andrew J. Merchant, John C. Scofield, Robert S. Borland. Reserve: Francis H. Beck, Homer H. Moore.

Lay: Harvey J. Gidley, Henry P. Sullivan. Reserves: Charles W. Nichols, Gordon B. Chase.

31. Florida.—*Ministerial:* Stephen A. Hugar. Reserve: Peter Swearingen.

Lay: Robert Ayers. Reserve: Robert R. Robinson.

32. Foo-Chow.—*Ministerial:* Myron C. Wilcox. Reserve: William H. Lacy.

Lay: Lydia A. Trimble. Reserve: Mabel C. Hartford.

33. Genesee.—*Ministerial:* Sandford Hunt, John E. Williams, James E. Bills, S. Abishai Morse, Henry C. Woods, Ebenezer H. Latimer. Reserves: Charles W. Winchester, Thomas J. Bissell.

Lay: John F. Romer, Alexander M. Holden. Reserves: Richard J. Walker, C. Henry Meade, Henry H. Otis.

34. Georgia.—*Ministerial:* James L. Fowler. Reserve: Asbury F. Ellington.

Lay: William T. Morris. Reserve: Rouse S. Egleston.

35. Holston.—*Ministerial*: Richard J. Cooke, James A. Ruble.
Reserves: James J. Robinette, Thomas B. Russell.

Lay: John W. Adams, James A. Fowler. Reserves: George A. Bailey, Charles P. Cass.

36. Idaho.—*Ministerial*: Charles R. Kellerman. Reserve: John S. Anderson.

Lay: John D. McCully. Reserve: Junius B. Wright.

37. Illinois.—*Ministerial*: William N. McElroy, William H. Wilder, Chris Galeener, John T. McFarland, John A. Kumler, John B. Wolfe, Horace Reed. Reserves: George E. Scrimger, William H. Webster, Alexander C. Byerly.

Lay: Joseph O. Cunningham, Herbert G. Whitlock. Reserves: Leonidas H. Kerrick, Milton Johnson.

38. Indiana.—*Ministerial*: William R. Halstead, Henry J. Talbott, John H. Martin, Merimon S. Heavenridge, Tilghman H. Willis, Henry A. Buchtel, James A. Sargent. Reserves: Edward A. Campbell, John H. Doddridge.

Lay: Benjamin F. Adams, William Newkirk. Reserves: William Freidley, Ella K. Rankin.

39. Iowa.—*Ministerial*: Charles L. Stafford, Thomas J. Myers, Morris Bamford, Isaac P. Teter. Reserves: James C. W. Coxe, William G. Wilson.

Lay: Christopher Haw, James Harlan. Reserves: Charles P. Axtell, Dillon H. Payne.

40. Italy.—*Ministerial*: William Burt. Reserve: N. Walling Clark.

Lay: Luigi Mando. Reserve: Pietro G. Ballerini.

41. Japan.—*Ministerial*: Yoitsu Honda. Reserve: Julius Soper.

Lay: Taro Ando. Reserve: Eiji Asada.

42. Kansas.—*Ministerial*: Aleric S. Embree, John A. Motter, William H. Underwood. Reserves: James W. Alderman, Robert E. McBride.

Lay: James M. Miller, William Fryhofer. Reserves: Frederick D. Fuller, Robert McGinity.

43. Kentucky.—*Ministerial*: Daniel Stevenson, John D. Walsh. Reserves: Amon Boreing, James W. Turner.

Lay: Robert T. Miller, Vincent Boreing. Reserves: Joshua P. Shaw, Laban T. McClure.

44. Lexington.—*Ministerial*: Edward W. S. Hammond, Joseph Courtney. Reserves: Lewis M. Hagood, George A. Sissle.

Lay: Robert F. Broaddus, Isaac N. McCullough. Reserves: Lewis Robinson, Charlotte T. Eidson.

45. Liberia.—*Ministerial*: James H. Deputie. Reserve: William T. Hagan.

Lay: Ashford L. Sims. Reserve: Wilmot E. Dennis.

46. Little Rock.—*Ministerial*: William O. Emory. Reserve: William R. R. Duncan.

Lay: James M. Cox. Reserve: William H. Strickland.

47. Louisiana.—*Ministerial*: Joseph C. Hartzell, Aristides E. P. Albert, Julian F. Marshall. Reserves: Pierre Landry, Stephen Duncan.

Lay: Charles C. Morse, George F. Huntley. Reserves: Joseph A. Reddix, Rene C. Metoyer.

48. Maine.—*Ministerial*: George D. Lindsay, Wilbur F. Berry. Reserves: David B. Holt, Everett S. Stackpole.

Lay: William W. Merrill, William H. Miles. Reserves: A. W. Waterhouse, C. R. Drummond.

49. Mexico.—*Ministerial*: John W. Butler. Reserve: Pedro F. Valderrama.

Lay: Cristobal Ludlow. Reserve: George Manning.

50. Michigan.—*Ministerial*: Amos M. Gould, James H. Potts, James I. Buell, Patrick J. Maveety, Levi Master, Marshall M. Callen, James Hamilton. Reserves: Lambert E. Lennox, George S. Hickey.

Lay: Samuel Dickie, Elvin Swarthout. Reserves: Henry A. Potter, John H. Grant.

51. Minnesota.—*Ministerial*: Henry C. Jennings, George H. Bridgman, John Stafford. Reserves: Edward P. Robertson, Ezra R. Lathrop.

Lay: Hascall R. Brill, Galen A. Merrill. Reserves: Charles H. Wagner, Matthew G. Norton.

52. Mississippi.—*Ministerial*: James M. Shumpert, Samuel A. Cowan. Reserves: Alfred D. Payne, Augustus M. Trotter.

Lay: George W. Stith, Thomas J. Keys. Reserves: Milas S. Love, J. A. Robinson.

53. Missouri.—*Ministerial*: John H. Poland, Isaac S. Ware, Jairus J. Bentley. Reserves: Edwin B. Lytle, William B. Clayton.

Lay: Charles D. Morris, William J. Gibson. Reserves: Thomas B. Valentine, Dennison D. Burch.

54. Montana.—*Ministerial*: Jacob Mills. Reserve: Francis A. Riffin.

Lay: Fred Gamer. Reserve: John E. Rickards.

55. Nebraska.—*Ministerial*: Charles C. Lasby, De Witt C. Huntington, Isaac Crook. Reserves: Henry T. Davis, Wharton B. Alexander.

Lay: John H. Mickey, Lucius O. Jones. Reserves: Bartlett O. Paine, John Davis.

56. Newark.—*Ministerial*: Henry A. Buttz, Sandford Van Benschoten, Stephen L. Baldwin, Henry Spellmeyer, George W. Smith. Reserves: Charles S. Ryman, Daniel R. Lowrie.

Lay: William H. Murphy, Robert R. Doherty. Reserves: Henry K. Carroll, Oscar Jeffrey.

57. New England.—*Ministerial*: John W. Hamilton, Samuel F. Upham, Edward R. Thorndike, William N. Brodbeck, Edward M. Taylor, William F. Warren. *Reserves*: Charles F. Rice, George F. Eaton.

Lay: Charles R. Magee, Albert B. F. Kinney. *Reserves*: William H. Hutchinson, Bradley D. Rising.

58. New England Southern.—*Ministerial*: Stephen O. Benton, George H. Bates, Thomas J. Everett, Micah J. Talbot. *Reserves*: Edward C. Bass, Daniel A. Whedon.

Lay: David Gordon, Joseph E. C. Farnham. *Reserves*: George W. Lothrop, Jr., Robert F. Raymond.

59. New Hampshire.—*Ministerial*: Silas E. Quimby, Charles D. Hills, Oliver S. Baketel. *Reserves*: William H. Hutchin, George M. Curl.

Lay: Ira Colby, Edward F. Childs. *Reserves*: Charles E. Foote, John Young.

60. New Jersey.—*Ministerial*: Jacob B. Graw, James R. Mace, George B. Wight, Joseph L. Roe, George Reed. *Reserves*: Thomas Hanlon, William P. C. Strickland.

Lay: Clement W. Shoemaker, James F. Rusling. *Reserves*: William H. Skirm, Caleb H. Butterworth.

61. New York.—*Ministerial*: James R. Day, Charles C. McCabe, Elias S. Osbon, James M. King, Abraham J. Palmer, Andrew Schriver. *Reserves*: Morris D'C. Crawford, William H. Mickle, Charles W. Millard.

Lay: John E. Andrus, Albert D. Peake. *Reserves*: John Beattie, J. B. Foote.

62. New York East.—*Ministerial*: James M. Buckley, William V. Kelley, George P. Mains, George E. Reed, Charles S. Wing, James S. Chadwick, Crandall J. North. *Reserves*: George Van Alstyne, John W. Beach, David G. Downey.

Lay: John H. Sessions, John French. *Reserves*: John T. Manson, John M. Price.

63. North Carolina.—*Ministerial*: Elias M. Collett. *Reserve*: Jordan D. Chavis.

Lay: Wade H. Thomas. *Reserve*: Willis Graves.

64. North China.—*Ministerial*: Hiram H. Lowry. *Reserve*: James H. Pyke.

Lay: Julian F. Scott.

65. North Dakota.—*Ministerial*: David C. Plannette. *Reserve*: Samuel E. Ryan.

Lay: John D. Wallace. *Reserve*: Frank P. Lynch.

66. Northern German.—*Ministerial*: Franz L. Nagler. *Reserve*: August H. Koerner.

Lay: Henry Bendixen. *Reserve*: Charles H. Meyer.

67. Northern Minnesota.—*Ministerial*: Robert Forbes, James F. Chaffee, Joseph B. Hingeley. Reserves: Robert N. McKaig, William A. Shannon.

Lay: Jacob F. Force, Leonidas Merritt. Reserves: Alva W. Bradley, George P. Wilson.

68. Northern New York.—*Ministerial*: H. Eugene Waugh, William D. Marsh, David F. Pierce, Charles J. Little, Josiah C. Darling. Reserves: Charles C. Townsend, Sidney O. Barnes.

Lay: S. Mortimer Coon, Harvey E. Dingley. Reserves: William L. Turhune, Lincoln E. Rowley.

69. North Germany.—*Ministerial*: Carl Schell. Reserve: Gustav Hempel.

Lay: Peter Rasmusen. Reserve: Henrich Düring.

70. North India.—*Ministerial*: Edwin W. Parker, Thomas J. Scott. Reserves: John C. Butcher, Thomas Craven.

Lay: Lois S. Parker, Ada C. Butcher. Reserve: Ganga Náth.

71. North Indiana.—*Ministerial*: Horace N. Herrick, Frank G. Browne, Augustus E. Mahin, William D. Parr, George H. Hill. Reserves: Charles G. Hudson, Jacomiah H. Jackson.

Lay: John S. Patterson, Christian B. Stemen. Reserves: James H. Dehority, William A. Thompson.

72. North Nebraska.—*Ministerial*: Alfred Hodgetts, John B. Maxfield. Reserves: Daniel K. Tindall, David Marquette.

Lay: John D. King, Trevanyon L. Matthews. Reserves: John G. Cortelyon, John Dale.

73. North Ohio.—*Ministerial*: Newell S. Albright, William Kepler, William F. Whitlock, John Mitchell. Reserves: George Mather, Francis S. Hoyt.

Lay: Lewis C. Laylin, John M. Naylor. Reserves: Horace Benton, Erastus E. Cunningham.

74. Northwest German.—*Ministerial*: Edward W. Henke. Reserve: William Koerner.

Lay: Henry A. Salzer. Reserve: George Witter.

75. Northwest India.—*Ministerial*: Jefferson E. Scott. Reserve: Robert Hoskins.

Lay: William H. Daniels. Reserve: Thomas L. Ingram.

76. Northwest Indiana.—*Ministerial*: William H. Hickman, Hilary A. Gobin, Allen Lewis. Reserves: Delos M. Wood, John H. Cissel.

Lay: Richard S. Tennant, Abraham R. Colburn. Reserves: Thomas J. Wood, Lewellyn W. McClure.

77. Northwest Iowa.—*Ministerial*: John W. Walker, John B. Trimble, Robert Smylie, John W. Lothian. Reserves: William A. Black, George W. Pratt.

Lay: Clarence P. Kilborne, Oscar P. Miller. Reserves: Charles E. Lane, Herman J. Klemme.

78. Northwest Kansas.—*Ministerial*: William H. Sweet, Edward W. Allen. Reserves: Fletcher D. Baker, Benjamin T. Stauber.

Lay: Edward S. Chenoweth, John B. Morrison. Reserves: John Fulcomer, Edward L. Getty.

79. Northwest Nebraska.—*Ministerial*: Allen R. Julian. Reserve: Oscar T. Moore.

Lay: George E. Gorton. Reserve: Thomas M. Huntington.

80. Norway.—*Ministerial*: Andres Olsen. Reserve: Ole Olsen.

Lay: Toger Pederson. Reserve: Oskar Paulsen.

81. Norwegian and Danish.—*Ministerial*: Nels E. Simonsen. Reserve: Carl F. Eltzholtz.

Lay: Marius J. Phil. Reserve: Arrie Field.

82. Ohio.—*Ministerial*: David H. Moore, David Y. Murdoch, William H. Lewis, William D. Cherington, John C. Arbuckle. Reserves: William V. Dick, William W. Davies.

Lay: Morris Sharp, Jane F. Bashford. Reserves: John W. McCormick, Charles W. Seward.

83. Oklahoma.—*Ministerial*: John F. Palmer. Reserve: Lucian W. B. Long.

Lay: James F. Holden. Reserve: William F. Wolfe.

84. Oregon.—*Ministerial*: John Parsons, George W. Gue. Reserves: John M. Denison, Thomas L. Jones.

Lay: John F. Caples, Robert A. Booth. Reserves: Joseph K. Gill, Samuel Layman.

85. Philadelphia.—*Ministerial*: Thomas B. Neely, Samuel W. Gehrett, William M. Swindells, Samuel W. Thomas, William M. Ridgway, Jacob S. Hughes. Reserves: William L. McDowell, Joseph R. T. Gray.

Lay: John E. James, John Field. Reserves: William H. Maxwell, John D. Patterson.

86. Pittsburg.—*Ministerial*: Charles W. Smith, Robert T. Miller, Thomas H. Woodring, Jesse F. Core. Reserves: John Conner, Asbury L. Petty.

Lay: John E. Rigg, Theodore B. Noss. Reserves: Hudson Samson, Samuel L. Wood.

87. Puget Sound.—*Ministerial*: Thomas B. Ford, Thomas J. Massey. Reserves: Spencer S. Sulliger, George C. Wilding.

Lay: Calvin S. Barlow, Rufus Willard. Reserves: Joseph W. Range, John S. Taylor.

88. Rock River.—*Ministerial*: Frank M. Bristol, Lewis Curts, Henry G. Jackson, Martin E. Cady, Polemus H. Swift, William A. Spencer, John W. Richards. Reserves: Herbert F. Fisk, Franklin A. Hardin, Matthew M. Parkhurst.

Lay: James B. Hobbs, Nicholas G. Van Sant. Reserves: Delonas W. Potter, Charles M. Whipple.

89. St. John's River.—*Ministerial*: Luther S. Rader. Reserve: James T. Lewton.

Lay: Alexander W. Biddle. Reserve: Charles W. Kinne.

90. St. Louis.—*Ministerial*: Jesse B. Young, Enoch J. Hunt, William A. Quayle. Reserves: William J. Simmons, Oliver M. Stewart.

Lay: Thomas J. Langston, William W. Kendall. Reserves: Elijah E. Johnson, Samuel H. Pye.

91. Saint Louis German.—*Ministerial*: William Koencke, William Schutz, John Schlagenhaut. Reserves: Philip W. Jacoby, George B. Addicks.

Lay: Herman C. Grawe, Fredrich H. A. Koch. Reserves: Jacob P. Rinkle, Henry Vosholl.

92. Savannah.—*Ministerial*: Madison C. B. Mason, Matthew M. Alston. Reserves: George W. Arnold, John P. Wragg.

Lay: Luther J. Price, Guy H. Bowen. Reserves: John L. Bowdoin, G. L. Johnson.

93. South America.—*Ministerial*: Charles W. Drees. Reserve: Ira H. La Fetra.

Lay: Justo Cubilo. Reserve: Nicholas Lowe.

94. South Carolina.—*Ministerial*: Benjamin F. Witherspoon, Joshua E. Wilson, Thomas J. Clarke. Reserves: Louis M. Dunton, Alonzo G. Townsend.

Lay: William L. Bulkley, Edward J. Sawyer. Reserves: Mark H. Gassaway, Thomas McG. Carr.

95. South Dakota.—*Ministerial*: William H. Jordan, Charles B. Clark. Reserves: Joshua S. Akers, Cyrus E. Hager.

Lay: Reuben N. Kratz, William F. T. Bushnell. Reserves: Andrew N. Van Camp, Alice M. A. Pickler.

96. Southern California.—*Ministerial*: Samuel A. Thomson, Winfield S. Matthew, William A. Knighten. Reserves: George W. White, William A. Wright.

Lay: William T. Randall, Joseph A. Williams. Reserves: Charles M. Parker, Francis A. Seymour.

97. Southern German.—*Ministerial*: Henry Dietz. Reserve: Emil C. Draeger.

Lay: Charles F. Blumberg. Reserve: Jacob Martin.

98. Southern Illinois.—*Ministerial*: Joseph W. Van Cleve, William Wallis, Owen H. Clark, Leonidas W. Thrall. Reserves: John W. Flint, James G. Dee.

Lay: McKendree H. Chamberlain, Harvey H. Crozier. Reserves: Thomas S. Marshall, David A. Watts.

99. South Germany.—*Ministerial*: A. Gerhard Bruns. Reserve: Ernst H. Gebhardt.

Lay: Fredrich Gutekunst. Reserve: Henrich Klein.

100. South India.—*Ministerial*: Albert H. Baker. Reserve: George K. Gilder.

Lay: John H. Stephens. Reserve: Charles J. Muller.

101. South Kansas.—*Ministerial*: John W. Stewart, Samuel S. Murphy, Jefferson E. Brant. Reserves: John H. Price, Hugh McBirney.

Lay: George W. Bowen, James E. Hair. Reserves: John M. Dickerson, Wiley Bollinger.

102. Southwest Kansas.—*Ministerial*: William J. Martindale, Granville Lowther, William H. Rose. Reserves: Emory C. Beach, George W. Howes.

Lay: James Allison, Tom M. Hutto. Reserves: William C. Robinson, Ezra R. Burkholder.

103. Sweden.—*Ministerial*: Jacob M. Erikson, Johan E. Edman. Reserves: Johan P. Larsson, Bengt A. Carlson.

Lay: Johan A. Anderson, Jacob T. Jacobeson. Reserves: August Flink, Hjalmar Soderberg.

104. Switzerland.—*Ministerial*: Johannes Wuhrman. Reserve: Leonhard Peter.

Lay: Gideon Gisler. Reserve: Johannes Schroeder.

105. Tennessee.—*Ministerial*: Hillery W. Key. Reserve: Crawford B. Wilson.

Lay: David W. Byrd. Reserve: Daniel W. Fields.

106. Texas.—*Ministerial*: Isaiah B. Scott, Wade H. Logan, Frank Gary. Reserves: William Bartley, Edward Lee.

Lay: Thomas A. Fortson, John W. Jamison. Reserves: Robert B. Smith, Simeon S. Reid.

107. Troy.—*Ministerial*: John H. Coleman, Homer Eaton, James H. Brown, George A. Barrett, J. E. C. Sawyer, William H. Hughes. Reserves: John J. Noe, Thomas A. Griffin.

Lay: Daniel Hayes, Charles D. Hammond. Reserves: John D. Wendell, Charles Gibson.

108. Upper Iowa.—*Ministerial*: Alpha J. Kynett, J. Burleigh Albrook, William F. Barclay, William F. King, Stephen N. Fellows. Reserves: Julius A. Ward, Francis M. Coleman.

Lay: Albert C. Ross, Thomas B. Taylor. Reserves: Samuel S. Troy, Elihu J. Wood.

109. Upper Mississippi.—*Ministerial*: Richard Sewell, Perry O. Jamison. Reserves: Benjamin H. S. Ferguson, Thomas W. Davis.

Lay: Ephraim H. McKissack, Joseph H. Phillips. Reserves: Joseph W. Longstreet, Tenant Weatherly.

110. Vermont.—*Ministerial*: Alfred J. Hough, Joel O. Sherburn. Reserves: Wilbur S. Smithers, Leslie O. Sherburn.

Lay: Zopher M. Mansur, Moses P. Perley. Reserves: H. N. Turner, George H. Blake.

111. Virginia.—*Ministerial*: Stephen P. Shipman. Reserve: Daniel C. Hedrick.

Lay: Chester C. Gaver. Reserve: William Y. Swiggett.

112. Washington.—*Ministerial*: John W. E. Bowen, William H. Brooks, Isaac L. Thomas. Reserves: Edward W. S. Peck, John A. Holmes.

Lay: Charles F. Vodery, Irvin G. Penn. Reserves: Isam C. Cabell, Rudolph W. Rose.

113. Western Norwegian-Danish.—*Ministerial*: Carl J. Larson. Reserve: Martin Hansen.

Lay: None elected.

114. Western Swedish.—*Ministerial*: Oscar J. Swan. Reserve: Harold L. Linquist.

Lay: Charles O. Lobeck. Reserve: John W. Israelson.

115. West German.—*Ministerial*: Charles Harms, Jacob Tanner. Reserves: John Demand, Charles Ott.

Lay: John A. Kost, William F. Muenzenmayer. Reserves: Jacob R. Bader, Samuel J. Kleinschmidt.

116. West Nebraska.—*Ministerial*: Erastus Smith, Charles A. Hale. Reserves: Orlando R. Beebe, James Leonard.

Lay: Jasper L. McBrien, William J. Cruzen. Reserves: Walter F. Dale, Thomas Scott.

117. West Texas.—*Ministerial*: Harry Swann, Moses Smith. Reserve: Mack Henson.

Lay: Greene J. Starnes, G. Reid Townsend. Reserves: Robert L. Smith, Granville R. Smith.

118. West Virginia.—*Ministerial*: Asbury Mick, David L. Ash, John H. Hess, David S. Hammond. Reserves: Christopher B. Graham, Charles R. Shackleford.

Lay: Thomas P. Jacobs, George C. Sturgiss. Reserves: Marcellus A. Kendall, Samuel Woods.

119. West Wisconsin.—*Ministerial*: Samuel W. Trousdale, John Holt, William J. McKay. Reserves: Henry Goodsell, John Tresidder.

Lay: William T. Jennings, Henry P. Magill. Reserves: Frank W. Hall, Fred W. Dustan.

120. Wilmington.—*Ministerial*: Merritt Hulburd, Alfred Smith, Louis E. Barrett, Wilbur F. Corkran. Reserves: Walter E. Avery, Vaughn S. Collins,

Lay: William L. Gooding, William H. Jackson. Reserves: Thomas J. Truxton, George F. Jones.

121. Wisconsin.—*Ministerial*: William P. Stowe, Milton S. Terry, George H. Trever, Ephraim L. Eaton. Reserves: Edward S. McChesney, Henry P. Haylett.

Lay: William H. Stevens, Leander Ferguson. Reserves: Edgar M. Beach, Willis W. Cooper.

122. Wyoming.—*Ministerial*: John G. Eckman, Manley S. Hard, Austin Griffin, Levi L. Sprague, Asa J. Van Cleft. Reserves: Edwin B. Olmstead, Henry M. Crydenwise.

Lay: George S. Bennett, Abram I. Decker. Reserves: William J. Welsh, William Connell.

ALPHABETICAL LIST OF MINISTERIAL DELEGATES ELECTED.

Delegates.	Conferences.
1 Ackerman, George E.....	Alabama.
2 Albert, Aristides E. P.....	Louisiana.
3 Albright, Newell S.....	North Ohio.
4 Albritton, Josiah L.....	Central Ohio.
5 Albrook, J. Burleigh.....	Upper Iowa.
6 Allen, Charles T.....	Detroit.
7 Allen, Edward W.....	Northwest Kansas.
8 Alston, Matthew M.....	Savannah.
9 Arbuckle, John C.....	Ohio.
10 Ash, David L.....	West Virginia.
11 Baker, Albert H.....	South India.
12 Baketel, Oliver S.....	New Hampshire.
13 Baldwin, Stephen L.....	Newark.
14 Bamford, Morris.....	Iowa.
15 Barclay, William F.....	Upper Iowa.
16 Barrett, George A.....	Troy.
17 Barrett, Louis E.....	Wilmington.
18 Bashford, James W.....	Ohio.
19 Bates, George H.....	New England Southern.
20 Belt, Leroy A.....	Central Ohio.
21 Bentley, Jairus J.....	Missouri.
22 Benton, Stephen O.....	New England Southern.
23 Berry, Joseph F.....	Detroit.
24 Berry, Wilbur F.....	Maine.
25 Bills, James E.....	Genesee.
26 Booth, George M.....	Columbia River.
27 Borland, Robert S.....	Erie.
28 Bowen, John W. E.....	Washington.

Delegates.	Conferences.
29 Brant, Jefferson E.....	South Kansas.
30 Bridgman, George H.....	Minnesota.
31 Bristol, Frank M.....	Rock River.
32 Brodbeck, William N.....	New England.
33 Brooks, William H.....	Washington.
34 Brown, James H.....	Troy.
35 Brown, William L.....	East Maine.
36 Browne, Frank G.....	North Indiana.
37 Bruns, A. Gebhard.....	South Germany.
38 Buchtel, Henry A.....	Indiana.
39 Buck, Milton D.....	California.
40 Buckley, James M.....	New York East.
41 Buell, James I.....	Michigan.
42 Burt, William.....	Italy.
43 Butler, John W.....	Mexico.
44 Buttz, Henry A.....	Newark.
45 Cady, Martin E.....	Rock River.
46 Callen, Marshall M.....	Michigan.
47 Carter, Joseph M.....	Central Tennessee.
48 Chadwick, James S.....	New York East.
49 Chaffee, James F.....	Northern Minnesota.
50 Cherington, William D.....	Ohio.
51 Clark, Charles B.....	South Dakota.
52 Clark, Hyre D.....	Central Illinois.
53 Clark, Owen H.....	Southern Illinois.
54 Clark, Thomas J.....	South Carolina.
55 Cobern, Camden M.....	Detroit.
56 Cook, Richard J.....	Holston.
57 Coleman, John H.....	Troy.
58 Collett, Elias M.....	North Carolina.
59 Core, Jesse F.....	Pittsburg.
60 Corkran, Wilbur F.....	Wilmington.
61 Courtney, Joseph.....	Lexington.
62 Cowan, Samuel A.....	Mississippi.
63 Coyle, John.....	California.
64 Cranston, Earl.....	Colorado.
65 Crook, Isaac.....	Nebraska.
66 Crumbaker, Marion V.....	Central Illinois.
67 Curts, Lewis.....	Rock River.
68 Darling, Josiah C.....	Northern New York.
69 Day, James R.....	New York.
70 Deininger, John C.....	East German.
71 Deputie, James H.....	Liberia.
72 Dietz, Henry.....	Southern German.
73 Drees, Charles W.....	South America.

Delegates.	Conferences.
74 Eaton, Ephraim L.....	Wisconsin.
75 Eaton, Homer.....	Troy.
76 Eckman, John G.....	Wyoming.
77 Edman, Johan E.....	Sweden.
78 Edmonds, Eugene P.....	East Ohio.
79 Edwards, William S.....	Baltimore.
80 Embree, Aleric S.....	Kansas.
81 Emory, William O.....	Little Rock.
82 Erikson, Jacob M.....	Sweden.
83 Evans, Jervice G.....	Central Illinois.
84 Evans, William W.....	Central Pennsylvania.
85 Everett, Thomas J.....	New England Southern.
86 Fellows, Stephen N.....	Upper Iowa.
87 Fisher, Oscar L.....	Austin.
88 Fiske, Lewis R.....	Detroit.
89 Forbes, Robert.....	Northern Minnesota.
90 Ford, Thomas B.....	Puget Sound.
91 Fowler, James L.....	Georgia.
92 Fox, Daniel O.....	Bombay.
93 Fradenburgh, Jason N.....	Erie.
94 Franklin, De Witt C.....	Des Moines.
95 Frysinger, William M.....	Central Pennsylvania.
96 Galeener, Christie.....	Illinois.
97 Gary, Frank.....	Texas.
98 Gehrett, Samuel W.....	Philadelphia.
99 Gillum, Richard E.....	Central Missouri.
100 Gobin, Hillary A.....	Northwest Indiana.
101 Goucher, John F.....	Baltimore.
102 Gould, Amos M.....	Michigan.
103 Graw, Jacob B.....	New Jersey.
104 Gray, Edward J.....	Central Pennsylvania.
105 Graybeal, Adolphus.....	Blue Ridge.
106 Green, Theron R.....	Central New York.
107 Griffin, Austin.....	Wyoming.
108 Gue, George W.....	Oregon.
109 Guth, George.....	California German.
110 Hale, Charles A.....	West Nebraska.
111 Haley, J. Frank.....	East Maine.
112 Halstead, William R.....	Indiana.
113 Hamilton, James.....	Michigan.
114 Hamilton, John W.....	New England.
115 Hamilton, William E.....	Des Moines.
116 Hammond, David S.....	West Virginia.
117 Hammond, Edward W. S.....	Lexington.

Delegates.	Conferences.
118 Haney, James W.....	Central Illinois.
119 Hard, Manley S.....	Wyoming.
120 Harms, Charles.....	West German.
121 Hartzell, Joseph C.....	Louisiana.
122 Heavenridge, Merimon S.....	Indiana.
123 Henke, Edward W.....	Northwest German.
124 Herrick, Horace N.....	North Indiana.
125 Hess, John H.....	West Virginia.
126 Hickman, William H.....	Northwest Indiana.
127 Hill, George H.....	North Indiana.
128 Hill, Judson S.....	East Tennessee.
129 Hills, Charles D.....	New Hampshire.
130 Hingeley, Joseph B.....	Northern Minnesota.
131 Hodgetts, Alfred.....	North Nebraska.
132 Holt, John.....	West Wisconsin.
133 Holtz, Earl D.....	East Ohio.
134 Honda, Toitsu.....	Japan.
135 Hough, Albert J.....	Vermont.
136 Hugar, Stephen A.....	Florida.
137 Hughes, Jacob S.....	Philadelphia.
138 Hughes, William H.....	Troy.
139 Hulburt, Merritt.....	Wilmington.
140 Hunt, Enoch J.....	St. Louis.
141 Hunt, Sanford.....	Genesee.
142 Huntington, De Witt C.....	Nebraska.
143 Jackson, Henry G.....	Rock River.
144 Jackson, James W.....	Central Missouri.
145 Jamison, Perry O.....	Upper Mississippi.
146 Jennings, Henry C.....	Minnesota.
147 Jones, Edwin M.....	Central Alabama.
148 Jordan, William H.....	South Dakota.
149 Julian, Allen R.....	Northwest Nebraska.
150 Kellerman, Charles R.....	Idaho.
151 Kelley, William V.....	New York East.
152 Kepler, William.....	North Ohio.
153 Kern, Joseph.....	Central German.
154 Key, Hillary W.....	Tennessee.
155 King, James M.....	New York.
156 King, William F.....	Upper Iowa.
157 Kirby, John.....	California.
158 Knighton, William A.....	Southern California.
159 Koeneke, William.....	St. Louis German.
160 Kumler, John A.....	Illinois.
161 Kynett, Alpha J.....	Upper Iowa.

Delegates.	Conferences.
162 Lampert, Bartholomew.....	Chicago German.
163 Lanahan, John.....	Baltimore.
164 Larson, Carl J.....	W. Norwegian-Danish.
165 Lasby, Charles C.....	Nebraska.
166 Latimer, Ebenezer H.....	Genesee.
167 Lemcke, Henry.....	Chicago German.
168 Leonard, Adna B.....	Cincinnati.
169 Lewis, Allen.....	Northwest Indiana.
170 Lewis, William H.....	Ohio.
171 Lindsay, George D.....	Maine.
172 Little, Charles J.....	Northern New York.
173 Logan, Wade H.....	Texas.
174 Lothian, John W.....	Northwest Iowa.
175 Lowther, Granville.....	Southwest Kansas.
176 Lowry, Hiram H.....	North China.
177 Mace, James R.....	New Jersey.
178 Mahin, Augustus E.....	North Indiana.
179 Mains, George P.....	New York East.
180 Marsh, William D.....	Northern New York.
181 Marshall, Julian F.....	Louisiana.
182 Martin, John H.....	Indiana.
183 Martindale, William J.....	Southwest Kansas.
184 Mason, Madison C. B.....	Savannah.
185 Massey, Thomas J.....	Puget Sound.
186 Master, Levi.....	Michigan.
187 Matthew, Winfield S.....	Southern California.
188 Maveety, Patrick J.....	Michigan.
189 Maxfield, John B.....	North Nebraska.
190 McCabe, Charles C.....	New York.
191 McElroy, William N.....	Illinois.
192 McFarland, John T.....	Illinois.
193 McKay, William J.....	West Wisconsin.
194 Merchant, Andrew J.....	Erie.
195 Mick, Asbury.....	West Virginia.
196 Miller, Emory.....	Des Moines.
197 Miller, Robert T.....	Pittsburg.
198 Mills, Edmund M.....	Central New York.
199 Mills, Jacob.....	Montana.
200 Mitchell, Frank G.....	Cincinnati.
201 Mitchell, John.....	North Ohio.
202 Monroe, David S.....	Central Pennsylvania.
203 Monroe, Henry A.....	Delaware.
204 Moore, David H.....	Ohio.
205 Morse, S. Abishai.....	Genesee.
206 Motter, John A.....	Kansas.

Delegates.	Conferences.
207 Muller, Darius H.....	East Ohio.
208 Munger, R. De Witt.....	Central New York.
209 Murdoch, David Y.....	Ohio.
210 Murphy, Samuel S.....	South Kansas.
211 Myers, Thomas J.....	Iowa.
212 Nagler, Franz L.....	North Germany.
213 Nast, Albert J.....	Central German.
214 Needham, Arnold T.....	California.
215 Neely, Thomas B.....	Philadelphia.
216 Nichols, John C.....	Central New York.
217 North, Crandall J.....	New York East.
218 Olsen, Andres.....	Norway.
219 Osbon, Elias S.....	New York.
220 Osborne, David C.....	East Ohio.
221 Palmer, Abraham J.....	New York.
222 Palmer, John F.....	Oklahoma.
223 Parker, Edwin W.....	North India.
224 Parr, William D.....	North Indiana.
225 Parsons, John.....	Oregon.
226 Payne, Charles H.....	Cincinnati.
227 Pierce, David F.....	Northern New York.
228 Plannette, David C.....	North Dakota.
229 Poland, John H.....	Missouri.
230 Potts, James H.....	Michigan.
231 Prather, Silas H.....	Erie.
232 Quayle, William A.....	St. Louis.
233 Quimby, Silas E.....	New Hampshire.
234 Rader, Daniel L.....	Colorado.
235 Rader, Luther S.....	St. John's River.
236 Reed, George.....	New Jersey.
237 Reed, George E.....	New York East.
238 Reed, Horace.....	Illinois.
239 Rees, William H. W.....	Des Moines.
240 Richards, John W.....	Rock River.
241 Ridgway, William M.....	Philadelphia.
242 Roe, Joseph L.....	New Jersey.
243 Rose, William H.....	Southwest Kansas.
244 Rothweiler, Jacob.....	Central German.
245 Ruble, James A.....	Holston.
246 Ryan, Edward W.....	Detroit.
247 Sargent, James A.....	Indiana.
248 Sawyer, J. E. C.....	Troy.

Delegates.	Conferences.
249 Schell, Carl.....	North Germany.
250 Schlagenhauf, John.....	St. Louis German.
251 Scofield, John C.....	Erie.
252 Schriver, Andrew.....	New York.
253 Schutz, William.....	St. Louis German.
254 Scott, Isaiah B.....	Texas.
255 Scott, James H.....	Delaware.
256 Scott, Jefferson E.....	Northwest India.
257 Scott, Thomas J.....	North India.
258 Sewell, Richard.....	Upper Mississippi.
259 Sherburn, Joel P.....	Vermont.
260 Shier, William H.....	Detroit.
261 Shipman, Stephen G.....	Virginia.
262 Shumpert, James M.....	Mississippi.
263 Simonsen, Nels E.....	Norwegian and Danish.
264 Smith, Alfred.....	Wilmington.
265 Smith, Charles W.....	Pittsburg.
266 Smith, Erastus.....	West Nebraska.
267 Smith, George W.....	Newark.
268 Smith, Moses.....	West Texas.
269 Smith, William T.....	Des Moines.
270 Smylie, Robert.....	Northwest Iowa.
271 Spellmeyer, Henry.....	Newark.
272 Spencer, William A.....	Rock River.
273 Sprague, Levi L.....	Wyoming.
274 Stafford, Charles L.....	Iowa.
275 Stafford, John.....	Minnesota.
276 Stewart, John W.....	South Kansas.
277 Stewart, Lemuel H.....	East Ohio.
278 Stevenson, Daniel.....	Kentucky.
279 Stowe, William P.....	Wisconsin.
280 Swallow, Silas C.....	Central Pennsylvania.
281 Swan, Oscar J.....	Western Swedish.
282 Swann, Harry.....	West Texas.
283 Sweet, John.....	Detroit.
284 Sweet, William H.....	Northwest Kansas.
285 Swindells, William M.....	Philadelphia.
286 Swift, Polemus H.....	Rock River.
287 Talbot, Micah J.....	New England Southern.
288 Talbott, Henry J.....	Indiana.
289 Tanner, Jacob.....	West German.
290 Taylor, Andrew J.....	Arkansas.
291 Taylor, Edward M.....	New England.
292 Terry, Milton S.....	Wisconsin.
293 Teter, Isaac P.....	Iowa.
294 Thomas, Isaac L.....	Washington.

Delegates.	Conferences.
295 Thomas, Samuel W.....	Philadelphia.
296 Thomson, Samuel A.....	Southern California.
297 Thorndike, Edward R.....	New England.
298 Thrall, Leonidas W.....	Southern Illinois.
299 Trever, George H.....	Wisconsin.
300 Trimble, John B.....	Northwest Iowa.
301 Trousdale, Samuel W.....	West Wisconsin.
302 Underwood, William H.....	Kansas.
303 Upham, Samuel F.....	New England.
304 Van Benschoten, Sandford.....	Newark.
305 Van Cleft, Asa J.....	Wyoming.
306 Van Cleve, Joseph W.....	Southern Illinois.
307 Van Duesen, William W.....	Columbia River.
308 Van Pelt, Samuel.....	Central Illinois.
309 Walker, John W.....	Northwest Iowa.
310 Wallis, William.....	Southern Illinois.
311 Walsh, John D.....	Kentucky.
312 Ware, Isaac S.....	Missouri.
313 Warne, Frank W.....	Bengal-Burmah.
314 Warren, William F.....	New England.
315 Waters, Wesley G.....	Central Ohio.
316 Waugh, H. Eugene.....	Northern New York.
317 Weakley, Henry C.....	Cincinnati.
318 Whitlock, Elias D.....	Central Ohio.
319 Whitlock, William F.....	North Ohio.
320 Wight, George B.....	New Jersey.
321 Wigren, James T.....	Central Swedish.
322 Wilbor, Carlton C.....	Central New York.
323 Wilcox, Myron C.....	Foo-Chow.
324 Wilder, William H.....	Illinois.
325 Williams, John E.....	Genesee.
326 Willis, Elbridge R.....	California.
327 Willis, Tilghman H.....	Indiana.
328 Wilson, John I.....	East Ohio.
329 Wilson, Joshua E.....	South Carolina.
330 Wilson, Luther B.....	Baltimore.
331 Wing, Charles S.....	New York East.
332 Witherspoon, Benjamin F.....	South Carolina.
333 Wolfe, John B.....	Illinois.
334 Woodring, Thomas H.....	Pittsburg.
335 Woods, Henry C.....	Genesee.
336 Wuhrman, Johannes.....	Switzerland.
337 Yocum, Ezra H.....	Central Pennsylvania.
338 Young, Jesse B.....	St. Louis.

ALPHABETICAL LIST OF LAY DELEGATES ELECTED.

Delegates.	Conferences.
1 Adams, Benjamin F.....	Indiana.
2 Adams, John W.....	Holston.
3 Alling, Ebenezer B.....	Austin.
4 Allison, James.....	Southwest Kansas.
5 Anderson, Johan A.....	Sweden.
6 Ando, Taro.....	Japan.
7 Andrus, John E.....	New York.
8 Ashley, Alexander.....	Baltimore.
9 Ayres, Robert.....	Florida.
10 Barlow, Calvin S.....	Puget Sound.
11 Bashford, Jane F.....	Ohio.
12 Bendixen, Henry.....	Northern German.
13 Bennett, Charles W.....	Cincinnati.
14 Bennett, George S.....	Wyoming.
15 Biddle, Alexander W.....	St. John's River.
16 Billups, Henry L.....	Central Missouri.
17 Bird, Benjamin O.....	Delaware.
18 Blumberg, Charles F.....	South Germany.
19 Booth, Robert A.....	Oregon.
20 Boreing, Vincent.....	Kentucky.
21 Bowen, George W.....	South Kansas.
22 Bowen, Guy H.....	Savannah.
23 Brill, Hascall R.....	Minnesota.
24 Broadus, Robert F.....	Lexington.
25 Bulkley, William L.....	South Carolina.
26 Bushnell, William F. T.....	South Dakota.
27 Butcher, Ada C.....	North India.
28 Byrd, David W.....	Tennessee.
29 Caples, John F.....	Oregon.
30 Carr, Phylonzo D.....	Central Tennessee.
31 Chamberlin, McKendree H.....	Southern Illinois.
32 Cheney, Francis J.....	Central New York.
33 Chenoweth, Edward S.....	Northwest Kansas.
34 Childs, Edward F.....	New Hampshire.
35 Clark, Herbert C.....	Columbia River.
36 Clendenning, James H.....	Arkansas.
37 Colbern, Abraham R.....	Northwest Indiana.
38 Colby, Ira.....	New Hampshire.
39 Coon, S. Mortimer.....	Northern New York.
40 Copeland, Roy S.....	Detroit.
41 Cox, James M.....	Little Rock.

Delegates.	Conferences.
42 Crozier, Harvey H.....	Southern Illinois.
43 Cruzen, William J.....	West Nebraska.
44 Cubilo, Justo.....	South America.
45 Cunningham, Joseph O.....	Illinois.
46 Daniels, William N.....	Northwest India.
47 Decker, Abram I.....	Wyoming.
48 Dickie, Samuel.....	Michigan.
49 Diggs, James H.....	Central Missouri.
50 Dingley, Harvey E.....	Northern New York.
51 Doherty, Robert R.....	Newark.
52 Farnham, Joseph E. C.....	New England Southern.
53 Ferguson, Leander.....	Wisconsin.
54 Field, John.....	Philadelphia.
55 Force, Jacob F.....	Northern Minnesota.
56 Fortson, Thomas A.....	Texas.
57 Fowler, James A.....	Holston.
58 French, Henry.....	California.
59 French, John.....	New York East.
60 Fryhofer, William P.....	Kansas.
61 Furer, John.....	California German.
62 Gamer, Fred.....	Montana.
63 Gaver, Chester C.....	Virginia.
64 Gibbs, Asaph H.....	Alabama.
65 Gibson, William J.....	Missouri.
66 Gidley, Harvey J.....	Erie.
67 Gilluly, Joseph W.....	Colorado.
68 Gisler, Gideon.....	Switzerland.
69 Gooding, William L.....	Wilmington.
70 Gordon, David.....	New England Southern.
71 Gorton, George E.....	Northwest Nebraska.
72 Grawe, Herman C.....	St. Louis German.
73 Gutekunst, Frederick.....	South Germany.
74 Haensler, Jacob.....	Central German.
75 Hair, James E.....	South Kansas
76 Hall, J. Fred.....	East Maine.
77 Hammond, Charles D.....	Troy.
78 Harlan, James.....	Iowa.
79 Harris, Abraham W.....	East Maine.
80 Haw, Christopher.....	Iowa.
81 Hays, Daniel.....	Troy.
82 Hobbs, James B.....	Rock River.
83 Holden, Alexander M.....	Genesee.
84 Holden, James F.....	Oklahoma.
85 Huntley, George F.....	Louisiana.

Delegates.	Conferences.
86 Hutto, Tom M.....	Southwest Kansas.
87 Jackson, William H.....	Wilmington.
88 Jacobs, Thomas P.....	West Virginia.
89 Jacobson, Jacob F.....	Sweden.
90 James, John E.	Philadelphia.
91 Jamison, John W.....	Texas.
92 Jennings, William T.....	West Wisconsin.
93 Johnson, George B.....	Cincinnati.
94 Johnson, James R.....	East Tennessee.
95 Jones, Lucius O.....	Nebraska.
96 Karpowsky, Emil.....	Chicago German.
97 Kendall, William H.....	St. Louis.
98 Ketron, Henry F.....	Blue Ridge.
99 Keys, Thomas J.....	Mississippi.
100 Kilbourne, Clarence P.....	Northwest Iowa.
101 King, John D.....	North Nebraska.
102 Kinney, Albert B. F.....	New England.
103 Kittleman, James M.....	Des Moines.
104 Koch, Frederick H. A.....	St. Louis German.
105 Kost, John A.....	West German.
106 Kratz, Reuben N.....	South Dakota.
107 Langston, Thomas J.....	St. Louis.
108 Laylin, Lewis C.....	North Ohio.
109 Leitch, William A.....	Baltimore.
110 Libby, Isaac C.....	Columbia River.
111 Lindgren, John R.....	Central Swedish.
112 Lobeck, Charles O.....	Western Swedish.
113 Logan, William H.....	Central Illinois.
114 Long, Charles H.....	Central Illinois.
115 Ludlow, Cristobal.....	Mexico. *
116 Magee, Charles R.....	New England.
117 Magill, Henry P.....	West Wisconsin.
118 Mando, Luigi.....	Italy.
119 Mansfield, John A.....	East Ohio.
120 Mansur, Zophar M.....	Vermont.
121 Matthews, Trevanyon L.....	North Nebraska.
122 McBrien, Jasper L.....	West Nebraska.
123 McCullough, Isaac N.....	Lexington.
124 McCully, John D.....	Idaho.
125 McKissack, Ephraim H.....	Upper Mississippi.
126 Merrill, Galen A.....	Minnesota.
127 Merrill, William W.....	Maine.
128 Merritt, Leonidas.....	Northern Minnesota.
129 Mickey, John H.....	Nebraska.

Delegates.	Conferences.
130 Miles, William H.....	Maine.
131 Miller, James M.....	Kansas.
132 Miller, Oscar P.....	Northwest Iowa.
133 Miller, Robert T.....	Kentucky.
134 Morris, Charles D.....	Missouri.
135 Morris, James.....	Bombay.
136 Morris, William T.....	Georgia.
137 Morrison, John B.....	Northwest Kansas.
138 Morse, Charles C.....	Louisiana.
139 Mueller, Charles E.....	Chicago German.
140 Muenzenmayer, William T.....	West German.
141 Murphy, William H.....	Newark.
142 Murray, Thomas H.....	Central Pennsylvania.
143 Naylor, John M.....	North Ohio.
144 Nelson, Edward T.....	Central Ohio.
145 Newkirk, William.....	Indiana.
146 Noss, Theodore B.....	Pittsburg.
147 Nottingham, Edwin.....	Central New York.
148 Parker, Lois S.....	North India.
149 Parker, Stanford L.....	Delaware.
150 Patterson, John S.....	North Indiana.
151 Patton, John.....	Central Pennsylvania.
152 Peake, A. D.....	New York.
153 Pederson, Toger.....	Norway.
154 Penn, Irvin G.....	Washington.
155 Perley, Moses P.....	Vermont.
156 Phillips, Joseph H.....	Upper Mississippi.
157 Pihl, Marius J.....	Norwegian and Danish.
158 Price, Luther J.....	Savannah.
159 Pritchard, C. J.....	Bengal-Burmah.
160 Randall, William T.....	Southern California.
161 Rasmusen, Peter.....	North Germany.
162 Rigg, John E.....	Pittsburg.
163 Robinson, George O.....	Detroit.
164 Romer, John L.....	Genesee.
165 Ross, Albert C.....	Upper Iowa.
166 Rusling, James F.....	New Jersey.
167 Salzer, Henry A.....	Northwest German.
168 Sawyer, Edward J.....	South Carolina.
169 Scott, Julian F.....	North China.
170 Sessions, John H.....	New York East.
171 Sharp, Morris.....	Ohio.
172 Shaw, Leslie M.....	Des Moines.
173 Shoemaker, Clement W.....	New Jersey.

26 *Alphabetical List of Ministerial Reserve Delegates.*

Delegates.	Conferences.
174 Sims, Ashford L.....	Liberia.
175 Snyder, Zachariah X.....	Colorado.
176 Starnes, Greene J.....	West Texas.
177 Stemen, Christian B.....	North Indiana.
178 Stephens, John H.....	South India.
179 Stevens, William H.....	Wisconsin.
180 Stith, George W.....	Mississippi.
181 Sturgiss, George C.....	West Virginia.
182 Sullivan, Henry P.....	Erie.
183 Swarthout, Elvin.....	Michigan.
184 Tanner, Frank H.....	Central Ohio.
185 Taylor, Thomas B.....	Upper Iowa.
186 Tennant, Richard S.....	Northwest Indiana.
187 Thomas, Wade H.....	North Carolina.
188 Townsend, G. Reid.....	West Texas.
189 Trimble, Lydia A.....	Foo-Chow.
190 Van Sant, Nicholas G.....	Rock River.
191 Vodery, Charles F.....	Washington.
192 Wallace, John D.....	North Dakota.
193 Walworth, Warren F.....	East Ohio.
194 Whiting, James W.....	California.
195 Whitlock, Herbert G.....	Illinois.
196 Wilker, Victor.....	Central German.
197 Willard, Rufus S.....	Puget Sound.
198 Williams, Joseph A.....	Southern California.
199 Wright, Philip P.....	Central Alabama.
200 Zoller, Charles E.....	East German.

ALPHABETICAL LIST OF MINISTERIAL RESERVE
DELEGATES ELECTED.

Delegates.	Conferences.
1 Addicks, George B.....	St. Louis German.
2 Akers, Joshua S.....	South Dakota.
3 Alderman, James W.....	Kansas.
4 Alexander, Wharton B.....	Nebraska.
5 Anderson, John S.....	Idaho.
6 Arnold, George W.....	Savannah.
7 Avery, Walter E.....	Wilmington.
8 Baker, Fletcher D.....	Northwest Kansas.
9 Banks, William P.....	Central Tennessee.
10 Barnes, Sidney O.....	Northern New York.

Delegates.	Conferences.
11 Bartholomew, William F.....	Des Moines.
12 Bartley, William.....	Texas.
13 Bass, Edward C.....	New England Southern.
14 Beach, Emory C.....	Southwest Kansas.
15 Beach, John W.....	New York East.
16 Beck, Francis H.....	Erie.
17 Beebe, Orlando R.....	West Nebraska.
18 Benham, James V.....	Central New York.
19 Berger, Jacob.....	Chicago German.
20 Bissell, Thomas J.....	Genesee.
21 Black, William A.....	Northwest Iowa.
22 Bonn, Frederick.....	California German.
23 Boreing, Amon.....	Kentucky.
24 Brown, Thomas W.....	Blue Ridge.
25 Buckner, Robert J.....	East Tennessee.
26 Butcher, John C.....	North Indiana.
27 Byerly, Alexander C.....	Illinois.
28 Campbell, Edward A.....	Indiana.
29 Carlson, Bengt A.....	Sweden.
30 Carmine, Robert A.....	Colorado.
31 Case, Westwood W.....	California.
32 Chamberlain, Nathaniel.....	Colorado.
33 Chase, A. Fitzroy.....	East Maine.
34 Chavis, Jordan D.....	North Carolina.
35 Cissel, John H.....	Northwest Indiana.
36 Clark, N. Walling.....	Italy.
37 Clayton, William B.....	Missouri.
38 Coleman, Francis M.....	Upper Iowa.
39 Collins, Vaughan S.....	Wilmington.
40 Conner, John.....	Pittsburg.
41 Cooper, Theron.....	Central New York.
42 Coxe, James C. W.....	Iowa.
43 Craven, Thomas.....	North India.
44 Crawford, Morris D'C.....	New York.
45 Crydenwise, Henry M.....	Wyoming.
46 Curl, George M.....	New Hampshire.
47 Davies, William W.....	Ohio.
48 Davis, Henry T.....	Nebraska.
49 Davis, Lewis P.....	Detroit.
50 Davis, Thomas W.....	Upper Mississippi.
51 Dee, James G.....	Southern Illinois.
52 Demand, John.....	Western German.
53 Dennison, John M.....	Oregon.
54 Dick, William V.....	Ohio.
55 Doddridge, John H.....	Indiana.

28 *Alphabetical List of Ministerial Reserve Delegates.*

Delegates.	Conferences.
56 Doney, Thomas.....	Central Illinois.
57 Downey, David G.....	New York East.
58 Draeger, Emil C.....	Southern German.
59 Duncan, Stephen.....	Louisiana.
60 Duncan, William R. R.....	Little Rock.
61 Dunton, Louis M.....	South Carolina.
62 Eaton, George F.....	New England.
63 Edwards, Arthur.....	Detroit.
64 Ellington, Asbury F.....	Georgia.
65 Eltzholtz, Carl F.....	Norwegian and Danish.
66 Evers, Volney C.....	Columbia River.
67 Ferguson, Benjamin H. S.....	Upper Mississippi.
68 Fisk, Herbert F.....	Rock River.
69 Fitzwater, James H.....	Central Ohio.
70 Flint, John W.....	Southern Illinois.
71 Foss, Herbert E.....	East Maine.
72 Foster, Milton K.....	Central Pennsylvania.
73 Freshwater, Robert M.....	East Ohio.
74 Gebhardt, Ernst H.....	South Germany.
75 Gilder, George K.....	South India.
76 Goodsell, Henry.....	West Wisconsin.
77 Graham, Christopher B.....	West Virginia.
78 Gray, Joseph R. T.....	Philadelphia.
79 Griffin, Thomas A.....	Troy.
80 Hagan, William T.....	Liberia.
81 Hager, Cyrus E.....	South Dakota.
82 Hagood, Lewis M.....	Lexington.
83 Hammond, John D.....	California.
84 Hanlon, Thomas.....	New Jersey.
85 Hansen, Martin.....	W. Norwegian-Danish.
86 Hardin, Franklin A.....	Rock River.
87 Haylett, Henry P.....	Wisconsin.
88 Hedrick, Daniel C.....	Virginia.
89 Hempel, Gustave.....	North Germany.
90 Hensen, Mack.....	West Texas.
91 Hess, Martin.....	Central Swedish.
92 Hickey, George S.....	Michigan.
93 Higgs, Justin H.....	Central Missouri.
94 Holmes, John-A.....	Washington.
95 Holt, David B.....	Maine.
96 Horst, John H.....	Central German.
97 Hoskins, Robert.....	Northwest India.
98 Howes, George W.....	Southwest Kansas.

Delegates.	Conferences.
99 Hoyt, Francis S.....	North Ohio.
100 Hudson, Charles G.....	North Indiana.
101 Hughes, Jordan W.....	Central Missouri.
102 Hutchins, William H.....	New Hampshire.
103 Jackson, H.....	Bengal-Burmah.
104 Jackson, Jacomiah H.....	North Indiana.
105 Jacoby, Philip W.....	St. Louis German.
106 Johnson, Thomas S.....	Bombay.
107 Jones, Thomas L.....	Oregon.
108 Koerner, August H.....	Northern German.
109 Koerner, William.....	Northwest German.
110 Lacy, William H.....	Foo-Chow.
111 La Fetra, Ira H.....	South America.
112 Landry, Pierre.....	Louisiana.
113 Larson, Johan P.....	Sweden.
114 Lathrop, Ezra R.....	Minnesota.
115 Lee, Edward.....	Texas.
116 Lennox, Lambert E.....	Michigan.
117 Leonard, James.....	West Nebraska.
118 Lewton, James T.....	St. John's River.
119 Linqvist, Harold L.....	Western Swedish.
120 Long, Lucian W. B.....	Oklahoma.
121 Lowrie, Daniel R.....	Newark.
122 Luckey, George J.....	Central Illinois.
123 Lytle, Edwin B.....	Missouri.
124 Marquette, David.....	North Nebraska.
125 Marsh, Tamerlane P.....	East Ohio.
126 Mather, George.....	North Ohio.
127 McBirney, Hugh A.....	South Kansas.
128 McBride, Robert E.....	Kansas.
129 McChesney, Edward S.....	Wisconsin.
130 McDowell, William L.....	Philadelphia.
131 McKaig, Robert N.....	Northern Minnesota.
132 McKinney, Alfred W.....	Central Alabama.
133 McMaster, R. W.....	Arkansas.
134 Mickle, William H.....	New York.
135 Millard, Charles W.....	New York.
136 Moore, Homer H.....	Erie.
137 Moore, Oscar T.....	Northwest Nebraska.
138 Morf, Ferdinand C.....	Chicago German.
139 Naylor, Henry R.....	Baltimore.
140 Noe, John J.....	Troy.

30 *Alphabetical List of Ministerial Reserve Delegates.*

Delegates.	Conferences.
141 Olmstead, Edwin B.....	Wyoming.
142 Olsen, Ole	Norway.
143 Ott, Charles.....	West German.
144 Parkhurst, Matthew M.....	Rock River.
145 Payne, Alfred D.....	Mississippi.
146 Pearson, John.....	Cincinnati.
147 Peck, Edward W. S.....	Washington.
148 Peter, Leonhard.....	Switzerland.
149 Petty, Asbury L.....	Pittsburg.
150 Polsgrove, John B.....	Central Pennsylvania.
151 Pratt, George W.....	Northwest Iowa.
152 Price, John H.....	South Kansas.
153 Pyke, James H.....	North China.
154 Reuss, Charles.....	East German.
155 Rice, Charles F.....	New England.
156 Richardson, C. Herbert.....	Baltimore.
157 Riggins, Francis A.....	Montana.
158 Robertson, Edward P.....	Minnesota.
159 Robinette, James J.....	Holston.
160 Russell, Thomas B.....	Holston.
161 Rust, Richard H.....	Cincinnati.
162 Ryan, Samuel E.	North Dakota.
163 Ryman, Charles S.....	Newark.
164 Schaal, John G.....	Central German.
165 Scrimger, George E.....	Illinois.
166 Shackleford, Charles R.....	West Virginia.
167 Shannon, William A.....	Northern Minnesota.
168 Sherburn, Leslie O.....	Vermont.
169 Shockley, Alfred R.....	Delaware.
170 Simmons, William J.....	St. Louis.
171 Sissle, George A.....	Lexington.
172 Smithers, Wilbur S.....	Vermont.
173 Soper, Julius.....	Japan.
174 Stackpole, Everett S.....	Maine.
175 Stauber, Benjamin T.....	Northwest Kansas.
176 Stewart, Oliver M.....	St. Louis.
177 Strickland, William P. C.....	New Jersey.
178 Stuart, Thomas McK.....	Des Moines.
179 Sulliger, Spencer S.....	Puget Sound.
180 Swearingen, Peter.....	Florida.
181 Tindall, Daniel K.....	North Nebraska.
182 Townsend, Alonzo G.....	South Carolina.
183 Townsend, Charles C.....	Northern New York.
184 Tresidder, John.....	West Wisconsin.

Delegates.	Conferences.
185 Trotter, Augustus M.....	Mississippi.
186 Turner, James W.....	Kentucky.
187 Towner, Trinity A.....	Columbia River.
188 Valderrama, Pedro F.....	Mexico.
189 Van Alstyne, George.....	New York East.
190 Ward, Julius A.....	Upper Iowa.
191 Waters, Joseph R.....	Delaware.
192 Webb, Harvey.....	Austin.
193 Webster, William H.....	Illinois.
194 Whedon, Daniel A.....	New England Southern.
195 White, George W.....	Southern California.
196 Wilding, George C.....	Puget Sound.
197 Williams, James.....	Alabama.
198 Williams, William G.....	Central Ohio.
199 Wilson, Crawford B.....	Tennessee.
200 Wilson, William G.....	Iowa.
201 Winchester, Charles W.....	Genesee.
202 Wood, Delos M.....	Northwest Indiana.
203 Wragg, John P.....	Savannah.
204 Wright, William A.....	Southern California.

ALPHABETICAL LIST OF LAY RESERVE DELEGATES ELECTED.

Delegates.	Conferences.
1 Ackerman, Fred.....	Chicago German.
2 Adams, Benjamin F.....	Central Missouri.
3 Allen, Washington G.....	Central Alabama.
4 Anderson, Andrew B.....	Central Swedish.
5 Appel, Louis.....	Chicago German.
6 Asada, Eiji.....	Japan.
7 Arbuckle, James M.....	Central Missouri.
8 Axtell, Charles P.....	Iowa.
9 Bacon, Lewis M.....	Baltimore.
10 Bader, Jacob R.....	West German.
11 Bailey, George A.....	Holston.
12 Ballerini, Pietro G.....	Italy.
13 Beach, Edgar M.....	Wisconsin.
14 Beattie, John.....	New York.
15 Benton, Horace.....	North Ohio.
16 Blake, George H.....	Vermont.

Delegates.	Conferences.
17 Bolinger, Wiley.....	South Kansas.
18 Bowdoin, John L.....	Savannah.
19 Boxwell, Alexander.....	Cincinnati.
20 Bradley, Alva W.....	Northern Minnesota.
21 Burch, Dennison D.....	Missouri.
22 Burkholder, Ezra R.....	Southwest Kansas.
23 Butterworth, Caleb H.....	New Jersey.
24 Cabell, Isam C.....	Washington.
25 Carr, Thomas McG.....	South Carolina.
26 Carroll, Henry K.....	Newark.
27 Case, Samuel.....	Central Ohio.
28 Cass, Charles P.....	Holston.
29 Chase, Gordon B.....	Erie.
30 Cole, David D.....	Arkansas.
31 Connell, William.....	Wyoming.
32 Cooper, Willis W.....	Wisconsin.
33 Cortelyou, John G.....	North Nebraska.
34 Cosgrove, Samuel C.....	Columbia River.
35 Cunningham, Erastus E.....	North Ohio.
36 Dale, John.....	North Nebraska.
37 Dale, Walter F.....	West Nebraska.
38 Davis, John.....	Nebraska.
39 Dehority, James H.....	North Indiana.
40 Dennis, Wilmot E.....	Liberia.
41 Dickerson, John M.....	South Kansas.
42 Drummond, C. R.....	Maine.
43 Dunn, Zachariah T.....	Delaware.
44 Düring, Henrich.....	North Germany.
45 Dustan, Fred W.....	West Wisconsin.
46 Edwards, John.....	Central Ohio.
47 Egleston, Rouse S.....	Georgia.
48 Eidson, Charlotte.....	Lexington.
49 Field, Arrie.....	Norwegian and Danish.
50 Fields, Daniel W.....	Tennessee.
51 Flink, August.....	Sweden.
52 Foote, Charles E.....	New Hampshire.
53 Foote, J. B.....	New York.
54 Freidley, William.....	Indiana.
55 French, Myron H.....	Detroit.
56 Fulcomer, John.....	Northwest Kansas.
57 Fuller, Frederick D.....	Kansas.
58 Fulton, Andrew F.....	East Tennessee.
59 Gassaway, Mark H.....	South Carolina.

Delegates.	Conferences.
60 Getty, Edward L.....	Northwest Kansas.
61 Gibson, Charles.....	Troy.
62 Gibson, John.....	Des Moines.
63 Gill, Joseph K.....	Oregon.
64 Grant, John H.....	Michigan.
65 Graves, Willis.....	North Carolina.
66 Hall, Frank W.....	West Wisconsin.
67 Hamilton, E. H.....	Bombay.
68 Hartford, Mabel C.....	Foo-Chow.
69 Hoskins, James H.....	Central New York.
70 Huntington, Thomas M.....	Northwest Nebraska.
71 Hutchinson, William H.....	New England.
72 Ingram, Thomas L.....	Northwest India.
73 Israelson, John W.....	Western Swedish.
74 Jeffrey, Oscar.....	Newark.
75 Johnson, Elijah E.....	St. Louis.
76 Johnson, G. L.....	Savannah.
77 Johnson, Milton.....	Illinois.
78 Jones, George F.....	Wilmington.
79 Kellogg, George D.....	California.
80 Kendall, Marcellus A.....	West Virginia.
81 Kerrick, Leonidas H.....	Illinois.
82 Kinne, Charles W.....	St. John's River.
83 Klein, Henrich.....	South Germany.
84 Kleinschmidt, Samuel J.....	West German.
85 Klemme, Harman J.....	Northwest Iowa.
86 Kuchenbeiser, Fritz.....	California German.
87 Laidlaw, Robert.....	Bengal-Burmah.
88 Lane, Charles E.....	Northwest Iowa.
89 Layman, Samuel.....	Oregon.
90 Lewis, Walter T.....	California.
91 Longstreet, Joseph W.....	Upper Mississippi.
92 Lord, Everett W.....	East Maine.
93 Lothrop, Jr., George W.....	New England Southern.
94 Love, Milas S.....	Mississippi.
95 Lowe, Nicholas.....	South America.
96 Lynch, Frank P.....	North Dakota.
97 Manning, George.....	Mexico.
98 Manson, John T.....	New York East.
99 Marshall, Thomas S.....	Southern Illinois.
100 Martin, Jacob.....	Southern German.
101 Mast, Phineas P.....	Cincinnati.
102 Maxwell, William H.....	Philadelphia.

Delegates.	Conferences.
103 McClure, Laban T.....	Kentucky.
104 McClure, Lewellyn W.....	Northwest Indiana.
105 McCormick, John W.....	Ohio.
106 McCreary, Thomas F.....	Central Tennessee.
107 McGinity, Robert.....	Kansas.
108 Meade, C. Henry.....	Genesee.
109 Metoyer, Rene C.....	Louisiana.
110 Meyer, Charles H.....	Northern German.
111 Muller, Charles J.....	South India.
112 Murray, S. Wilson.....	Central Pennsylvania.
113 Nath, Gunga.....	North India.
114 Neuberry, George N.....	Central New York.
115 Nicholls, Charles W.....	Erie.
116 Norton, Matthew G.....	Minnesota.
117 Olds, Barnard L.....	Colorado.
118 Otis, Henry H.....	Genesee.
119 Paine, Bartlett O.....	Nebraska.
120 Parker, Charles M.....	Southern California.
121 Patterson, John D.....	Philadelphia.
122 Paulsen, Oskar.....	Norway.
123 Payne, Dillon H.....	Iowa.
124 Perrin, Homer W.....	Alabama.
125 Pickler, Alice M. A.....	South Dakota.
126 Plummer, Veranus C.....	East Maine.
127 Potter, Delenos W.....	Rock River.
128 Potter, Henry A.....	Michigan.
129 Price, John M.....	New York East.
130 Prickett, John.....	Central Illinois.
131 Pye, Samuel H.....	St. Louis.
132 Range, Joseph W.....	Puget Sound.
133 Rankin, Ella K.....	Indiana.
134 Raymond, Robert F.....	New England Southern.
135 Rea, Everett A.....	Des Moines.
136 Reddix, Joseph A.....	Louisiana.
137 Reid, Simon S.....	Texas.
138 Rickards, John E.....	Montana.
139 Rinkle, Jacob P.....	St. Louis German.
140 Rising, Bradley D.....	New England.
141 Riter, John W.....	Columbia River.
142 Robinson, J. A.....	Mississippi.
143 Robinson, John R.....	Colorado.
144 Robinson, Lewis.....	Lexington.
145 Robinson, Robert R.....	Florida.

Delegates.	Conferences.
146 Robinson, William C.....	Southwest Kansas.
147 Rose, Rudolph W.....	Washington.
148 Rote, John R.....	Central Pennsylvania.
149 Rowley, Lincoln E.....	Northern New York.
150 Samson, Hudson.....	Pittsburg.
151 Schlee, John G.....	Central German.
152 Schneek, Louis.....	Central German.
153 Schroeder, Johannes.....	Switzerland.
154 Scott, Thomas.....	West Nebraska.
155 Seward, Charles W.....	Ohio.
156 Seymour, Francis A.....	Southern California.
157 Shaw, Joshua P.....	Kentucky.
158 Simmons, William.....	Delaware.
159 Skirm, William H.....	New Jersey.
160 Smith, Granville R.....	West Texas.
161 Smith, Robert B.....	Texas.
162 Smith, Robert L.....	West Texas.
163 Smith, Silas H.....	Austin.
164 Soderberg, Hjalmar.....	Sweden.
165 Strickland, William H.....	Little Rock.
166 Stull, John M.....	East Ohio.
167 Swarthout, Arthur H.....	Detroit.
168 Swartzell, George W. F.....	Baltimore.
169 Swiggett, William Y.....	Virginia.
170 Taylor, John S.....	Puget Sound.
171 Taylor, Joseph D.....	East Ohio.
172 Thompson, John S.....	Central Illinois.
173 Thompson, William A.....	North Indiana.
174 Troy, Samuel S.....	Upper Iowa.
175 Truxton, Thomas J.....	Wilmington.
176 Turhune, William L.....	Northern New York.
177 Turner, H. N.....	Vermont.
178 Valentine, Thomas B.....	Missouri.
179 Van Camp, Andrew N.....	South Dakota.
180 Vosholl, Henry.....	St. Louis German.
181 Wagner, Charles H.....	Minnesota.
182 Walker, Richard J.....	Genesee.
183 Waterhouse, A. W.....	Maine.
184 Watts, David A.....	Southern Illinois.
185 Weatherly, Tenant.....	Upper Mississippi.
186 Welsh, William J.....	Wyoming.
187 Wendell, John A.....	Troy.
188 Whipple, Charles M.....	Rock River.

	Delegates.	Conferences.
189	White, T. Baxter.....	Blue Ridge.
190	Wilson, George P.....	Northern Minnesota.
191	Winkler, Egbert.....	East German.
192	Witter, George.....	Northwest German.
193	Wolfe, William F.....	Oklahoma.
194	Wood, Elihu J.....	Upper Iowa.
195	Wood, Samuel L.....	Pittsburg.
196	Wood, Thomas J.....	Northwest Indiana.
197	Woods, Samuel.....	West Virginia.
198	Wright, Junius B.....	Idaho.
199	Young, John.....	New Hampshire.

RECAPITULATION.

Ministerial Delegates.....	338	
Lay Delegates.....	200	
	<hr/>	538
Ministerial Reserve Delegates.....	204	
Lay Reserve Delegates.....	199	
	<hr/>	403
Total.....		941

ADDRESS OF THE BISHOPS.

BRETHREN BELOVED, ELECT OF THE CHURCHES, SERVANTS OF
GOD, CALLED TO BE SAINTS AND SANCTIFIED IN JESUS CHRIST:

We greet you in the name of the great Head of the Church and welcome you to this 27th quadrennial council concerning the greatest interests of earth and heaven. When the next General Conference shall meet we shall be entering the portals of the twentieth century. We desire to close these nineteen centuries of work for the race in a manner helpful to men and satisfactory to our Lord. There is nowhere any greater privilege. The serious responsibility is as great as the privilege is glorious. We recall the solemn admonitions under which many of us were ordained. "If it shall happen that the Church or any member thereof do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault and also the fearful punishment that will ensue."

We beseech you, therefore, first of all that you join us in a most earnest endeavor to secure a personal fitness to be a proper medium in this Conference, through which God can express his will concerning the churches; that laying aside all unworthy ambitions we shall sincerely seek to know the mind of the Spirit, realizing that any personal advantage that is not for the good of the Church is for the damage of the individual. The words of the Master are of perpetual application, "Watch and pray, therefore, lest ye enter into temptation."

It cannot be too deeply impressed upon our minds that in all ages the Church has fallen far short of the divine ideal, both in purity and power. God's thought and plans for his Church are as high above ours as the heavens are above the earth. His Scriptures are full of promises. His skies are full of Pentecosts. "Ask what ye will, and it shall be done unto you," is the limitless divine promise. Heaven and earth are put in pledge for fulfillment. Both shall pass away sooner than one jot or tittle of his word can fail. When we look at his ideal, promise, provision, and power, at the humiliation and exaltation of the Lord Jesus Christ, at the unwordable groanings of the Holy Spirit, it seems as if provision and performance were scarcely at all related.

God's ideal for his Church is that both as individuals and as a whole it be without spot or wrinkle or any such thing, a pure

bride, fit for the spotless Lamb, and therefore strong enough to cope with any evil. As a Church, we have taught from the beginning that believers have power to become the sons of God, be made partakers of the divine nature. We have insisted on the glorious privilege and duty of all men becoming saints, of immediately being made perfect in love, and of gradually ripening into Christian maturity in all faculties. This doctrine was never more definitely stated, clearly perceived, nor consistently lived by greater numbers than now. But how lamentably the Church falls short of the divine possibility! God is always able to do for us exceeding abundantly above all that we can ask or even think. The reason of our impotence is not in God, but in ourselves. God teaches us that we should present our souls and bodies a live sacrifice, every faculty, power, and possession devoted to his service. Our Master gave us such an example of fervor that he caused men to remember the ancient saying, "The zeal of thine house hath eaten me up." Paul wrote himself down as the slave of the Lord Jesus Christ, and said we are killed all the day long. These are examples of consecration of all powers and possibilities. How few attain it! To consecrate a segment of one's faculties, a fragment of one's time, a fraction of one's property, is a keeping back of a part of the price as did Ananias, and to be shorn of power as was Peter on the day of his denial. Many consecrate all that they do consecrate to God rather than to Satan or self; but how few consecrate all of their all! God waits through centuries to show what he can do with perfectly and completely consecrated men. And the whole creation also waiteth for the Apocalypse of a full son of God.

The infinite Christ stands in all the sad and sin-cursed ages saying to his Church concerning every weariness, want, deficiency, and hunger of the world's great multitudes, "Give ye them to eat." The multiplied bread from his creative fingers is abundant, enough and to spare; basketfuls are left over, and yet whole races get scarcely a crumb.

We come into possession of his breadth of ideas, or rather his ideas come into possession of us so slowly. After ten years Peter said that he perceived of a truth that God was no respecter of persons, but desired all men everywhere to repent and believe the Gospel. But the Church almost lost that perception in the whole course of its history till a century ago. Then a new perception of the will and wish of God fell like a new Pentecost on the world.

But what is now perceived is only a part of what God has put into his holy word for his Church. There is yet more light to break out of that which the Infinite has spoken. The past century has found the works of God incredibly rich in knowledge and power; the word of God is far more so to those who fit themselves to discover that richness.

WORK OF THE BISHOPS.

As the Board of Bishops, we are happy to report to the General Conference that by the abundant blessing of Almighty God we have been able in health and strength to do the work assigned us. We have appointed the committees, commissions, and fraternal visitors to other Churches, as requested. We have annually attended the one hundred and forty-one Conferences and Missions, except West China, in all parts of the world.

The Conference in Mexico has been regularly attended by Bishops Foss, FitzGerald, Joyce, and Newman. South America has been visited by Bishops Newman and FitzGerald. Our nine Conferences and Missions in Europe have been superintended successively by Bishops Joyce, Vincent, Newman, and FitzGerald. Our six Conferences and Missions in China, Japan, and Korea have been visited, except West China, by Bishops Mallalieu, Foster, Ninde, and Walden. This involves a great amount of travel. But this is necessary, for we superintend the expenditure of millions of dollars; the precious unity of the Church is conserved by our semiannual meetings for the consideration of the work as a whole; the results of such consideration are carried to every part of the field; the Church has general superintendents who study and compare every phase of the work, in every land; there is no need of sending out special commissions to obtain knowledge of the state of any part of our world-wide parish; our missionary money can be distributed with a real knowledge of the comparative needs of each part of the work, and all this is obtained at a very small expense. The great law of itinerancy that pervades the entire Church is especially exemplified by the general superintendents. Besides, we have given much time each year to the interests of our great benevolences, conducted a very extensive correspondence touching the interests of hundreds of preachers and churches, have held Judicial Conferences, dedicated churches, helped to save churches and colleges that were imperiled, and now and hereby submit our work to the considerate judgment of the General Conference.

Bishops Taylor and Thoburn will report on the work especially assigned to them.

The Bishops have submitted to the Annual Conferences, during the quadrennium, seven propositions for changes in constitution, three of them originating in the General Conference of 1892, and four originating in as many Annual Conferences. The tabulated statement of the vote thereon will be submitted to you. It appears that only one of them, namely, the proposition originating in the West Wisconsin Conference, to change the date of the meeting of the General Conference from the first day of May to the first Wednesday in May, has been recommended by three-fourths of all members of the Annual Conferences present and voting, and is thus before this body for its action.

In this connection the Bishops solicit the judgment of the General Conference on the question whether an Annual Conference may properly originate and request the Bishops to submit in the Annual Conferences a proposition the adoption of which the said Annual Conference does not recommend by three-fourths vote of its members present and voting. The Bishops have held the opinion that this is not permissible. But the question is of sufficient gravity to warrant an authoritative statement from the General Conference.

SUCCESS OF THE QUADRENNIUM.

We most heartily congratulate the Church on the success of the last four years. The country has been depressed. The world has been in financial straits. Vast railway systems have gone into the hands of receivers. Great corporations have been wrecked. Fortunes have disappeared like mist. Men's hearts have failed them for fear. But the Church of the living God has moved right on to certain victory. The King of kings annually makes a draft on our recruiting office in the Church militant for a reinforcement of the Church triumphant. This draft takes from us about 33,000 members a year. Our Church records also suffer from the enterprise of our itinerant people, thousands going into new States and Territories where their names are lost to us. But notwithstanding this our gain in lay membership in the quadrennium has been 386,000, making a total membership, including probationers, of 2,766,656. We are largely indebted under God to the fervor, zeal, fresh spiritual insight, and faithfulness even unto death of humble men toiling in lowly fields,

often hungry and cold, enduring hardships known only to themselves and God.

We congratulate the Church that it is so virile and productive, that its spirit is so intense, that there are never wanting candidates for ministers and missionaries. In response to the Lord's call, "Whom shall I send?" we get the word, "Here am I send me," more frequently than we have the means of sending. We find our Conferences more and more crowded every year.

One reason for this abundance and excellence of ministerial candidates is that we have in our colleges and schools an army of 43,322 students. Of this army there has been a gain of over 1,000 the past year and a steady increase for twelve years.

The Sunday schools of the churches numbered in 1895 30,259, a gain of 2,766 in the quadrennium. The number of teachers and scholars is 2,938,305, a gain in the past four years of 280,858. The total number of conversions reported in the Sunday schools in four years is 533,486. May the time soon come when all God's children over the whole earth shall be taught the things of the Lord!

The quadrennium has abundantly demonstrated that the Church is divinely appointed to evangelize the world. Christ's mission was to give his life for the forgiveness of sins. And the great mission of the Church is the proclamation of that fact to every creature. Missions are the soul of the Church, one of the chief reasons for its continuance on earth. We find the methods that are most owned of heaven for this work are those that were practiced by the Son of God. His methods were healing of the body, teaching of the mind, and the impartation of his Spirit, by dwelling personally among and in men. Our analogous methods are hospitals, schools, and preaching for the conversion of men by the power of God. This power is as present to save as when Christ was on the earth. It saves as quickly now as in the case of the Philippian jailer, as thoroughly as in the case of Paul. Missionaries are often delighted to find in their heathen converts a simplicity of faith, a spiritual insight, and a heroism in enduring persecution that must undeniably have been given of God. The conversion of India is both more thorough and more rapid than was the conversion of Europe. There is a power turning the world upside down that cannot be expressed in the language of civilization and secularism. Besides preaching the Gospel in fifteen languages in the United States, our beloved Church has 150,000 communicants and as many adherents outside the coun-

try; 40,000 students in training schools, and 150,000 in Sunday schools. During the quadrennium we have been able to send out but fifteen more American missionaries, but the native ordained missionaries have increased fifty per cent, the unordained forty per cent, and the self-support sixty per cent. We could double our foreign membership in the next four years if we had the money to send the teachers. We make no estimate of time, but after a more perfect consecration of believers, a deeper experimental study of the laws of spirit forces, we shall be ready to join in the song of the redeemed in heaven, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

FINANCIAL GROWTH.

A few material facts deserve statement. During this time of financial depression we have not only kept good and preserved our \$113,000,000 worth of church and parsonage property, but we have gained \$11,600,000 more. In pastoral support the gain has been over \$500,000. This has not been so much a gain to individual pastors, but a gain in consequence of 1,400 more pastors in the growing field.

The income of the Missionary treasury from the contributions of the people through the Conferences in 1891 was \$1,078,541; the gain on that in 1892 was \$41,355; in 1893, \$20,916; in 1894, \$9,645; the loss in 1895 was \$5,551, leaving a total gain of gifts to this cause in the quadrennium of \$65,356.

The Woman's Foreign Missionary Society and the Woman's Home Missionary Society are among the best outcomes of the Christianity of our century. They are the spirit of Christ embodying and organizing itself for the noblest work. The income for the quadrennium for the first has been \$1,143,797, a gain in the amount given every year over what was given in 1891, amounting in all to \$88,957.

The Woman's Home Missionary Society had an income last year of cash, \$126,690, and of supplies, \$55,363, a total of \$786,265 for the quadrennium.

As a result of new organizations and greater efficiency of old ones we are giving for missionary purposes \$932,000 a year more than we were twelve years ago.

THE DEACONESS WORK

in its ideals of service of all sorts to the needy of all sorts is a close imitation of the work of our blessed Lord, who "went about

doing good." No Church can be lacking in love to God and man when the loftiest and best life gladly consecrates itself to the service of the lowliest and worst.

The Methodist Episcopal Church has 51 deaconess homes, hospitals, and orphanages, of which 15 are in foreign lands. There are 574 deaconesses, of whom 90 are in our foreign work; 100 are trained nurses. The organization has \$641,850 worth of property, which has been mostly given during the past quadrennium. During the past year the deaconesses, who work without salary, have made 262,416 calls, held 11,060 religious meetings, and helped to care for 6,209 sick people either in hospitals or their own homes.

CHURCH EXTENSION.

The Board of Church Extension is organized on the principle that the strong ought to bear the burdens of the weak. During thirty years it has administered nearly \$5,500,000, aiding about 10,000 churches. Besides the aid given outright it has a fund of nearly \$1,000,000, which is constantly loaned to churches at a low rate of interest, to be soon returned and loaned out again and again to help other churches.

FREEDMEN'S AID.

The Freedmen's Aid and Southern Education Society is of the greatest service to the Negroes and whites in the South. It has been in existence for thirty years, and during that time has expended \$4,000,000 in establishing and sustaining institutions of Christian learning in the South. It has taught industry and letters, trades and learned professions. There has not been a time in the past thirty years, and we judge will not be in many a year to come, when we can withdraw our aid from these people who suffer so many disabilities. Every interest of needy humanity and every consideration of national safety demand that we should continue this work. A nation cannot be fully trained and educated in one century. We settle the Negro problem by the simple assertion that there is no problem. There are certain millions of American-born citizens and brothers whose rights to life, liberty, and the pursuit of happiness must be maintained at any cost, leaving the question of personal association where it is left with other races—to the personal preferences of each individual.

BOOK CONCERN.

In the midst of the severe stringency of the times, and the prostration of nearly all kinds of business, our Book Concern, besides

the necessary additions to its permanent capital, has gone on paying its dividends, from actual business done, amounting to \$460,000, for the aid of necessitous cases among our effective preachers, whose salaries are deficient, and to assist in supporting our veterans, worn out in the service, and their widows and orphans.

Thus it is evident that the Church of God, dependent on the free gifts of the people, is the most substantial, most firmly founded, and best supported business establishment in this country.

HARMONY IN DOCTRINE.

We congratulate the Church that within the past four years, as in all its previous history, there has come into it no division of sentiment with regard to its fundamental doctrines. This does not imply lack of thought. It implies that the truth has been rightly apprehended, that it authenticates itself to the mind and heart and employs all its adherents in rapid progress.

Whatever discussions and rendings of the Church might have come into missions in foreign lands, where abstruse doctrines were made too prominent, our missions have most happily escaped.

The fundamental truth of Christianity is the affirmation, "God is love," and they that dwell in love dwell in God and God in them. The sunrise of our Methodist day was not in the studies of Lincoln College, not in the Holy Club, not in the fastings nor in the prayers and labors for the poor and imprisoned, but in Wesley himself, when his heart was "strangely warmed." Love is the fulfilling of the law. Love is the mainspring of the universe. Let this fact be fundamental in any man's experience and he can follow his individual inclinations with perfect liberty. Let love be basal and there is no fear of a man's going far astray.

The working out of this truth in the lives of men must be a blessing. Hence out of Methodist hearts "strangely warmed" have come some of the greatest movements of our day. And many more will come.

Out of Methodist hearts "strangely warmed" with a thorough comprehension of the breadth and length and depth and height of the love of Christ can come a thousand rendings of the veil of sectarian and racial narrowness, a thousand open visions into the mind of God, a thousand new agencies for the spread of his truth.

Our great anxiety is to care for and intensify the spiritual life of the Church. We know that all our sufficiency is of God.

Without him we can do nothing. How to increase his abiding and control in the living heart must be our constant study. That brings in a new realm of power. That and that alone makes one Peter at Pentecost mightier than all the hosts of civil and military power at Jerusalem. That and that alone makes common men able to turn the world upside down. That and that alone can make our Church anything more than one ordinary organization among a thousand others, one argument among a thousand opinions. That and that alone can make it a great agency of God for conquering this world for Christ.

EPWORTH LEAGUE.

Among the great agencies for the increase of spiritual life we cannot speak too highly of the Epworth League. In it are enrolled 1,350,000 of our young people organized into over 21,000 chapters. They are turning away from amusements of a pernicious character, which are always the peril of advancing wealth and consequent idleness, and are facing earnest and intelligent work to bring this world to Christ. This vast army of young people is being trained by appropriate courses of reading, by 100,000 copies of the *Epworth Herald* issued weekly, by taking part in religious and social assemblies, and by personal work in the Department of Mercy and Help, to become active, intelligent, and devoted members of our own Church. We especially commend the attendance of these young people on the public preaching services, because no devotion to any single department, however excellent, can be as productive of a well-rounded Christian character as attendance on all the means of grace.

We are impressed with the importance of encouraging our pastors and young people to establish and maintain Epworth Leagues rather than other societies, in order that they may have the benefit of our literature and be trained to be loyal and intelligent Methodists.

CITY EVANGELIZATION.

Another cheering evidence of the right direction of the spiritual power of the Church is seen in the wider and more intense interest in city evangelization. The separate organizations in Boston, New York, Philadelphia, Pittsburg, Baltimore, Cincinnati, Cleveland, Detroit, Chicago, Kansas City, Denver, and a half dozen other cities have associated together in the National City Evangelization Union.

These thirty different organizations report \$175,000 as raised in a single year. They reinvigorate churches from which the former members have moved away, select new sites, open Sunday schools and missions, and give to undeveloped Christian forces an ample field of work. They have spiritual life enough to attack the worst places and attempt the most difficult things for Christ. There are centers of crime and sinks of iniquity so wicked that the average church does not touch them. Think of a square mile of a city that has 1,000 saloons, nearly 800 brothels, where 3,000 girls live in these vestibules of hell that have no backward swinging door, to whom in their average life of four years no hand reaches sympathy and help, but to whom many a hand offers absinthe, delirium, and death. Few churches have fastings and prayer enough to be able to cast out such kinds of devils. The problem of our cities is the problem of our national existence. To deal successfully with this is to save our national life. There is no power but the power of God unto salvation that can do it.

A LARGER FAITH.

Not only do we recognize many signs of advancing spiritual life in our own Church, but with devout thanksgiving to Almighty God we recognize that the trend of all the Churches and of the thought of our age is in the direction of a larger and intenser faith. There have been godless theories in science, a fashion of despair in poetry, agnostic tendencies in philosophy, assumptions that the intellect is superior to religious sentiment, assertions that science and faith are forever sundered, criticisms of the word of God that were destructive of belief; we have had scoffers willingly ignorant, saying on many a platform, Where is the promise of God's coming, and the evidence of his working in the world? But, thank God, that midnight is passed. The aurora of a better day gleams in our sky. All those malign influences have done their worst, but the word of God still standeth sure. The period of destruction has been, the period of construction has begun. There never was a time when in the ranks of science itself there were not seven thousand men who had not bowed the knee to Baal. In every department there is now a return to faith, a clearer recognition of psychic forces and of a necessity for thinking that God upholdeth all material things by the word of his power. And now even "science walks with humble feet to seek the God that faith has found."

CHRISTIAN UNITY.

We devoutly thank God with you that we are in the most friendly relations with all other Churches. We believe that the intense longing of the heart of Christ as expressed in his great high-priestly prayer, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us," is being fulfilled. Our message of love means oneness of spirit. Though there are differences of operation, it is the same God who worketh all in all. We neither want other Churches to accept our episcopate, nor surrender anything of their own. We are not talking about unity, because we are not conscious of any diversity of Christian purpose. We say to any Church that goes back to Christ and reproduces the early Church, in its faith, in its ordinances and life, "Your heart is as my heart, give me your hand." We have always practiced these four great elements of Christian unity :

1. A recognition and acceptance of the members of every evangelical Church on the presentation of letters of membership, and a commendation of our own members to other Churches.

2. A cordial welcome of members of other Churches to the Holy Communion of their Lord as administered by us, and a glad going to the communion of our Lord as administered by them.

3. A free and cordial exchange of pulpits.

4. A practical cooperation with other Churches in all Christian work. We know no rivalry, except such as one army corps feels for another to do the quickest, bravest, and most effectual work against the common foe. Our ideal is not organic union of Churches, but fraternal union of spirit. And this we believe to be the only unity known to the apostolic and post-apostolic Churches.

While we rejoice in these blessed fraternal relations with all Churches of Christ, we especially appreciate and reciprocate all evidences of Christian fellowship and cooperation from our sister Methodist Churches throughout the world.

CONTINUAL APPROVAL OF OUR POLITY.

We congratulate you and the Church you represent that our peculiar polity has received another four years' indorsement as God's plan for the working of the Methodist Episcopal Church. As we strive to find out the wishes both of the churches and of the preachers, as we endeavor to take these two interested parties

into our councils, it seems to us that both are more trustful of the system and its administration than ever before. In over 50,000 appointments during the quadrennium the cases of friction and discontent have been extremely few. Both preachers and people have been loyal to the itinerant system and cooperative therewith.

The people recognize that the system of regular annual appointments gives them a stated pastor all the time without long intervals of anxious seeking after supplies, and that it economizes the resources of the Church by obviating the necessity of one church bidding against another to offer a man a higher call than the place he now fills. The preachers recognize the fact that it gives them regular work, and a salary without anxiety, during the whole period of their effective strength. And both churches and pastors see that in these regular and necessitated changes the able and young ministers have facilities to rise to positions of greater usefulness.

We do not recommend any material change in the time limit, or in the mode of making appointments; but suggest that your wisdom might provide some method by which, under ample safeguards, the pastoral term might be extended to meet very rare cases of manifest and grave emergency. And we do earnestly pray that our itinerant system, so venerable in its history, so illustrious for unparalleled success, so dear to millions who have been saved under its operations, and so manifestly owned of God for the conversion of the world, may not be subjected to subversive utterances from platform or press, nor be handed over while yet so virile and strong to the dissecting tables of doctors who are not yet wise from experience nor philosophy, but that it may be held by you in grateful reverence and handed down in unimpaired efficiency till God's Church militant be merged into the Church triumphant.

QUARTERLY CONFERENCES.

From observation and trustworthy information the question is pressed upon us whether the time has not come for considering the possibility and expediency of substituting our Quarterly Conferences by Local Conferences, to meet semiannually, in which the presiding elder can be more generally present than is possible in quarterly meetings. The frequent meetings of these bodies in the absence of the responsible presiding officers is not conducive to harmonious and consistent administration, nor does it tend to

elevate the views of the people with regard to the value of the services of that officer in the Church. Much of the business of the Quarterly Conference has already been transferred to the Official Boards and the District Conferences, and its composition has undergone such changes that it is no longer fitted for the most important duties with which it is charged. With its mixed membership, consisting of men and women, old and young, it is unbecoming that it should act as a court for the trial of accused local preachers, and it is equally unsuitable for acting as an appellate court for hearing all classes of appeals of private members. In our judgment a better tribunal for both these purposes can be easily constituted. Let the Local Conference of each circuit and station, whether it meet quarterly or semiannually, at its first session select two or more men, to be known as triers, and authorize the presiding elder to summon a suitable number of these from any part of his district, to convene when needed to try local preachers or to hear appeals from private members. We commend the subject to your attention, but leave the details to your wisdom.

DISTRICT CONFERENCES.

The District Conference has not been as serviceable as was expected when provision was made for it in 1872. This provision differed from other features of our polity in that it left the adoption and continuation of this Conference optional with each district. Its general introduction seems to have been hindered by the transfer to it of so many functions of the Quarterly Conference, and by the fact that it meets only in part the demand for a Conference in which the laity in each pastoral charge may be fully represented. Were the disciplinary provision for the District Conference so modified as to include a larger representation from the laity, and give prominence to the consideration of Church matters within the district and of our general and connectional work, we judge that its meetings, one or two each Conference year, would soon come to be largely attended by its ministerial and lay members. Such a Conference would promote all local and general interests of our Church and strengthen its connectional spirit. With this larger presence of the office bearers of the district, this Conference would also give the bishops, so far as other duties would allow, a desirable and welcome opportunity to meet with the laity as the Annual Conference does to meet with the traveling preachers. We commend the matter to your careful consideration.

CONFERENCE STUDIES.

The conditions of admitting preachers to our Conferences are based on a state of things that existed many years ago, when circumstances were very different. Our whole system has been based on gifts, graces, and usefulness developed by a course of study pursued amid the difficulties of regular work by junior preachers under a senior. As a regular drill in practical work it could not be easily surpassed. But it is not now practicable to so relate junior and senior preachers, and the course of study is much better pursued in our colleges and theological seminaries. Besides, nearly all candidates for the ministry while pursuing their theological studies preach under the drill and criticism of the professors and the presiding elder. We believe the time has fully come when the Church should recognize in the conditions to admission on trial to our Conferences the preparation gained in the theological schools. The Church has already advanced one step in this direction by ordaining as deacons those who have been local preachers, have been students for two years in one of our regular theological seminaries, and have completed the first two years of the Conference Course of Study. We now recommend that the Church take one more step in advance and enact that any student shall be credited on the Conference Course of Study with examinations in any of the books of the first two years of the Conference Course which any theological school, whose professors are nominated or confirmed by the bishops, shall certify that he has satisfactorily passed. Colleges and universities everywhere accept certificates of proficiency from comparatively unknown academies and high schools. Methodist Conferences should accept certificates of their own schools. Let the Conferences continue to examine rigidly in all matters of doctrine and discipline, but in literary work accept the certificates of institutions so well able to judge.

AID FOR NECESSITOUS CASES.

While we indorse and gladly further every provision for the aid of our worn-out preachers, their widows and orphans, we suggest that the principle of fixing their claim on the basis of years of service, rather than on the basis of pressing and imminent need, is not promotive of the divine charity which prompts the giving, and tends to defeat our cherished purpose of helping those who have been worn out in the service. We think the matter of payments according to years in the Conference should be left to the Mutual

Aid Societies, which naturally consider the number of payments made.

CONSTITUTIONAL COMMISSION.

Among the matters requiring your careful consideration is the report of the Constitutional Commission referred to this General Conference by that of 1892. This commission was ordered by the General Conference of 1888, to consist of seven ministers, seven laymen, and three general superintendents, to "define and determine the Constitution of the General Conference, to state of whom it shall be composed, and by what method it shall be organized, to declare what shall be the powers thereof, and in what manner they shall be exercised, and to provide the process by which the Constitution, or any part thereof, shall be amended, and report to the General Conference of 1892." That report was made, and after a careful consideration of a part of it the General Conference of 1892 adopted a resolution declaring that certain specified paragraphs of the Discipline have "the nature and force of a Constitution." It did not, however, take up for immediate action the new form for an amended Constitution presented by the commission. We commend that form to your early and careful consideration, believing that its adoption by a two-thirds vote of this General Conference, after such amendments as you may think wise, and by a three-fourths vote of the Annual Conferences, would in many ways be a great advantage to the Church.

AMUSEMENTS.

A spiritual Church must always be opposed to amusements that are dissipating rather than recreative. To all such pleasures the Church must oppose itself or dwindle as a spiritual force. Churches do not perish by sacrifices or self-denial. Persecution from without often makes them flourish within. But Churches have perished by indulgence in what seemed to be at first innocent delights, but grew at length into destructive habits. There are amusements that deaden all spiritual life, leave one without a sense of power with God, cause men to lose their first love, and leave them only a name to live while they are dead. With an intense and ever-growing aversion to all that deteriorates the spiritual life of the Church, we lift up a voice of warning against the increasing prevalence of amusements that are deleterious to our spiritual power. The constant and rigid adherence to the principle which is embodied in our General Rules, a part of the fundamental law of the Church, which requires us to avoid "tak-

ing such diversions as cannot be used in the name of the Lord Jesus," cannot be too earnestly insisted upon, and should be enforced by the godly example of all spiritually-minded people. We sincerely desire that the action of this General Conference may be such as to awaken the conscience of the whole Church to the perils rising from inconsiderate indulgences in harmful pleasures. The press of the Church should speak out on this subject, and the ministers should lay down the law of the Church, the teaching of Scripture, and the sad illustrations of history till the whole Church shall be sensitively alive on the subject.

INTOXICANTS.

The Church has no new word to utter nor new position to take in regard to those seductive but deadly poisons that blight and destroy all that is great and holy in human life. The accursed influence of intoxicating drinks and drugs on every interest of man, the family, social life, politics, and religion, is earthly, sensual, and devil-possessed. By the power of heredity it lays on children to the third or fourth generation the curse of physical deterioration, deficiency, and idiocy. It hurries men into insanity with dreadful rapidity.

The ideal legislation, the enactment of which is to be constantly sought, for the utter destruction of this monstrous crime, is total prohibition. And while we are seeking the enactment and enforcement of this ideal legislation we must seek to annihilate this archenemy by every available weapon. Any law that shuts the saloon on Sunday, or on election day, keeps it a certain distance from a church or school, that restricts the places where or the classes to whom this fiery death may be sold, should be executed to the full.

The position of our Church in regard to political parties is clearly stated in the Bishops' Address of 1892, thus: "With regard to politics, the attitude of our Church is strenuously non-partisan and nonsectional. It acknowledges no allegiance to any political creed or association. It urges all its members who have the right to vote to discharge that duty; but it leaves every voter absolutely free from ecclesiastical interference to determine for himself for whom his ballot shall be cast. The right of suffrage, or the franchise, we regard as a great and responsible trust, which should in all cases, ecclesiastical and civil, be exercised conscientiously, but in absolute personal freedom. When moral issues are before the public our people are invariably found on

the side of the highest standard; but even then they choose their own party affiliations, and refuse to be dictated to as to the matter of their votes."

We recommend that this General Conference make an earnest appeal to the government of the United States to so adjust its internal revenue laws as not to seem to legalize the traffic in ardent spirits in sections of the Union where prohibitory laws exist. A popular government should not aid in forcing an infamous traffic on unwilling people.

We are glad that awakened public sentiment has made it respectable to decline to drink, and to urge others to refrain, glad that great railroads and factories have concluded that men cannot be trusted with material interests and precious human lives who are addicted to intoxicating drink, glad that life insurance companies and mutual benefit societies have learned that all drinkers of intoxicants are deteriorated risks, and especially glad that the closing of the saloon on the Lord's Day has been effected in the great city of New York.

DISCIPLINARY CHANGES.

The duties assigned to the bishops in connection with the interpretation and administration of the law of the Church have brought to their notice many minor defects in our Discipline to which we respectfully ask the attention of the General Conference. We find that in some cases the provisions of the law are contradictory; that in other cases the law is ambiguous or otherwise wanting in clearness; that a number of established, approved, and important usages among us, usages involving the exercise of authority, have no explicit warrant of law; that administrators are often perplexed for the lack of due provision for conditions that should have been foreseen by the law; and that in not a few cases the statement of the law, though not likely to mislead, is awkward and imperfect. The committee appointed by the General Conference of 1892 to revise the Discipline was wisely restricted by that body to changes in the arrangement and language of the law. Thus it could not deal with its substance in any degree. We therefore beg leave to submit to the General Conference in another paper a number of proposed changes, none of them in any degree affecting the general policy of the Church, some of them of comparatively small importance, but all of them, as we believe, leading to an improved body of law for the Church. These proposed changes are grouped in

such a way as to be readily referred to appropriate committees of your body.

EDUCATION.

Among the greatest victories in the Methodist Episcopal Church have been those achieved in the field of education. Insisting on a Gospel that teaches a loftiness of ideals for man which has elsewhere found no higher expression, and intimately relating the attainment of those ideals to human endeavor, the Church was logically compelled to give every one of its members the best possible means of development. Hence it has founded schools by the hundred, sometimes more than could be maintained, just as God's overflowing exuberance of life makes a thousand seeds for every one that grows. No one of these schools has ever lived in vain. We owe very much of our present greatness to our oldest university, founded by Wilbur Fisk.

In this connection we would express our distinct approval of the work of the University Senate.

THE AMERICAN UNIVERSITY.

The American University, located in Washington, D. C., came before the Church four years ago as an applicant for its indorsement in the proposed work of furnishing postgraduate and professional instruction. The General Conference of 1892 indorsed this proposition, approved the Board of Trustees, and commended the proposed University to the favor of the Church. The officers of the institution report in assets \$1,040,000, consisting of real estate, reliable subscriptions, and funds in bank. In view of the opening of the immense scientific collection, by act of Congress, to all students for special investigation, and in view of the growing popular appreciation of the necessity of a central Protestant University in the national capital, we heartily commend to the prayers, the sympathies, and the generous gifts of our people the American University, which by its charter and its pledges is at once emphatically American and Christian.

The Woman's College in Baltimore deserves especial mention for its uniqueness, completeness, and for affording opportunity for any of our people who prefer the education of young women in schools exclusively for their own sex to acquire a complete college education under the best of religious influences.

We are glad to call attention to the contribution which the Chautauqua system has made to the intellectual and spiritual life of our own people, and of many beyond our bounds. The system

sprung from our Methodist ministry and laity. It has quickened and stimulated many to a higher and broader range of reading and study, has inspired many of its students to seek a collegiate education, keep science and religion and all knowledge in most harmonious relations, and from its central fire has kindled many other fires throughout this and other lands. We trust that the Chautauqua system will always and everywhere combine an unquestioned loyalty to Christ with an open mind for all the revelation of God in his own word and works.

God sees no perfect individual nor perfect service of him that does not include both mind and heart. He does not want his Church nor his heaven an asylum for feeble-minded children.

Our system requiring that a sermon be preached on education every year, and a collection taken in both church and Sunday school for the aid of schools and students, makes it possible that every determined person who exercises his free will in that direction may acquire a liberal education.

But for the proper and needed development of our schools we need at least \$1,000,000 in gifts every year.

RELATION TO PROPERTY.

The Church must always antagonize the tendency in human nature to assert and maintain that all of the earth it can seize by honest labor or bloody violence and hold by any means, fair or foul, is its own. Men call their lands by their own names. To defend their possessions they organize armies and shed much blood. How different are God's ideas! He asserts himself to be the creator, upholder, and owner of all things. The earth is the Lord's, and the fullness thereof. All the silver and gold is his, and the cattle upon a thousand hills. Man is a tenant at will, a steward for a limited time, a lessee of the world's mines of force and value for the development of both the mine and the man, a partner working together with God in the field and the forces he has provided. God never surrenders his claim to a seventh of the time he has given, nor to a percentage of the values he has made possible. In his sight men must have a moral as well as a legal right to property in order to possess it. It is the emptiest of delusions to think we can accept Christ as Saviour and not obey him as King. These claims are as old as time and values, and as absolute as any other law. He enforced them in Eden, and when he set apart a nation to show forth once more the possibilities of man in partnership with God, he reenacted

the old law for a seventh of the time, and not for one tithe merely, but several of all gain in property. These were not new laws made for the Jews, but old laws made for man. They were not abrogated when the Church in Judea was enlarged to universality. For Christ, speaking of tithing such things as mint, anise, and cummin, said, "These things ought ye to have done." To get and to keep is not the supreme law of Christian society, but to get and give. Christ set the peerless example of giving all his things, all his life, all of himself. And in his early Church, in the flush and glory of Pentecostal baptism no man counted aught that he possessed as his own, but as God's, to be held, managed, multiplied, or surrendered, according to the plans of God, immanently abiding in this world.

The Church has yet to learn that national prosperity, business success, and rich personal experience depend largely on a just accounting of material things, strictly rendering unto God the things that are God's. Will a man rob God and hope for prosperity and best success? A just accounting for one tenth merely is enough to open the windows of heaven for the pouring out of unreceivable deluges of blessing. After that giving begins and rises to any measure that is promoted by our abounding love. And giving in our measure brings giving back in God's measure, good measure, pressed down, shaken together, and running over. For God having given us his Son shall also with him freely give us all things.

This doctrine of partnership with God in daily business once learned and thoroughly practiced would give his Church all the necessary sinews of war to push the battle through all the gates of sin and Satan in this world. The most vivid imagination fails to picture the realities of church building, of missionaries outgoing to every land, of educational institutions for the uplifting of the whole race, of relief to the poor, and of great tides of spiritual joy in the hearts of believers if any one Church would respond to God's ideas for his cooperation with his children. One of our most broad-minded, statesmanlike laymen has said, "Give me the money needed and I will make New York a Christian city in twenty years."

We are glad in this connection to notice a growing recognition among our people of the fact that some phases of God's work are among man's legitimate heirs. Many a man needs his funds to carry on his business during life, but dying, needs them no more. If he has been liberal in life he can work in this world after he

has left it more than while in it. The endowment of a single chair for educational purposes keeps a trained, cultured, pious man teaching the best things through all the centuries in the name and by the agency of him that endows. The outcome of a whole life can thus be funded into Christian work at its close. Probably not one tenth of one per cent of those who make wills remember the causes that ought to be dearer to them than life. The proportion might be profitably reversed.

CHRISTIAN CITIZENSHIP.

It is doubtless true that Christians seek a better country, even a heavenly. But it is now the supreme duty of every man to make the kingdoms of this world become the kingdoms of our God and of his Christ. Once it was supposed that a patriot was a warrior in the field, ready to die for his country. But men and women can be as patriotic in the quiet walks of everyday Christian life as in the fierce excitements of doubtful battle. The time has come when every Christian should assume the duties and bear the burdens and responsibilities of true citizenship. This world belongs to Christ. He made it, upholds it, owns it, and will judge it. His purpose in this world is not merely the regeneration of the individual. He also desires the regeneration of the State. The State is as truly divine as the Church. Nay, the State is the designed outcome of the perfected Church. A man may be as much a missionary of God in the politics of America as in the forests of Africa. Every man owes it to God and his country to be possessed of a sound, unbribable manhood, of a personal righteousness, and a perpetual, persistent, aggressive activity, to bring honesty into all dealings, justice between man and man, and purity into politics. We count it among the auspicious signs of the time that Christian men are able to forego the allurements of gain and even of ease, and descend into the arena of political life. Never has better work been done for clean municipal administration than in recent campaigns from one side of the continent to the other. It has not been done in the interest of any party nor through any party, but for the sake of decency and right. Let the pulpit make manhood eminent, a desire to save one's country supreme, and that intensest force will find its own way of working. Men must be willing to serve on juries, work on committees, for the public welfare, put their standing and property in peril, and defy the vilification of a corrupt press in daring to enforce laws unpopular with those

who feel the halter draw. For the country must be saved by the victories of peace no less than by those of war. There are certain things in this country so outrageous that every Church that ever holds a great gathering should utter ringing protests against them. Divorce has been made so easy in some States that all the sacred interests of the home are put in peril. The Churches should demand and secure one national law to cover all States alike.

But no follower of Him who is the Redeemer of all mankind can limit his view to any one country. We see in Armenia such atrocities as we never deemed possible of execution in this age. We are no more appalled at the ravage, rapine, and murder of a hundred thousand by the Turks than at the apathy and inaction of the so-called civilized nations. Through our whole history and national polity we have kept aloof from European and Asian complications. But we believe that the whole diplomatic and moral power of our government should be put forth to bring these gigantic wrongs to a sudden end.

ARBITRATION.

For the settlement of disputes between different organizations of men, between money-capital and labor-capital and between the different nations of the earth, we believe that the spirit of our Saviour as set forth by our Church demands that the great principle of arbitration shall be tried to its utmost, and that the vast majority of disputes can be happily settled in that way. The United States has already set an example to the world by decorously submitting to arbitration nearly fifty occasions of differences with other nations.

CAPITAL AND LABOR.

In the progress of our liberties and the widening of our development we have come upon perils unknown in the earlier periods of our history. Classes are arrayed against each other with mutual misunderstandings. A ripple has come upon our shores from the far-off tidal wave of the French Revolution declaring that all property is theft; that men may be as much enslaved by laws as by force, deprived of their rights by trusts and combines as by arms. In these misunderstandings, and, it may be, great wrongs, the Church must not be silent. It is her very nature to defend and care for the poor. Like her Master, the Spirit of the Lord God is upon her to preach the Gospel to

the poor. Peculiarly is this true of our Church. It began its ministry to the wretched prisoners in Britain, continued it among the poor colliers, has always sought the sorrowing, wretched, wandering, and lost. It has never pandered to the rich, nor been silent at injustice.

In this seething discussion concerning the rights of property we think these positions are grounded on justice and right :

1. Every man has a right to acquire property by the legitimate means of activity, foresight, invention, and inheritance.

2. No man has a right to use his possessions to oppress his fellow-men.

3. Every man has a right to the profit of his own labor. In that respect he is a capitalist.

4. No man has a right to use his labor to oppress his fellow-men.

5. Every free man has a right to refuse to work for another.

6. No man has a right to prevent another from working when and for whom he will.

7. Every man is accountable to God for the use of his time, labor, and their outcome—wealth.

All these fundamental principles of progress and personal development should be plainly taught by the pulpit. If the spirit of Christ be accepted and practiced by the Church all unjust distributions of property therein will be remedied. This is a Christian communism which reaches the hand of sympathy and help from above downward, rather than a hand of violence and murder from below upward. The equality that Christianity teaches is accomplished by raising the lowly to the highest places, even the heavenlies; not by dragging the lofty down.

If managers of business requiring various sorts of labor would take, whenever practical, the individual workingmen into partnership by establishing a scheme of profit-sharing for all who are engaged in productive labor, then all occasion for carelessness, wastefulness, strikes, violence, and heart-burnings would be avoided. Hundreds of great concerns go on successfully year after year by adopting God's fundamental law of social unity and success.

A general statement has been made that sixty-one per cent of employers belong to the Church, and only four per cent of the employees. If this were true it would be partly accounted for by the fact that a large proportion of the laborers have but recently come to our land. But we gladly affirm that no such disparity of percentages of employers and employed obtains in our Church.

There are thousands of workingmen who do most effective work to bring their workmates to the Church and to Christ. The Methodists in the armies of England have long been recognized as a very potent factor of the organization. And Methodists in the mines, factories, shops, and on farms of the United States are a most effective agency for the nation's good.

DOWNTOWN CHURCHES.

In this connection we desire to assert our firm conviction that Methodism in our cities should be slow to abandon what are called downtown populations because of changes from native to foreign, and rich to poor. The greater the change the more need of our remaining. Combine the plants, if need be; adapt them and the services to the new surroundings, but remain and save the people.

The old-time fires of revivals will burn if there is sufficient warmth in Christian hearts to kindle them. God has adapted his Gospel to the hearts he has made. If we fail, it is because our methods are not Methodistic, or our unbelief forbids the many mighty works.

To accomplish this requires devotion of time and faculties to the essential ends of the kingdom. The evils of our social state cannot be permanently relieved, much less remedied, by any abundance of donations, however liberal. Beside these, sympathy, souls are demanded. Even Christ could not save the world by gifts. He could easily have made them infinite. But he had to give himself. He founded a new order of hand-to-hand, heart-to-heart contact with lepers of all sorts, which, if perpetuated in the lives of his followers, will heal all the running sores of the world. That is what we are for. To achieve this end mainly we were redeemed by the precious blood of Christ. The best our lives are good for is to be funded into the purposes into which Christ funded his. If we are wise, devoted, and faithful, we shall see the knowledge of our God cover the earth as the waters cover the sea. For God is faithful. He has on record promises not yet fulfilled, for Pentecosts not yet descended. The Spirit is not yet poured out in that way upon all flesh. God is always doing more than we ask or even think. His movements go forward not only by regular progress merely, but also by sudden bounds. For long dark hours of the night there is not a hint of the morning. But finally some watcher on the hilltops sees them lighted like gigantic altar fires. Some watcher of the skies sees them begin to glow,

and suddenly the sun is seen by all. We have been in a long, cold winter. For months there has been no hint of its ending. But our journey hither has been amid the victories of reviving life. We are now here saying the winter is over and gone and the time of the singing of birds is come. The seasons of waiting seem long, but hidden processes are going forward and the coming of the day and of the springtime is sudden. We have no measure of spiritual dynamics, no measure of God's time. What seems to be a thousand years' work he does in a day. Pray for the morning.

SIGNS OF ENCOURAGEMENT.

Let us cheer our faith by noting a few morning stars. First. God has lately set forward in nearly every part of the earth, like that marvelous movement of the middle of the eighteenth century in which Methodism was born, a new interest in saving the lowest and worst of men. Once more colliers' faces are washed white by their own tears. Once more publicans and harlots press into the kingdom of heaven before the spiritually proud. The submerged classes are emergent.

Second. To this new movement the Churches are not hostile, but helpful. Converts are singing for joy where once was only spiritual dearth. Money is freely given. A study of the varied charities of the American people has a fascination for noble minds. The Church has put away its old interpretation of the words of Christ that made him say, "I will come again at some distant appearing," and now reads as Christ said, in the present tense, "I come." The absence is but for three days, then I come personally, potentially, and plenarily and receive you unto myself. I come presently and continuously to abide in my Church. I am with you always. We have revised our version. We are revising our vision of duty. So the Church of Christ to-day, moved by his Spirit, actually comes and abides in sections of cities as bad as a lost world. As gladly as Christ left heaven for earth, so gladly are some of our best Christians leaving every pleasant surrounding for those most repulsive. There are university and social settlements established in the worst places, to investigate and improve physical, social, intellectual, and spiritual conditions of the congested districts of cities by applying practical Christianity as taught and illustrated by Christ. There is never any lack of volunteers where there is suitable leadership. The number of these workers is a surprise. One must be in the work to measure its magnitude.

Not only to the lowest, but to the highest, is Christ visibly set forth. Not only does he come to needy sinners weak and wounded, but he comes to the best and widest thought of the world. All men have now made the discovery by criticism and philosophy that the dying thief made by faith, "This man has done nothing amiss." The sinlessness of our spotless Lamb is now conceded by all philosophies. He now occupies the thought of the world as never before. New lives of the Christ are written every year. His Spirit fills all lines of thought, till history is written to record not the ravages of some petty king in a province, but the enduring triumphs of the Conqueror who draws all men unto himself.

In so large a character partial views must necessarily be taken by men too small to grasp his plans and feel his ineffable holiness. Even of such men as Napoleon new lives must be written every quarter of a century. The angle of vision from which most men see Christ to-day is that of tender humanity. It is a humanitarian age. Christ's feeding the hungry, his kindly helpfulness to the sick, his tenderness to little children, his forgiving love to weeping women, fill the thought and turn the whole world to Christly ministries of tenderness and love.

But hereafter we shall come to see that, whatever honors Christ may bear as Creator and King, he is not glorified until he comes to die for the world. Now is the Son of man glorified. Before the world was he was set apart as the one immortal who would achieve death for others. And the highest honor shouted to him in heaven is, "Thou wast slain, and hast redeemed us unto God by thy blood." The greatest idea for the soul's enlargement, the great motive for work in saving the world, is, Christ loved me and gave himself for me; gave not merely his things, his glories, but himself for me. We are great as we see the meaning of Calvary. He can draw all men only by being lifted up.

The world will come to see this when human thoughts grow large enough. Abhorrence of sin will be measured by the cost of redemption therefrom. Men will become great as they are holy, godlike as they labor for the most men, and for more than world-wide interests. Then shall national diplomacies not pertain merely to little islands, but to universal brotherhood. For the measure of the new and higher values no mention shall be made of coral or of pearls. These riches cannot be valued with the gold of Ophir. Only deeds of love and lives of sacrifice can be legal tender to redeem a brother. We shall see that the

movements of the ages and the splendid developments of men are simply to bring in each epochal hour in order that the Son of man may be glorified. Greatest power shall not be in physical forces, but we shall break into realms of power where for the upholding of worlds a word shall be sufficient. We shall cease to regard the Gospel of Christ as a theory, a system of doctrine, a pardon office, a bestowal of joy, a means of getting to heaven, and regard it as Paul did, as a power—a power of God in individual lives, for purity of self, and work for others unto salvation, present and eternal. Then shall the Church, redeemed, not by corruptible things as silver and gold, but by the precious blood of Christ, go joyfully and triumphantly to the accomplishment of the great commission given to it by the Master in the hour of his ascension, “to go into all the world and preach the Gospel to every creature.” There is not only a command given, but sufficient power provided. Endued with this power the Church will go victoriously marching down the blossoming ages singing with new meaning the old pæan, “All hail the power of Jesus’ name!”

THOMAS BOWMAN,	J. M. WALDEN,
R. S. FOSTER,	W. F. MALLALIEU,
S. M. MERRILL,	C. H. FOWLER,
E. G. ANDREWS,	J. H. VINCENT,
H. W. WARREN,	J. N. FITZGERALD,
C. D. FOSS,	I. W. JOYCE,
J. F. HURST,	J. P. NEWMAN,
W. X. NINDE,	D. A. GOODSSELL.

RULES OF ORDER.

1. The Conference shall meet at 8:30 o'clock A. M. and adjourn at 12:30 o'clock P. M., but may alter the time of meeting and adjournment at its discretion. A recess of ten minutes shall be taken at 10:30 o'clock.

2. The President shall take the chair precisely at the hour to which the Conference stood adjourned, and cause the same to be opened by the reading of the Scriptures, singing, and prayer, and on the appearance of a quorum shall have the Journal of the preceding session read and approved, and the business of the Conference shall proceed in the following order, namely:

1. The roll of Conferences shall be called in alphabetical order for the presentation of appeals, resolutions, and miscellaneous business, for immediate consideration. All memorials and all resolutions and miscellaneous papers not presented for immediate consideration shall be placed in the hands of the Secretary without announcement. The person introducing a proposition under this call may speak to it if it be seconded; after which a motion to refer if made shall be entertained and be decided without debate.

2. Reports, first of the standing and then of the select committees; provided, always, that each call severally shall have been completed before either preceding one shall be repeated.

3. The President shall decide all questions of order, subject to an appeal to the Conference, and in case of such appeal the question shall be taken without debate, except that the President may state the grounds of his decision, and the appellant may state the grounds of his appeal.

4. The President shall appoint all committees, unless otherwise especially ordered by the Conference.

5. On assigning the floor to any member of the Conference the President shall distinctly announce the name of the member to whom it is assigned and the Annual Conference he represents.

6. Resolutions shall be written and presented in duplicate by the mover, and all the motions shall be reduced to writing if the President, Secretary, or any member requests it.

7. When a motion is made and seconded, or a resolution introduced and seconded, or a report presented and read by the Secretary, or stated by the President, it shall be deemed in possession

of the Conference; but any motion or resolution may be withdrawn by the mover at any time before amendment or decision.

8. The motions to adjourn, to suspend the rules, to lay on the table, to take from the table, and the call for the previous question shall be taken without debate.

9. No new motion or resolution shall be entertained until the one under consideration has been disposed of, which may be done by adoption or rejection, unless one of the following motions should intervene, which shall have precedence in the order in which they are placed, namely:

- (1) To fix the time to which the Conference shall adjourn.
- (2) To adjourn.
- (3) To take a recess.
- (4) To lay on the table.
- (5) For the previous question.
- (6) To postpone to a given time.
- (7) To refer.
- (8) Substitute.
- (9) Amendment.
- (10) To postpone indefinitely.

The motion for the previous question cannot be laid on the table.

Only one amendment to an amendment shall be in order, but then it shall be in order to move a substitute for the main question and one amendment to the substitute, and if a substitute is accepted it shall replace the original proposition. In voting, the Conference shall pursue the following order, namely: The main question shall first be perfected by voting on the amendments proposed to the main question, and then the Conference shall vote upon the substitute and its amendment.

10. When any member is about to speak in debate, or to deliver any matter to the Conference, he shall arise and respectfully address the President, but shall not proceed until recognized by him, and the member must address the chair from his place.

11. No member shall be interrupted when speaking except by the President, to call him to order when he departs from the question, or uses personalities or disrespectful language; but any member may call the attention of the President to the subject when he deems a speaker out of order, and any member may explain when he thinks himself misrepresented.

12. When a member desires to speak to a question of privilege he shall briefly state the question; but it shall not be in order

for him to proceed until the President shall have decided it a privileged question.

13. No person shall speak more than twice on the same question, nor more than ten minutes at one time, without leave of the Conference; nor shall any person speak more than once until every member choosing to speak shall have spoken. Provided, however, that a committee making a report shall, through its chairman, or one of its members selected by the committee or its chairman, in all cases be entitled to ten minutes to close the debate, either to oppose the motion to lay the report on the table, or, this permission not having been used, to close the debate on the motion to adopt. The committee shall not be deprived of its right to close the debate even after the previous question has been ordered.

14. When any motion or resolution shall have been acted upon by the Conference, it shall be in order for any member who voted with the prevailing side to move a reconsideration; but a motion to reconsider a nondebatable motion shall be decided without debate.

15. No member shall absent himself from the sessions of the Conference without leave, unless he is sick or unable to attend.

16. No member shall be allowed to vote on any question who is not within the bar at the time when such question shall be put by the President, except by leave of the Conference, when such member has been necessarily absent.

17. Every member who is within the bar at the time a question is put shall vote, unless the Conference, for special reasons, excuses him.

18. No resolution altering or rescinding any part of the Discipline shall be adopted until it shall have been in possession of the Conference at least one day, and shall have been printed in the *Daily Christian Advocate*, except amendments to the report of a committee when under consideration for adoption.

19. It shall be in order for any member to call for the yeas and nays on any question before the Conference, and if the call be sustained by one hundred members present the vote thereon shall be taken by ayes and noes. If not sustained, members voting in the minority, if the number voting in said minority is less than one hundred, may have their votes recorded by name.

20. It shall be in order to move that the question be taken without further debate on any measure pending, except in cases in which character is involved, and if sustained by a vote of two

thirds, the question shall be taken; nevertheless, it shall be in order under this rule to move to recommit, to divide, or to lay on the table after the previous question has been ordered.

21. The motion to adjourn shall be taken without debate, and shall always be in order, except (1) when a member has the floor; (2) when a question is actually put, or a vote is being taken; (3) when the question is pending on sustaining the demand for the previous question; (4) when the previous question has been called and sustained, and action under it is still pending; and (5) when a motion to adjourn has been negatived, and no business debate has intervened.

22. Members presenting memorials, petitions, and other papers for reference, shall prepare the paper by writing in a plain hand on the back of it the following items, in the following order, namely:

- (1) Name of the member presenting the paper.
- (2) Conference to which he belongs.
- (3) Conference, member, or church whence it comes.
- (4) Subject to which it relates.
- (5) First name on the petition.
- (6) Number of other petitioners.
- (7) The committee to which he desires it referred.

All resolutions and papers thus presented shall be delivered to the Secretary of the Conference, in triplicate, and by him sent to the committee according to indorsement, and announced in the Journal of the day.

23. When any member shall move the reference of any portion of the Journal of any Annual Conference to any committee he shall at the same time furnish a copy of the portion he wishes referred, prepared as already provided in the case of memorials.

24. All resolutions contemplating verbal alterations of the Discipline shall state the language of the paragraph and line to be altered, and also the language to be substituted.

25. All committees proposing changes of the Discipline shall not only recite the paragraph and line to be amended, but also the paragraph as amended.

26. All written motions, reports, and communications to the Conference shall be passed to the Secretary, to be by him read to the Conference.

27. All committees shall furnish duplicates of their reports.

28. A call for a vote by orders shall be made and seconded by members of the same order.

29. When voting by orders the separation shall be merely in

regard to the taking, announcing, deciding, and recording the vote of each order on the question on which the separate vote is demanded. Any incidental matter bearing upon such vote shall be decided by the Conference acting as one body. In taking a vote by orders it shall be by a count vote, first of the order calling for the separate vote and then of the other, but either order may call for the ayes and noes by one fourth of its members, and if the call is sustained, the names of the delegates, first of the order calling and then of the other, shall be called, and each member shall answer aye or no.

30. Where a subject-matter has been received by the Conference, and referred to a committee, and a report thereon has been made to the Conference, it shall not be in order for another committee to consider the same subject, or for the Conference to entertain a report from another committee on the said subject; but when any committee shall ascertain that a subject which has been referred to it has also been referred to another committee, it shall have permanent charge of said subject.

31. All demonstrations of approval or disapproval during the progress of debate shall be deemed a breach of order.

32. No person shall stand in the open spaces in the room.

33. The ushers shall keep the aisles and spaces within the bar of the Conference clear for their proper use, and none but delegates shall be admitted within the inclosure constituting the bar of the Conference, except by ticket issued by the Chairman of the Commission of the General Conference.

34. These rules shall not be suspended except by a vote of two-thirds of the members present and voting.

CONFERENCE OFFICERS.

PRESIDING BISHOPS.

Thomas Bowman,	Willard F. Mallalieu,
Randolph S. Foster,	Charles H. Fowler,
Stephen M. Merrill,	John H. Vincent,
Edward G. Andrews,	James N. FitzGerald,
Henry W. Warren,	Isaac W. Joyce,
Cyrus D. Foss,	John P. Newman,
John F. Hurst,	Daniel A. Goodsell,
William X. Ninde,	Charles C. McCabe,
John M. Walden,	Earl Cranston.

MISSIONARY BISHOPS.

William Taylor,	- - - -	Africa.
James M. Thoburn,	- - - -	India.
Joseph C. Hartzell,	- - - -	Africa.

SECRETARY.

David S. Monroe.

ASSISTANT SECRETARIES.

Manley S. Hard,	Frank G. Mitchell,
Edmund S. Mills,	Charles L. Stafford,
Stephen O. Benton,	Milton D. Buck,
Samuel W. Gehrett,	Robert R. Doherty,
Isaiah B. Scott,	Charles E. Mueller,
William Kepler,	Joseph B. Hingeley.

JOURNAL

OF THE

GENERAL CONFERENCE OF 1896.

MONDAY MORNING, MAY 1.

THE TWENTY-SECOND DELEGATED GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH convened in the ARMORY building, in the city of Cleveland, O., on the first day of May, eighteen hundred and ninety-six.

Bishops present: THOMAS BOWMAN, RANDOLPH S. FOSTER, STEPHEN M. MERRILL, EDWARD G. ANDREWS, HENRY W. WARREN, CYRUS D. FOSS, JOHN F. HURST, WILLIAM X. NINDE, JOHN M. WALDEN, WILLARD F. MALLALIEU, CHARLES H. FOWLER, JOHN H. VINCENT, JAMES N. FITZGERALD, ISAAC W. JOYCE, JOHN P. NEWMAN, and DANIEL A. GOODSELL.

At 9 o'clock A. M. the Conference was called to order by Bishop Thomas Bowman.

Bishop W. X. Ninde read the one hundred and third Psalm. Bishop J. H. Vincent announced the 9th hymn, commencing,

"Before Jehovah's awful throne,"

and Bishop R. S. Foster led in prayer. William Burt, of the Italy Conference, read the thirteenth chapter of First Corinthians. Bishop William Taylor announced the 919th hymn, commencing,

"Jesus shall reign where'er the sun,"

after the singing of which S. F. Upham, of the New England Conference, led in prayer.

Bishop Bowman requested the Secretary of the last General Conference to call the roll of delegates, and the following answered to their names:

MAY 1.
FIRST DAY.
Morning.

Opening of
the General
Conference.

Bishops
present.

Bishop
Bowman
presiding.

Devotional
services.

Roll called.

MAY 1.
FIRST DAY.
Morning.
Members
present.

Alabama.

Ministerial: George E. Ackerman.

Arkansas.

Ministerial: Andrew J. Taylor.

Lay: James H. Clendenning.

Austin.

Ministerial: Oscar L. Fisher.

Baltimore.

Ministerial: John F. Goucher, John Lanahan, Luther B. Wilson, William S. Edwards.

Lay: William A. Leitch, Alexander Ashley.

Bengal-Burmah.

Ministerial: Frank W. Warne.

Blue Ridge.

Ministerial: Adolphus Graybeal.

Bombay.

Ministerial: Daniel O. Fox.

California.

Ministerial: Arnold T. Needham, Milton D. Buck, Elbridge R. Willis, John Coyle, John Kirby.

Lay: James W. Whiting, Henry French.

California German.

Ministerial: George Guth.

Central Alabama.

Ministerial: Edward M. Jones.

Lay: Philip P. Wright.

Central German.

Ministerial: Albert J. Nast, Jacob Rothweiler, Joseph Kern.

Lay: Victor Wilker.

Central Illinois.

Ministerial: Hyre D. Clark, Jervice G. Evans, Samuel Van Pelt, James W. Haney, Marion V. Crumbaker.

Lay: Charles H. Long, William H. Logan.

Central Missouri.

Ministerial: John W. Jackson, Richard E. Gillum.

Lay: Henry L. Billups, James H. Diggs.

Central New York.

Ministerial: Carlton C. Wilbor, John C. Nichols, Edmund M. Mills, R. De Witt Munger, Theron R. Green.

Lay: Francis J. Cheney, Edwin Nottingham.

Central Ohio.**MAY 1.**
FIRST DAY.
Morning.

Ministerial: Elias D. Whitlock, Josiah L. Albritton, Leroy A. Belt.

Lay: Edward T. Nelson, Frank H. Tanner.

Central Pennsylvania.

Ministerial: William W. Evans, Edward J. Gray, Silas C. Swallow, David S. Monroe, Ezra H. Yocum, William M. Frysinger.

Lay: Thomas H. Murray, John Patton.

Central Swedish.

Ministerial: James T. Wigren.

Lay: John R. Lindgren.

Central Tennessee.

Ministerial: Joseph M. Carter.

Chicago German.

Ministerial: Bartholomew Lampert, Henry Lemcke.

Lay: Charles E. Mueller.

Cincinnati.

Ministerial: Adna B. Leonard, Charles H. Payne, James W. Bashford, Frank G. Mitchell, Henry C. Weakley.

Lay: George B. Johnson, Charles W. Bennett.

Colorado.

Ministerial: Earl Cranston, Daniel L. Rader.

Lay: Joseph W. Gilluly.

Columbia River.

Ministerial: George M. Booth, William W. Van Dusen.

Lay: Isaac C. Libby, Herbert C. Clark.

Delaware.

Ministerial: Henry A. Monroe, James H. Scott.

Lay: Stanford L. Parker.

Des Moines.

Ministerial: Emory Miller, William H. W. Rees, William E. Hamilton, DeWitt C. Franklin, William T. Smith.

Lay: James M. Kittleman, Leslie M. Shaw.

Detroit.

Ministerial: Joseph F. Berry, Camden M. Cobern, William H. Shier, John Sweet, Charles T. Allen, Edward W. Ryan, Lewis R. Fiske.

Lay: George O. Robinson, Roy S. Copeland.

East German.

Ministerial: John C. Deininger.

Lay: Charles C. Zoller.

MAY 1.
FIRST DAY.
Morning.

East Maine.

Ministerial: William L. Brown.

Lay: Abram W. Harris.

East Ohio.

Ministerial: Darius H. Muller, Lemuel H. Stewart, Earl D. Holtz, Eugene P. Edmonds, John I. Wilson, David C. Osborne.

Lay: John A. Mansfield, Warren F. Walworth.

East Tennessee.

Ministerial: Judson S. Hill.

Lay: James R. Johnson.

Erie.

Ministerial: Jason N. Fradenburgh, Silas H. Prather, Andrew J. Merchant, John C. Scofield, Robert S. Borland.

Lay: Harvey J. Gidley, Henry P. Sullivan.

Florida.

Lay: Robert Ayers.

Foo-Chow.

Ministerial: Myron C. Wilcox.

Genesee.

Ministerial: John E. Williams, James E. Bills, S. Abishai Morse, Henry C. Woods, Ebenezer H. Latimer.

Lay: John L. Romer, Alexander M. Holden.

Georgia.

Ministerial: James L. Fowler.

Lay: William T. Morris.

Holston.

Ministerial: Richard J. Cooke, James A. Ruble.

Lay: John W. Adams, James A. Fowler.

Idaho.

Ministerial: Charles R. Kellerman.

Lay: John D. McCully.

Illinois.

Ministerial: William N. McElroy, William H. Wilder, Christie Galeener, John T. McFarland, John A. Kumler, John B. Wolfe, Horace Reed.

Lay: Joseph O. Cunningham, Herbert G. Whitlock.

Indiana.

Ministerial: William R. Halstead, Henry J. Talbott, John H. Martin, Merimon S. Heavenridge, Tilghman H. Willis, Henry A. Buchtel, James A. Sargent.

Lay: Benjamin F. Adams, William Newkirk.

Iowa.

Ministerial: Charles L. Stafford, Thomas J. Myers, Morris Bamford, Isaac P. Teter.

Lay: Christopher Haw, James Harlan.

Italy.

Ministerial: William Burt.

Lay: Luigi Mando.

Japan.

Ministerial: Yoitsu Honda.

Kansas.

Ministerial: John A. Motter, William H. Underwood.

Lay: James M. Miller, William Fryhofer.

Kentucky.

Ministerial: Daniel Stevenson, John D. Walsh.

Lay: Robert T. Miller, Vincent Boreing.

Lexington.

Ministerial: Edward W. S. Hammond, Joseph Courtney.

Lay: Robert F. Broaddus.

Little Rock.

Ministerial: William O. Emory.

Lay: James M. Cox.

Louisiana.

Ministerial: Joseph C. Hartzell, Aristides E. P. Albert, Julian F. Marshall.

Lay: Charles C. Morse, George F. Huntley.

Maine.

Ministerial: George D. Lindsay.

Lay: William M. Merrill.

Mexico.

Ministerial: John W. Butler.

Michigan.

Ministerial: Amos M. Gould, James H. Potts, James I. Buell, Patrick J. Maveety, Levi Master, Marshall M. Callen, James Hamilton.

Lay: Samuel Dickie, Elvin Swarthout.

Minnesota.

Ministerial: Henry C. Jennings, George H. Bridgman, John Stafford.

Lay: Hascall R. Brill, Galen A. Merrill.

Mississippi.

Ministerial: James M. Shumpert, Samuel A. Cowan.

Lay: George W. Stith, Thomas J. Keys.

MAY 1.
FIRST DAY.
Morning.

MAY 1.
FIRST DAY.
Morning.

Missouri.

Ministerial: John H. Poland, Isaac S. Ware, Jairus J. Bentley.

Lay: Charles D. Morris, William J. Gibson.

Montana.

Ministerial: Jacob Mills.

Lay: Fred Gamer.

Nebraska.

Ministerial: Charles C. Lasby, DeWitt C. Huntington, Isaac Crook.

Lay: John H. Mickey, Lucius O. Jones.

Newark.

Ministerial: Henry A. Buttz, Sandford Van Benschoten, Stephen L. Baldwin, Henry Spellmeyer, George W. Smith.

Lay: Robert R. Doherty.

New England.

Ministerial: John W. Hamilton, Samuel F. Upham, Edward R. Thorndike, William N. Brodbeck, Edward M. Taylor, William F. Warren.

Lay: Charles R. Magee, Albert B. F. Kinney.

New England Southern.

Ministerial: Stephen O. Benton, George H. Bates, Thomas J. Everett, Micah J. Talbot.

Lay: David Gordon, Joseph E. C. Farnham.

New Hampshire.

Ministerial: Silas E. Quimby, Charles D. Hills, Oliver S. Baketel.

Lay: Edward F. Childs.

New Jersey.

Ministerial: Jacob B. Graw, James R. Mace, George B. Wight, Joseph L. Roe, George Reed.

Lay: Clement W. Shoemaker, James F. Rusling.

New York.

Ministerial: James R. Day, Charles C. McCabe, Elias S. Osbon, James M. King, Abram J. Palmer, Andrew Schriver.

Lay: Albert D. Peake.

New York East.

Ministerial: James M. Buckley, William V. Kelley, George P. Mains, George E. Reed, Charles S. Wing, James S. Chadwick, Crandall J. North.

Lay: John H. Sessions, John French.

North Carolina.

Ministerial: Elias M. Collett.

North China.

Ministerial: Hiram H. Lowry.

MAY 1.
FIRST DAY.
Morning.

North Dakota.

Ministerial: David C. Plannette.

Northern German.

Ministerial: Franz L. Nagler.

Lay: Henry Bendixen.

Northern Minnesota.

Ministerial: Robert Forbes, James F. Chaffee, Joseph B. Hingeley.

Lay: Jacob F. Force.

Northern New York.

Ministerial: H. Eugene Waugh, William D. Marsh, David F. Pierce, Charles J. Little, Josiah C. Darling.

Lay: S. Mortimer Coon, Harvey E. Dingley.

North Germany.

Ministerial: Carl Schell.

North India.

Ministerial: Edwin W. Parker, Thomas J. Scott.

Lay: Lois S. Parker, Ada C. Butcher.

North Indiana.

Ministerial: Horace N. Herrick, Frank G. Browne, Augustus E. Mahin, William D. Parr, George H. Hill.

Lay: John S. Patterson, Christian B. Stemen.

North Nebraska.

Ministerial: Alfred Hodgetts, John B. Maxfield.

Lay: John D. King, Trevanyon L. Matthews.

North Ohio.

Ministerial: Newell S. Albright, William Kepler, William F. Whitlock, John Mitchell.

Lay: Lewis C. Laylin, John M. Naylor.

Northwest German.

Ministerial: Edward W. Henke.

Lay: Henry A. Salzer.

Northwest India.

Ministerial: Jefferson E. Scott.

Lay: William H. Daniels.

Northwest Indiana.

Ministerial: William H. Hickman, Hillary A. Gobin, Allen Lewis.

Lay: Richard S. Tennant, Abraham R. Colburn.

MAY 1.
FIRST DAY.
Morning.

Northwest Iowa.

Ministerial: John W. Walker, John B. Trimble, Robert Smylie, John W. Lothian.
Lay: Oscar P. Miller.

Northwest Kansas.

Ministerial: William H. Sweet, Edward W. Allen.
Lay: Edward S. Chenoweth, John B. Morrison.

Northwest Nebraska.

Ministerial: Allen R. Julian.
Lay: George E. Gorton.

Norway.

Ministerial: Andres Olsen.

Norwegian and Danish.

Ministerial: Nels E. Simonsen.
Lay: Marius J. Pihl.

Ohio.

Ministerial: David H. Moore, David Y. Murdoch, William H. Lewis, William D. Cherington, John C. Arbuckle.
Lay: Morris Sharp, Jane F. Bashford.

Oklahoma.

Ministerial: John F. Palmer.

Oregon.

Ministerial: John Parsons, George W. Gue.
Lay: John F. Caples.

Philadelphia.

Ministerial: Thomas B. Neely, Samuel W. Gehrett, William M. Swindells, Samuel W. Thomas, William M. Ridgway, Jacob S. Hughes.
Lay: John E. James.

Pittsburg.

Ministerial: Charles W. Smith, Robert T. Miller, Thomas H. Woodring, Jesse F. Core.
Lay: John E. Rigg, Theodore B. Noss.

Puget Sound.

Ministerial: Thomas B. Ford, Thomas J. Massey.
Lay: Calvin S. Barlow, Rufus S. Willard.

Rock River.

Ministerial: Frank M. Bristol, Lewis Curts, Henry G. Jackson, Martin E. Cady, Polemus H. Swift, William A. Spencer, John W. Richards.
Lay: James B. Hobbs, Nicholas G. Van Sant.

St. John's River.

Ministerial: Luther S. Rader.

MAY 1.
FIRST DAY.
Morning.

St. Louis.

Ministerial: Jesse B. Young, Enoch L. Hunt, William A. Quayle.

Lay: Thomas J. Langston, William W. Kendall.

St. Louis German.

Ministerial: William Koeneke, William Schutz, John Schlagenhaut.

Lay: Herman C. Grawe, Fredrich H. A. Koch.

Savannah.

Ministerial: Madison C. B. Mason, Matthew M. Alston.

Lay: Luther J. Price, Guy H. Bowen.

South America.

Ministerial: Charles W. Drees.

Lay: Justo Cubilo.

South Carolina.

Ministerial: Benjamin F. Witherspoon, Joshua E. Wilson, Thomas J. Clarke.

Lay: William L. Bulkley, Edward J. Sawyer.

South Dakota.

Ministerial: William H. Jordan, Charles B. Clark.

Lay: Reuben N. Kratz, William F. T. Bushnell.

Southern California.

Ministerial: Samuel A. Thomson, Winfield S. Matthew, William A. Knighten.

Lay: William T. Randall, Joseph A. Williams.

Southern German.

Ministerial: Henry Dietz.

Lay: Charles F. Blumberg.

Southern Illinois.

Ministerial: Joseph W. Van Cleve, William Wallis, Owen H. Clark, Leonidas W. Thrall.

Lay: McKendree H. Chamberlain, Harvey H. Crozier.

South Germany.

Ministerial: A. Gerhard Bruns.

Lay: Fredrich Gutekunst.

South India.

Ministerial: Albert H. Baker.

Lay: John H. Stephens.

MAY 1.
FIRST DAY.
Morning.

South Kansas.

Ministerial: John W. Stewart, Samuel S. Murphy, Jefferson E. Brant.

Lay: George W. Bowen, James E. Hair.

Southwest Kansas.

Ministerial: William J. Martindale, Granville Lowther, William H. Rose.

Lay: James Allison, Tom M. Hutto.

Switzerland.

Ministerial: Johannes Wuhrman.

Tennessee.

Ministerial: Hillery W. Key.

Lay: David W. Byrd.

Texas.

Ministerial: Isaiah B. Scott, Wade H. Logan, Frank Gary.

Lay: Thomas A. Fortson, John W. Jamison.

Troy.

Ministerial: John H. Coleman, Homer Eaton, James H. Brown, George A. Barrett, James E. C. Sawyer, William H. Hughes.

Lay: Daniel Hayes, Charles D. Hammond.

Upper Iowa.

Ministerial: Alpha J. Kynett, J. Burleigh Albrook, William F. Barclay, William F. King, Stephen N. Fellows.

Lay: Albert C. Ross, Thomas B. Taylor.

Upper Mississippi.

Ministerial: Richard Sewell, Perry O. Jamison.

Lay: Ephraim H. McKissack, Joseph H. Phillips.

Vermont.

Ministerial: Alfred J. Hough, Joel O. Sherburn.

Virginia.

Ministerial: Stephen P. Shipman.

Lay: Chester C. Gaver.

Washington.

Ministerial: John W. E. Bowen, William H. Brooks, Isaac L. Thomas.

Lay: Charles F. Vodery.

Western Norwegian-Danish.

Ministerial: Carl J. Larson.

Western Swedish.

Ministerial: Oscar J. Swan.

Lay: Charles O. Lobeck.

West German.*Ministerial*: Charles Harms, Jacob Tanner.*Lay*: John A. Kost, William F. Muenzenmayer.**West Nebraska.***Ministerial*: Erastus Smith, Charles A. Hale.*Lay*: Jasper L. McBrien, William J. Cruzen.**West Texas.***Ministerial*: Harry Swann, Moses Smith.*Lay*: Greene J. Starnes, G. Reid Townsend.**West Virginia.***Ministerial*: Asbury Mick, David L. Ash, John H. Hess, David S. Hammond.*Lay*: Thomas P. Jacobs, George C. Sturgiss.**West Wisconsin.***Ministerial*: Samuel W. Trousdale, John Holt, William J. McKay.*Lay*: William T. Jennings, Henry P. Magill.**Wilmington.***Ministerial*: Merritt Hulburd, Alfred Smith, Louis E. Barrett, Wilbur F. Corkran.*Lay*: William L. Gooding.**Wisconsin.***Ministerial*: Milton S. Terry, George H. Trever, Ephraim L. Eaton.*Lay*: William H. Stevens, Leander Ferguson.**Wyoming.***Ministerial*: John G. Eckman, Manley S. Hard, Austin Griffin, Levi L. Sprague, Asa J. Van Cleft.*Lay*: George S. Bennett, Abram I. Decker.

The Bishop having announced that a quorum was present, the Conference, on motion of G. E. Ackerman, proceeded to the election of a Secretary. A. B. Leonard nominated D. S. Monroe, M. J. Talbot nominated S. O. Benton, and L. L. Sprague nominated M. S. Hard.

J. M. Buckley moved that D. S. Monroe, the Secretary of the last General Conference, act as Secretary *pro tempore*. Carried.

The following tellers were appointed: E. S. Osbon, H. C. Weakley, J. B. Young, J. W. E. Bowen, H. H. Lowry, H. A. Salzer, C. R. Magee, James Allison, John Stafford, and W. S. Edwards.

MAY 1.
FIRST DAY.
Morning.

Nomina-
tions for
Secretary.

Secretary
pro tem.

Tellers.

MAY 1.
FIRST DAY.
Morning.

Rules of
Order.

Reserve
delegates
admitted.

On motion of A. J. Kynett, it was ordered that a majority of all the votes cast elect a Secretary.

A. J. Kynett moved that, until otherwise ordered, the Rules of the last General Conference be adopted for the government of this body. Carried.

On motion, the following reserve delegates were seated in the place of absent delegates:

Alabama.

Homer W. Perrin.

Chicago German.

Louis Appel.

Genesee.

Charles W. Winchester.

Japan.

Eiji Asada.

Kansas.

James W. Alderman.

Liberia.

Wilmot E. Dennis.

Maine.

David B. Holt.

Mexico.

George Manning.

Newark.

Henry K. Carroll.

New Hampshire.

Charles E. Foote.

Northern Minnesota.

Alva W. Bradley.

North Germany.

Heinrich Düring.

Wisconsin.

Edward S. McChesney.

Committee
on Cre-
dentials
ordered.

The Secretary, having stated that he had not received the certificate of any lay delegate from the North Dakota Conference, D. C. Plannette moved that a Committee on Credentials be appointed to which this and all similar cases be referred. Carried.

Address of
the Bishops.

On motion of G. E. Ackerman, the reading of the Bishops' Address was made the Order of the Day for to-morrow at 10 o'clock.

J. M. Buckley presented the following paper:

We, the undersigned members of this General Conference, in the exercise of our inalienable rights and bounden duty, believing that certain women whose names have been called by the officer appointed and instructed to make up the roll from certificates duly accredited and who responded to their names when thus called are ineligible, do hereby challenge the eligibility of said women to membership in this body. And this we do in the fear of God and in the bonds of Christian unity on the following grounds:

1. That prior to 1868 only ministers, and they under specific conditions, were eligible to membership in the General Conference.

2. That provision was constitutionally made for the admission of laymen, under certain specified conditions, and that laymen were seated in the General Conference in 1872.

3. That the history of the movement culminating in the admission of lay representation shows that the Church did not contemplate nor intend the election of women; and that whenever attention was called to the subject it was definitely understood that women were not eligible under the constitution.

4. That in 1888 five women were elected and the credentials of four of them were presented; that the question of eligibility was referred to a Special Committee on Eligibility, which committee reported women to be ineligible under the constitution.

5. That the General Conference adopted the said report declaring women ineligible and pursuant thereto the seats vacant which they came to fill, and seated the first reserves in said seats.

6. That a proposition to alter the constitution so as to admit women was submitted to the Church and lost for the want of two thousand votes more than it received.

7. That the action of the General Conference of 1892 did not reverse the action of 1888, declaring women ineligible, or take any action equivalent to a reversal of the same.

8. That the proposition submitted previous to 1892 was resubmitted during the year and lost. And that, therefore, all women professedly elected—though the credentials are in proper form—are not eligible to membership in this General Conference.

(Signed,)

J. M. BUCKLEY,

C. S. WING,

J. B. GRAW,

S. F. UPHAM,

JACOB ROTHWEILER,

J. F. CHAFFEE,

T. B. NEELY,

JOHN F. GOUCHER.

W. H. WILDER,

MAY 1.
FIRST DAY.

Morning.
Challenge
of the
women
delegates.

The tellers reported the vote for Secretary as follows: Whole number of votes cast, 491; necessary to a choice, 246. Of these, D. S. Monroe has received 370; M. S. Hard, 90; S. O. Benton, 29; D. H. Moore, 1; blank, 1. The President announced that David S. Monroe was elected.

D. S. Monroe
elected
Secretary.

J. M. Buckley moved the appointment of a Committee on Eligibility, to consist of one member from each General Conference District and three at large, to whom the question of eligibility shall be referred, and that the said committee be instructed to report upon the subject of eligibility next Monday morning at 10 o'clock.

Committee
on
Eligibility
ordered.

MAY 1.
FIRST DAY.
Morning.

Selection of
the
Committee
on
Eligibility.

A. B. Leonard moved that the members of the Committee on Eligibility be elected by the delegations from the respective General Conference Districts, except that three at large be nominated by the Bishops.

I. P. Teter moved, as an amendment to the amendment, that the committee be composed of one from each Conference here represented. Laid on the table.

On motion, the committee was so increased as to include one minister and one layman from each district.

J. B. Graw moved that no person whose name has been challenged shall be permitted to participate in the deliberations of this Conference until the committee shall have reported. Laid on the table.

The motion of J. M. Buckley, as amended, was then adopted.

A. J. Kynett's paper
on
Eligibility.

A paper was presented by A. J. Kynett, a part of which having been read, it was moved that all papers having reference to the question of eligibility be referred to the Committee on Eligibility without reading. A motion to lay this on the table did not prevail, and the motion to refer was adopted.

It was ordered that the paper of A. J. Kynett be published in the *Daily Christian Advocate* of to-morrow.

South
America
Conference.

On motion of C. W. Drees, the South America Conference was assigned to the Fifth General Conference District.

Committee
on
Credentials.

The motion of D. C. Plannette to appoint a Committee on Credentials was adopted.

Assistant
Secretaries.

On motion of W. W. Evans, the Secretary was granted the privilege of naming his assistants, whereupon he named Manley S. Hard, Edmund S. Mills, Stephen O. Benton, Samuel W. Gehrett, Isaiah B. Scott, William Kepler, Frank G. Mitchell, Charles L. Stafford, Milton D. Buck, Charles C. Zoller, and Robert R. Doherty.

John Mitchell presented the following invitation, which was accepted:

To the Bishops, Members of the General Conference of the Methodist Episcopal Church, and Visitors:

Reception.

DEAR BRETHREN AND SISTERS: The Local Committee of Arrangements cordially invite you to a reception, to be held in the Armory Auditorium Friday evening, May 1, at 7:30 o'clock P. M., standard time.

HORACE BENTON, *Chairman.*
F. A. GOULD, *Secretary.*

T. B. Neely moved that the Conference adopt the following plan for the organization of committees:

MAY 1.
FIRST DAY.
Morning.

I. There shall be fourteen main Standing Committees, as follows:

Organiza-
tion of
Committees.

1. On Episcopacy.
2. On Itinerancy.
3. On Boundaries.
4. On Revisals.
5. On Temporal Economy.
6. On the State of the Church.
7. On the Book Concern.
8. On Temperance and the Prohibition of the Liquor Traffic.
9. On Missions.
10. On Education.
11. On Church Extension.
12. On Sunday Schools and Tracts.
13. On Freedmen's Aid and Work in the South.
14. On Epworth League.

II. The first six of the committees shall meet on Mondays, Wednesdays, and Fridays; and the last six on Tuesdays, Thursdays, and Saturdays.

III. As heretofore the several delegations shall appoint one member for each committee.

IV. As soon as practicable, and in all cases not later than the next session of the Conference, the chairman of each delegation shall deliver to the Secretary of the General Conference a list of the assignments to the committees made by the delegation, from which returns the Secretary shall immediately proceed to enroll and publish the committees.

V. For the purpose of organization, each committee, except the Committee on Boundaries, shall meet at the time and place ordered by the General Conference, and shall, under the temporary presidency of a Bishop, choose by ballot a chairman and a secretary, and shall without delay return the names of the officers so elected to the Secretary of the Conference.

VI. Reserve delegates when admitted to the General Conference shall take the places on committees previously held by their principals, unless it is otherwise ordered by the Conference; and other changes on committees shall not take place without permission from the General Conference.

A motion that the Epworth League be made a Standing Committee, and a motion by W. F. Whitlock that a special committee be appointed to which the question of Standing Committees be referred, were both laid on the table, and the motion of T. B. Neely was adopted.

The districts were called by the Secretary, and the time and places of meeting were named.

On motion of W. H. Shier, it was ordered that each delegate be furnished with three copies of the *Daily Christian Advocate* each morning.

Distribu-
tion of
Daily
Christian
Advocate.

Hon. Hilary A. Herbert, Secretary of the United States Navy, was introduced by the President of the Conference.

Hon. H. A.
Herbert
introduced.

**MAY 1.
FIRST DAY.***Morning.*Reception
of Fraternal
Delegates.Gavels
presented.

A. J. Palmer moved that the General Conference shall hold on the Monday evenings of May sessions for the purpose of the reception of fraternal delegates by the Conference. Adopted.

S. O. Jones, of the Nebraska Conference, having been introduced, on behalf of the Nebraska Wesleyan University he presented to the Conference a gavel and gavel block.

G. W. Gue, of Oregon, also presented a gavel, and a case for its preservation.

On motion, both gifts were accepted with thanks.

Table from
Venice.

C. C. McCabe, on behalf of the Industrial School of Venice, Italy, presented to the Conference a beautifully carved table, and, on motion, it was accepted.

Epworth
League.

On motion of J. F. Berry, the action of the Conference by which the Epworth League was constituted a Standing Committee was reconsidered, and it was made a Special Committee.

Light and
heat.

On motion of L. A. Belt, the Local Committee was requested to take some action by which to regulate the light and heat in the building.

General
Conference
Districts.

On motion of the Secretary, the Oklahoma Conference having been formed since the last General Conference and is not in any General Conference District, it was placed in the Eleventh District; the North China Conference was placed in the Fifth District, and the Western Norwegian-Danish Conference was placed in the Fourteenth District.

Adjourned.

On motion, the Conference adjourned. The Doxology was sung, and the benediction was pronounced by C. C. McCabe.

**MAY 2.
SECOND
DAY.***Morning.*Bishop
Foster
presiding.Devotional
services.Journal
approved.To secure
order.**SATURDAY MORNING, MAY 2.**

The Conference was called to order at 9 A. M., Bishop R. S. Foster in the chair.

The devotional services were conducted by E. W. Parker, of the North India Conference.

The Journal of yesterday's session was read and approved.

J. D. Walsh presented the following:

Whereas, The delegates in the chairs most distant from the platform are prevented from hearing the Chairman and the speakers by reason of the walking and talking of delegates and others in the rear passageways during the session of Conference; therefore,

Resolved, That this Conference hereby requests the Committee of Arrangements to appoint one or more Sergeants-at-arms, who shall wear badges of office, and whose duty it shall be to preserve order in the back part of the house and elsewhere during business hours.

MAY 2.SECOND
DAY.*Morning.*

John Lanahan moved that the General Conference pay the expenses of the Sergeants-at-arms. The motion prevailed, and the resolution, as amended, was adopted.

On motion of P. H. Swift, the Rules were suspended, and the following was adopted:

Resolved, That the Committee on Epworth League shall be composed of one member from each Annual Conference delegation, and that such member shall be selected according to the method which usually prevails in the selection of the members of the regular standing committees.

Composition
of the Com-
mittee on
Epworth
League.

G. E. Ackerman moved that a committee of three be appointed to express our appreciation of the reception given last evening to the Conference. Adopted.

Committee
on Re-
ception
ordered.

T. B. Neely presented the following:

Resolved, That there shall be a committee, to be called a Committee on Judiciary, to which shall be referred all appeals from the Conferences or from individual ministers or members of the Church; records of Judicial Conferences and all other law questions which may be referred to it by the General Conference. The above committee shall consist of one delegate from each General Conference District and one delegate-at-large, and said member shall be nominated by the Bishops and confirmed by the General Conference.

Judiciary
Committee.

A. J. Kynett moved as an amendment that the committee be nominated by the members of the respective General Conference Districts, and three at large be nominated by the Bishops.

A motion by J. B. Graw to lay this on the table did not prevail.

The amendment of A. J. Kynett was carried, and the resolution, as amended, was adopted.

On motion of E. D. Whitlock, a committee of seven was ordered on Rules of Order.

Committee
on Rules of
Order.

T. B. Neely moved that a committee be appointed on the Constitution, consisting of one from each General Conference District, and one at large to be nominated by the Bishops, and that to this committee be referred the proposed Constitution presented to the General Conference in 1892, and by that body referred to this body.

Committee
on Con-
stitution.

J. A. Sargent moved that the committee consist of one minister and one layman from each district and three at large.

MAY 2.SECOND
DAY.*Morning.*

J. J. Bentley moved that the committee consist of nine. Laid on the table.

The amendment of J. A. Sargent was adopted, and the resolution, as amended, prevailed.

Illness of
Dr. Reid.

C. C. McCabe read a telegram announcing the very serious illness of Dr. J. M. Reid, for several years Corresponding Secretary of the Missionary Society, and, on motion, the Secretary was directed to send a telegram to the family expressing the sympathy of the Conference.

Committee
on Consoli-
dation of
Benevolen-
ces ordered.

L. A. Belt moved that a committee of two laymen and two ministers from each General Conference District, and one at large to be nominated by the Bishops, be ordered, to whom shall be referred the expediency and feasibility of the unification and consolidation of our Benevolences.

A motion by P. H. Swift, that all papers on the subject be referred to the Committee on Temporal Economy, was laid on the table by a count vote of 207 ayes and 195 noes.

A. J. Kynett moved to amend by adding one layman and one minister from each of our Benevolent societies. On motion of F. M. Bristol, this was laid on the table, and the original resolution was adopted.

On motion of W. S. Matthew, all persons having information on the subject were requested to furnish it to the committee.

Committee
on Memor-
ials ordered.

On motion of Homer Eaton, it was ordered that a committee of five be appointed on Memorials of the General Conference officers who have died during the quadrennium. Said committee to be named by the Bishops.

Committee
on Fraternal
Delegates
ordered.

C. H. Payne moved that a committee of five be appointed on Fraternal Delegates. Carried.

Resolutions
to be
triplicated.

On motion of M. S. Hard, it was ordered that hereafter all resolutions be presented in triplicate.

Recess
ordered.

On motion of C. J. Little, a recess of three minutes was ordered.

J. W. Hamilton presented the following paper, which was adopted:

The Rev. William Taylor, D.D., Missionary Bishop of Africa, was born on the 2d day of May, 1821; sent to his first circuit in 1842,

joined the Annual Conference in the spring of 1843, and as world-wide evangelist has gone everywhere preaching the Gospel without ever having been laid aside through illness; therefore,

Resolved, That the General Conference congratulate this truly venerable and apostolic Bishop on having this day attained the seventy-fifth anniversary of his birth.

The hour for the Order of the Day having arrived, Bishop H. W. Warren read the Address of the Bishops.

A. B. Leonard moved that three thousand five hundred copies of the Address be printed in pamphlet form and placed at the disposal of this body.

E. J. Gray moved to so amend that it be published in the *Daily Christian Advocate* and in all the official papers; that these three thousand five hundred copies be published for distribution; that five copies of the same be given to each member of this General Conference; and, further, that the different parts of this Address be referred to the appropriate committees.

C. C. Wilbor moved to further amend so that ten thousand copies be published in such form that they can be placed in envelopes.

G. E. Reed moved to lay the amendment of E. J. Gray on the table. Lost.

D. H. Moore moved that the Address be published in the Church papers only. Lost.

The amendment of E. J. Gray was adopted, and, as amended, the resolution prevailed.

W. H. Wilder called attention to the fact that some of the members had changed their seats, and, on motion, it was ordered that no member change his seat without the consent of the Conference. Permission was then granted J. F. Rusling and colleague and the Kentucky delegation to change their seats.

On motion of T. B. Neely, the General Conference Districts were instructed to meet this afternoon and nominate the committees ordered.

On motion of A. B. Leonard, the Conference Districts were instructed to send their nominations for the Committee on Epworth League to the Secretary.

The names of the Committee on Eligibility were then announced by the respective districts, and Bishop Andrews named the three at large. The nominations were confirmed. (See Committees, p. 376.)

MAY 2.

SECOND DAY.

Morning.

Bishop Taylor's birthday.

Bishops' Address read.

Copies ordered.

Members not to change seats.

Nominations to be sent to the Secretary.

Committee on Eligibility named.

MAY 2.SECOND
DAY.*Morning.*Rev. W. L.
Watkinson
introduced.

The Rev. W. L. Watkinson, Fraternal Delegate from the British Wesleyan Conference, and the Rev. R. Crawford Johnson, D.D., Fraternal Delegate from the Irish Methodist Conference, were introduced.

Bishop Andrews announced the Committee on Credentials.

Committee
on
Credentials
discharged.

The Secretary stated that there was no longer any occasion for this committee, since he received in proper form the credentials that were lacking; therefore, on motion, the action by which that committee was appointed was reconsidered and the committee discharged.

Standing
Committees

On motion of A. J. Kynett, it was ordered that the chairmen of the delegations pass to the Secretary their nominations for Standing Committees that they may be published.

Adjourned.

After the usual announcements, Conference adjourned. The Doxology was sung, and the benediction was pronounced by Dr. R. Crawford Johnson.

MAY 4.

THIRD DAY

*Morning.*Bishop
Merrill pre-
siding.Devotional
services.

MONDAY MORNING, MAY 4.

The Conference was called to order at 9 o'clock, Bishop S. M. Merrill presiding.

The devotional services were conducted by J. L. Hurlbut, Secretary of the Sunday School Union and Tract Society.

Journal
approved.

The Journal of Saturday's session was read and approved.

Committee
to report.

W. A. Spencer moved that the Committee on Benevolences be instructed to report to the Conference on or before Monday, the 16th. Carried.

Mrs. J. M.
Reid.

A message was received from Mrs. J. M. Reid expressing her appreciation of the message from the Conference.

Swedish
[delegation.

J. D. Walsh announced that, the Swedish delegation having arrived, the Kentucky delegation resumed the seats originally assigned them.

Bishops'
Address
to be read in
churches
and distrib-
uted.

H. A. Buchtell moved that we urgently request our pastors and presiding elders to read the Bishops' Address presented to the General Conference of 1896 in every congregation of the Methodist Episcopal Church.

Earl Cranston moved, as a substitute, that the Publishing Agents be authorized, by request of a pastor, to

furnish a copy of this report for every official member in all our churches. Accepted and adopted.

MAY 4.
THIRD DAY
Morning.

On motion of J. W. Hamilton, the rules were suspended, and D. H. Muller presented the following:

Whereas, The General Conference, composed of representatives of the nations of the earth, profoundly convinced that experience has shown that war as a method of determining disputes between nations is expensive in its operations, unequal and uncertain in its results, and productive of immense evils, and that the spirit of the age as well as the precepts of religion require the adoption of every practicable means for the establishment of reason and justice between nations; and,

National
arbitration.

Whereas, The people of the United States and the people of Great Britain are bound together by ties of lineage, language, literature, the principles of common Christianity, and of like political and legal institutions and of many mutual interests; and,

Whereas, The purpose to substitute law for war, reason for force, has been approved by patriotic statesmen, eminent educators, and Christian philanthropists, and an increasing and dominant moral opinion;

Resolved, That we, the representatives of the Prince of Peace and of the Methodist Episcopal Church, give our approval of a demand for the organization of a permanent tribunal of arbitration as a rational and Christian substitute among the English-speaking races for a resort to the bloody arbitrament of war.

Resolved, That in the judgment of this Conference, religion, humanity, practice, and the highest interests of civilization and Christianity demand the immediate establishment of such an international court of arbitration.

Resolved, That the presiding officers and Secretary of this Conference be requested to send to the President of the United States a copy of these resolutions.

Lewis Curts moved its reference to the Committee on the State of the Church. The motion was laid on the table, and the resolutions were adopted.

E. D. Whitlock moved that a committee of one from each General Conference District and one at large be appointed on General Conference Districts. Carried.

Committee
on General
Conference
Districts.

Austin Griffin moved the appointment of a committee consisting of two from each General Conference District and two at large on the support of superannuated ministers. W. H. Shier moved, as a substitute, that all papers and memorials on the subject be referred to the Committee on Temporal Economy. Carried.

Superannu-
ated minis-
ters.

The Rev. John J. Lewis, of the Wesleyan Methodist Church of New Zealand, was introduced.

Rev. J. J.
Lewis intro-
duced.

M. S. Hard moved that the Publishing Agents and the Secretary publish a manual for the use of the Conference. The Secretary stated that an AGENDA would be distributed in a day or two. On motion of John Lanahan, the motion was laid on the table.

Manual.

MAY 4.
THIRD DAY
Morning.

Report of
Committee
on
Eligibility.

On motion of John Lanahan, the motion was laid on the table.

The hour for the Order of the Day having arrived, on motion of J. M. Buckley, it was taken up, and A. J. Kynett presented the majority report of the Committee on Eligibility as follows, and moved its adoption:

Your Committee, to whom was referred the challenge of the eligibility of women in the General Conference, of Lydia A. Trimble, delegate-elect from the Foo-Chow Electoral Conference, Lois S. Parker and Ada C. Buchter, delegates-elect from the North India Electoral Conference, and Jane Field Bashford, delegate-elect from the Ohio Electoral Conference, having carefully considered the same, report that the challenge is not sustained, and that the aforesaid lady delegates-elect are not ineligible to this body. Respectfully submitted,

JOHN W. HAMILTON,
THOMAS H. MURRAY,
E. T. NELSON,
JUDSON S. HILL,
SAMUEL DICKIE,
W. F. T. BUSHNELL,
L. O. JONES,
T. J. LANGSTON,
G. R. TOWNSEND,
J. F. CAPLES,

A. J. KYNETT, *Chairman*.
DAVID H. MOORE,
A. B. LEONARD,
LUTHER J. PRICE,
H. A. GOBIN,
L. M. SHAW,
EARL CRANSTON,
J. W. STEWART,
W. O. EMORY,
W. A. KNIGHTEN.

Minority
report.

T. B. Neely presented and moved, as a substitute for the majority report, the following minority report:

The undersigned, a minority of the Committee on Eligibility, to which was referred the question of the eligibility of certain women who, holding certificates of election from certain Lay Electoral Conferences, were entered upon the roll and claimed seats in this General Conference, beg leave to report that they dissent from the opinion of the majority of the committee.

Having carefully inquired into the question of the eligibility of women, we find that the question of the admission of women was not before the Church when the amendment to the Restrictive Rule admitting lay delegates was under consideration by the Annual Conferences, neither was it before the General Conference of 1872, when it agreed to the plan of lay delegation, and therefore was not included in the above actions.

The claim that women are eligible arose later and has been based upon a subsequent act of a General Conference defining the word laymen in its relation to Lay Electoral Conferences, and this, we find, did not refer to the question of the admission of women, but to the status of a man having ministerial orders, but not a member of an Annual Conference.

The claim that women were eligible to membership was raised judicially for the first time in the history of the General Conference on the cases of certain women who claimed seats in the General Conference of 1888, and this claim was negatived by that Conference, which decided "That, under the second Restrictive Rule, which was altered by the constitutional process, the Church contemplated the admission of men only as lay representatives—and that under the Constitution and laws of the Church as they now are the women are not eligible as lay delegates in the General Conference." (See *General Conference Journal*, 1888, p. 463.)

The same General Conference, holding that women could not be admitted without a change in the wording of the Constitution, submitted a proposition to amend the second Restrictive Rule so that it might read: "Nor of more than two lay delegates for an Annual Conference, and said delegates may be men or women." This amendment was voted upon by members of the Annual Conferences, but not receiving the requisite vote it was lost, and the Constitution remained the same as it was before the submission of the proposed amendment.

In the General Conference of 1892, on a question submitted to the Committee on Judiciary, as to whether the words "lay delegate," "laymen," etc., in the second Restrictive Rule, and in other places in the Discipline, "express or imply distinction of sex," the committee unanimously, with the exception of one member, who declined to vote, reported as follows:

"Understanding that we are to declare the meaning of the words and not to express an opinion as to the wisdom of the law, and applying the well-recognized rule of construction, that the intent of the law-makers in using the language must govern, and that the meaning to be put upon the words by us must be the meaning put upon them by the General Conference, and the Annual Conferences as they were adopted; and in the light of the history of the Church bearing upon the subject up to the time of the adoption of the provision in which the words under consideration occur; and in the light of the discussions had at the time of their adoption and of all the surrounding circumstances; and in view of the fact that the last General Conference, acting in its judicial capacity, after a very exhaustive discussion, definitely decided that women were not included in these provisions; and that the Annual Conferences and the Church have accepted and acted upon that decision, we are of the opinion that said words, as used in the paragraphs aforesaid, do not apply to both sexes, and that they include men only." (*General Conference Journal*, 1892, p. 358.)

Though this declaration was not adopted by the General Conference of 1892, nevertheless that Conference refused to adopt an opposite declaration, laying on the table a substitute to that intent, and consequently the decision of the General Conference of 1888 was not reversed, but remained unchanged. The General Conference of 1892 did, however, ostensibly recognize the fact that the question was one calling for or requiring a constitutional amendment by submitting a proposed form of amendment to the second Restrictive Rule. As the vote shows, this proposition did not receive the approval of the ministers of the Annual Conferences, while its peculiar form caused a large majority of the ministry to refuse to vote upon it. Its repudiation by the ministry and failure to pass left the Constitution unchanged. During the last quadrennium the proposed amendment of 1888 was again submitted by two of the Annual Conferences, but this proposition failed to receive the necessary number of ministerial votes.

Both the General and the Annual Conferences have thus repeatedly admitted that the question involves a change in the wording of the Constitution, and as no such amendment has been made the Constitution stands as it did in 1888, and previously, and, for the same reasons that held at that time, it follows that the Constitution did not and does not meditate or permit the admission of women as delegates in this General Conference, and that it cannot permit the election and seating of women as delegates unless the Annual Conferences, together with the General Conference, consent by constitutionally amending the second Restrictive Rule.

The cases presented are essentially of the same character as those decided by the General Conference of 1888, and the legal status of women in this respect is precisely the same as it was at that time.

We find, therefore, that the challenge of the eligibility of the

MAY 4.
THIRD DAY
Morning.

MAY 4.
THIRD DAY
Morning.

women whose names have appeared on the role of this General Conference is sustained, that the election of women by Lay Electoral Conferences are illegal acts, and that to seat the claimants would tend to destroy all respect for the Constitution of the Church, and for the decisions and interpretations of the General Conference.

H. R. BRILL,	J. B. GRAW,
J. M. BUCKLEY,	S. M. COON,
A. W. HARRIS,	H. K. CARROLL,
C. J. LITTLE,	T. B. NEELY,
JACOB ROTHWEILER,	J. F. CHAFFEE.
HENRY A. SALZER,	

Prior to the presentation of the reports, the Secretary read the following communication:

To the Members of the General Conference of 1896 :

We, the undersigned, women delegates from the North India and Ohio Lay Electoral Conferences, with a desire to promote the peace and harmony of our beloved Church, make the following statement :

While we regard ourselves as laymen in the full sense of the term and hold that the Lay Electoral Conferences are entitled, under the amendment of 1868-72, to choose their delegates, subject only to the restrictions therein specified, we are unwilling to seem to insist upon personal rights which are in dispute.

We rejoice that the Annual Conferences have expressed, by an overwhelming majority, their desire that women should be admitted as laymen to the General Conference, and we believe that this General Conference, with substantial unanimity, desires to devise the best means for carrying out the will of the Church. The chief question at issue now seems to us to arise over the method to be pursued. Upon this we recognize honest differences of opinion among the most intelligent and conscientious members. It seems to us that were the Conference relieved from the tension which our presence occasions, it might speedily devise a plan of admission upon which the great majority of the members could agree.

While we sincerely regret to disappoint the chivalrous champions of woman's eligibility, we cannot consent to a protracted debate over our personal eligibility to this Conference, with the alienations which we fear such a struggle might cause, when the principle for which we stand can be secured by more peaceful methods.

We could not for a moment waive our claims if by so doing we imperiled the rights of our sisters in future General Conferences. But we believe that by sacrificing personal considerations and possible party victories for the peace of the whole Church, we shall best secure their interests and, in the providence of God, a more abundant entrance to those who shall come after us.

Our decision to withdraw is reached after much prayer and meditation, and in acting upon it we are governed solely by motives of Christian charity—the charity that seeketh not her own, is not easily provoked, thinketh no evil. We, therefore, cheerfully relinquish all claims to membership in your honorable body and await such a settlement of a long-vexed question as your wisdom may devise, confident that your action will embody the spirit of the Golden Rule.

We desire to express our appreciation of the courtesy shown us and to assure you that we shall continue to pray and to labor for the prosperity of our Zion.

Respectfully submitted,

JANE F. BASHFORD,
LOIS S. PARKER,
ADA C. BUTCHER.

After considerable discussion of the reports, on motion of A. B. Leonard, the further consideration of the question was postponed until 10 o'clock to-morrow morning.

On motion, two additional members were added to the Committee on Fraternal Delegates, and Bishop Andrews announced the committee. (See Committees, p. 377.)

A. J. Kynett moved that it be the order of the house that the doors on this level opening into hallways be kept open all the time on warm days.

S. W. Gehrett moved, as a substitute, that the matter be referred to the Local Committee.

A motion to lay the substitute on the table was lost, and it was accepted and adopted.

S. L. Baldwin moved that a call be made for the nomination of the Standing Committees in order to organization. Carried.

On motion of W. S. Matthew, the names of the committees with the time and places of meeting was ordered to be published in the *Daily Christian Advocate*. Carried.

On motion of T. B. Neely, the arrangement of committees as reported to the Secretary as chosen by the various delegations was confirmed, and, on motion of A. J. Kynett, one of the Bishops was requested to be with each committee during preliminary organization.

A. J. Palmer moved that when we adjourn it be to meet at 7:30 p. m. to receive the fraternal delegates from the Wesleyan Methodist Church of New Zealand and from the Methodist Episcopal Church, South.

On motion, the Conference adjourned. The Doxology was sung, and the benediction was pronounced by G. W. Gue.

MAY 4.
THIRD DAY
Morning.

Fraternal
delegates.

Fresh air.

Standing
Committees.

Adjourned.

MONDAY EVENING, MAY 4.

The Conference met pursuant to adjournment at 7:30 p. m., Bishop Thomas Bowman in the chair. C. H. Payne announced the 770th hymn, commencing,

"I love thy kingdom, Lord,"

and H. A. Buttz, of the Newark Conference, led in prayer. The 248th hymn, commencing,

"All hail the power of Jesus' name!"

MAY 4.
THIRD DAY
Evening
Session.
Bishop
Bowman
Presiding.

MAY 4.
THIRD DAY
Evening.

Rev. J. J.
Lewis's
address.

was sung, and J. W. Jackson, in a few appropriate remarks, introduced to the President the Rev. John J. Lewis, fraternal delegate from the Wesleyan Methodist Church of New Zealand, who presented him to the Conference. In a brief but entertaining address he represented Australian Methodism. (See Addresses, p. 487.)

The credentials of the Rev. J. C. Morris, D.D., and E. B. Perkins, Esq., fraternal delegates from the Methodist Episcopal Church, South, were presented.

Dr. J. C.
Morris's
address.

W. V. Kelley, in a few well-chosen remarks, introduced to the President, and he to the Conference, the Rev. Dr. J. C. Morris. He was cordially received and addressed the Conference. (See Addresses, p. 487.)

Adjourned.

On motion, adjourned. The Doxology was sung, and the benediction was pronounced by Bishop I. W. Joyce.

MAY 5.
FOURTH
DAY.
Morning.

Devotional
services.

Journal
approved.

Rules
changed.

TUESDAY MORNING, MAY 5.

The Conference convened at 9 o'clock A. M., Bishop E. G. Andrews presiding.

The devotional services were conducted by D'W. C. Huntington, of the Nebraska Conference.

The Journals of yesterday morning and evening sessions were read and approved.

On motion of John Mitchell, the rules were suspended, and he moved to change the rules of order, so that the sessions begin at 8:30 A. M. and adjourn at 12 noon.

J. D. Walsh moved that the hour of adjournment be 12:30 P. M. The amendment prevailed, and the motion, as amended, was adopted.

Recess.

W. F. Whitlock moved that a recess be taken each day at 10:30 o'clock A. M. Carried.

Committee
on Bible
Society.

A motion by W. V. Kelley, that a committee of nine be appointed on the American Bible Society, was adopted.

C. W. Bennett presented the following:

Lay repre-
sentation.

Resolved, That a committee consisting of two from each General Conference District, one clergyman and one layman, be appointed, to which shall be referred all questions relating to lay representation.

I. P. Teter moved, as a substitute, that all matters relating to this subject be referred to the Committee on State of the Church.

J. E. James moved to amend that a committee be appointed by the Bishops, to whom the subject shall be referred. Laid on the table.

MAY 5.
FOURTH
DAY.
Morning.

On motion of S. L. Baldwin, the substitute of I. P. Teter was laid on the table.

Jacob Rothweiler moved, as a substitute, that all matters relating to this subject be referred to the Committee on Constitution.

On motion of J. F. Chaffee, it was laid on the table, and the original resolution was adopted.

A motion by C. W. Bennett, that the committee be appointed by the General Conference Districts, prevailed.

F. H. Tanner moved "that in all committees requiring equal ministerial and lay representation, each order shall select its own representative."

C. C. Wilbor moved that each district decide this for itself.

On motion of G. H. Trever, the whole matter was laid on the table.

E. W. Parker moved that 9:30 A. M. Thursday, May 7, be fixed as the time for receiving the reports of the Missionary Bishops. Carried.

Reports of
Missionary
Bishops.

The Standing Committees reported their organization.

The Rev. B. T. Noakes, fraternal delegate from the Reformed Episcopal Church, was introduced.

Rev. Mr.
Noakes.

On motion of A. B. Leonard, the Order of the Day was taken up and discussed. A motion of C. L. Stafford, that further discussion of the subject be made the order for to-morrow at 10 A. M. under the previous question, with the privilege of offering amendments or substitutes, was laid on the table.

Eligibility.

S. L. Baldwin moved, as a substitute for the regular meetings of the Standing Committees of this day, that the various District Committees, that is to say, the representatives of the various General Conference Districts, should meet at 3 P. M. at the places where they have met hitherto. Carried.

The Secretary read an invitation from the Library Board of the Cleveland Public Library to the members of the General Conference to visit and use the library during their stay. Signed by the librarian, W. H. Brett.

Cleveland
Library.

MAY 5.
FOURTH
DAY.
Morning.

On motion of C. J. Little, the Conference adjourned. The Doxology was sung, and the benediction was pronounced by Bishop C. D. Foss.

MAY 6.
FIFTH DAY
Morning.

WEDNESDAY MORNING, MAY 6.

The Conference was called to order at 8:30 A. M., Bishop H. W. Warren presiding.

Devotional
services.

The devotional services were conducted by S. O. Benton, of the New England Southern Conference.

Journal
approved.

The Journal of yesterday's session was read and approved.

W. H. Max-
well.
P. D. Carr.
H. C. Grawe.

On motion of S. W. Gehrett, William H. Maxwell, a reserve delegate of the Philadelphia Conference, was seated in the place of John Field, unable to be present. Philonzo D. Carr, of the Central Tennessee Conference, and Herman C. Grawe, of the St. Louis German Conference, were announced as having arrived.

Disposition
of resolu-
tions, etc.

The Secretary moved that when the Roll of Conferences is called such resolutions only as are to be put upon their immediate passage shall be read, and that memorials, appeals, and resolutions to be referred be passed without announcement to the Secretary's desk, and reported next morning in the Journal and in the *Daily Christian Advocate*. Carried.

On motion of R. J. Cooke, it was ordered that the Conference shall determine whether a resolution shall be referred to a committee, or be put upon its passage.

The roll of Conferences was called by the Secretary.

G. E. Ackerman presented the following, which was referred to the Committee on Episcopacy :

Additional
Bishops.

Resolved, That the Committee on Episcopacy be and it is hereby respectfully urged to reach a decision as speedily as possible, and if practicable report to this body on Saturday next, May 9, whether it considers it wise to elect any additional Bishops at this session.

Constitu-
tional Con-
ference.

L. M. Shaw moved that a resolution, introduced four years ago for the appointment of a Constitutional Conference and then referred to this General Conference, be now referred to the Committee on Constitution. Carried.

The following, presented by L. H. Stewart, was adopted :

Resolved, That no proposition involving a change in the law or Discipline of the Church, and which has not been considered by a committee, shall be introduced after the sixteenth day of this month. Not, however, to the exclusion of questions already before the body.

J. M. Shumpert presented the following, which was adopted :

Resolved, That the Secretary of this General Conference be instructed to edit and prepare the Journal of this body for publication, and certify the same to be correct. And that the printed copy so certified shall be the official Journal of this General Conference.

MAY 6.
FIFTH DAY
Morning.

Introduc-
tion of reso-
lutions.

Secretary to
edit the
Journal.

Expenses of
delegates.

Amend-
ments to the
Discipline.

Pronouns
"he," "his,"
"him."

Support of
superannu-
ated mis-
sionaries.

Time of
elections.

He also presented the following, which was adopted:

Resolved, That the commission appointed by the last General Conference on Entertainment of this General Conference is hereby constituted the Commission on Expenses of Delegates to this General Conference, and authorized to pay the same.

J. B. Hingeley presented the following, which was laid over :

Whereas, The Bishops have prepared the list of recommendations for amendment of the text of the Discipline, as stated in their annual address; therefore,

Resolved, That they be requested to present the same to the Conference at this session, to be read or not, as they shall elect, and that they be printed in the *Daily Christian Advocate* and referred to the Committee on Revisals.

He also presented the following, which was read and referred to the Committee on Revisals:

Whereas, It is the manifest desire of the Church that women be recognized in all the councils and agencies of the Church; and,

Whereas, In the General Conference resolution of 1880, which defined the construction to be placed on the personal pronouns, "he," "his" and "him," trusteeship was excluded; and,

Whereas, In most of the States of the Union women's right to hold property and execute trust has been recognized by statutory laws; and,

Whereas, Since 1880 the Epworth League has been recognized as one of the great activities of the Church; therefore,

Resolved, That the pronouns, "he," "his," and "him," when used in the Discipline with reference to trustees and Presidents of the Epworth League, shall not be so construed as to exclude women from such offices.

T. J. Scott presented the following, which was referred to the Committee on Missions:

Resolved, That the Committee on Missions be instructed to take into consideration some better plan for the support of superannuated and disabled foreign missionaries; said plan to be incorporated in the Constitution of the Missionary Society.

T. L. Matthews moved that,

Whereas, Our observation is that the business of the General Conference proceeds more expeditiously after the elections of Bishops, Editors, and officers; therefore,

Resolved, That the matter of the election of Bishops, Editors, and all other officers be made a special order for Monday, May 11, 1896, at 10 A. M.

MAY 6.
FIFTH DAY
Morning.

A. J. Kynett moved that Monday, May 18, be the date.

M. J. Talbot moved, as a substitute, that the matter be referred to the Committee on Episcopacy. Laid on the table.

The amendment of A. J. Kynett was adopted, and the resolution, as amended, was passed.

J. H. Potts presented a paper concerning the election of General Conference officers.

G. H. Trever moved that it be laid on the table. Lost.

W. H. Hickman moved to strike out all reference to nominating candidates.

W. H. Shier moved, as a substitute, that the paper be consider *seriatim*.

Levi Master moved, as a substitute for all, that the paper and all that refers to it be referred to the Committee on Rules of Order. Carried.

On motion of W. H. Jordan, the committee was instructed to report to-morrow morning, May 7, at 9 o'clock.

Committees
announced.

Bishop Andrews announced the Committees on Rules of Order, Acknowledging the Reception Tendered the General Conference, Memorials, and American Bible Society. (See Committees, p. 377.)

The following paper, presented by W. M. Swindells, was adopted:

Chartered
Fund.

Whereas, The Chartered Fund, organized in 1796, has completed a century of its beneficence, and although its capital is only about \$50,000, it has declared dividends to Conference claimants a sum three times the amount of its capital stock; therefore,

Resolved, That the General Conference recommend that during 1896 each pastor of each charge in the Church shall so present the benevolent features of the Fund to his congregation that its capital stock may be increased to a sum worthy of the cause and creditable to the Church.

On motion of Lewis Curts, the report of the Book Committee was referred to the Committee on the Book Concern.

Examina-
tion of un-
dergradu-
ates.

J. W. Stewart moved that each Annual Conference shall determine its own methods for the examination of undergraduates pursuing the course of study for the traveling connection. Referred to Committee on Itinerancy.

I. L. Thomas presented the following:

Whereas, Dr. Morris, fraternal delegate from the Methodist Episcopal Church, South, presented to this General Conference, in his address on May 4, the request from the General Conference of the aforesaid Church South, that our General Conference now in session appoint a commission of nine persons on Church Federation, consisting of three bishops and three ministers and three laymen, to confer with a similar number already selected by the Methodist Episcopal Church, South.

Resolved, That such commission be appointed by the Board of Bishops, and announced to this body.

MAY 6.
FIFTH DAY
Morning.
Church
Federation.

W. V. Kelley, as a privileged question, presented the following, and moved its adoption:

We express our profound gratification at the courteous messages of Christian love officially delivered on Monday evening by the Rev. J. C. Morris, D.D., of Nashville, Tenn., the honored fraternal delegate sent to this body by the Methodist Episcopal Church, South, and our warm reciprocation of the sentiments conveyed, as well as our appreciation of his thoughtful, scholarly, and able address upon a high spiritual theme, and of his gentle and dignified bearing under painfully trying circumstances while among us. We record with inexpressible sorrow our intense mortification that, through a most unfortunate misunderstanding between committees, Dr. Morris was in no way properly cared for and entertained. We lament that this mistake, made on his arrival, was discovered only when it was too late, not for explanation, but for making such amends as we wished, and also that between the time of the appointment of the Committee on Fraternal Delegates at the close of the session on Monday morning and Dr. Morris's departure from the city there was no opportunity for his introduction to this Conference.

Rev. Dr.
Morris.

We deplore the fact that by unwitting mistakes of arrangement, and the brevity of Dr. Morris's stay, the members of this body were deprived of the privilege of such personal contact and intercourse with him as they desired, as his fraternal visit naturally invited, and as his eminently Christian spirit would have made delightful to us.

We beg to assure Dr. Morris, and the great Church whose greeting he was officially charged to bring us, that only a most extraordinary chapter of lamentable accidents prevented him from receiving the kind of reception due to so eminent a guest on an embassy of love from an honorable, distinguished, and respected Christian communion, and due also to our own credit and self-respect as the recipients of such an embassy, and the hosts of such a guest.

We devoutly implore the Great Head of the Church Universal that no misunderstanding may arise to retard the steady growth of mutual respect and affection between which Dr. Morris is a fit and capable messenger.

J. M. Buckley offered the following amendment:

That we cordially invite Dr. Morris to visit us before the close of the session that he may be introduced to the body, and that we may be able to extend to him the hospitality which he has a right to claim and which reciprocity requires us to manifest to any delegate from the Methodist Episcopal Church, South.

The amendment was accepted by W. V. Kelley, and the resolutions, as amended, were adopted.

The Order of the Day was taken up.

A. B. Leonard moved to recommit the majority and

MAY 6.
FIFTH DAY
Morning.
Eligibility
reports re-
committed.

minority reports to the Committee on Eligibility, with instructions to find, if possible, a common ground of agreement, and report after the reading of the Journal to-morrow morning. Carried.

On motion of A. J. Kynett, the committee was granted all additional power.

Church
federation.

The Conference resumed consideration of the paper of I. L. Thomas, and, on motion of John Lanahan, it was adopted.

W. V. Kelley moved to reconsider that part of the paper adopted this morning relating to Dr. J. C. Morris, containing the amendment of J. M. Buckley. Passed.

He then presented a paper which, after incorporating a part of the aforesaid amendment, was adopted.

Rev. Dr.
Morris.

Resolved, That we earnestly request the Rev. Dr. J. C. Morris, fraternal delegate from the Methodist Episcopal Church, South, to return to Cleveland as our guest during the session, that he may be introduced to the body, and that we may be able to extend to him the hospitality which he has a right to claim, and which reciprocity requires us to manifest to any delegate from the Methodist Episcopal Church, South, and for a proper public reception on May 18, with his associate, the Hon. E. B. Perkins, the lay fraternal delegate, who informs us that he will be here at that time to fulfill his duties as a messenger to this body.

The call of Conferences was resumed.

A copy of
the Journal
to each dele-
gate.

On motion of J. G. Eckman, the Publishing Agents at New York were instructed to forward, by mail or otherwise, a copy of the Journal of this General Conference to each of the delegates of the Conference and to each of the Bishops.

T. B. Neely moved that the several districts at once report their nominations of appointments of the several committees that have been ordered.

Committees
announced.

The motion prevailed, and the Committees on Constitution, Judiciary, Lay Representation, and Consolidation of Benevolence were announced.

The Bishops were requested to add three of their number to the Committee on Constitution.

Andrew Schriver moved that when the committees shall be duly organized and completed, the Secretary shall have printed the committees and officers of the committees, and the place and time of meeting of these committees, on a suitable piece of paper, so it can

be put in the hands of every delegate; and that the Secretary be instructed to furnish the secretaries of these committees with the necessary stationery. Adopted.

On motion of F. M. Bristol, the secretary of the Committee on Entertainment was instructed to furnish the Secretary with the places where the committees are to meet.

Conference adjourned. The Doxology was sung, and the benediction was pronounced by Bishop H. W. Warren.

The following RESOLUTIONS were passed to the Secretary:

CENTRAL ILLINOIS.

J. G. Evans presented the following resolution, which was referred to the Committee on Revisals:

Whereas, Marriage is not a sacrament, but the solemnizing of a civil contract in harmony with God's ordination of the marriage and family relation; and,

Whereas, It is highly important that pastors be authorized to solemnize marriage; therefore,

Resolved, That all pastors, whether ordained ministers or local preachers, shall be authorized to perform the marriage ceremony in all places where the civil statute does not confine this right to ordained ministers.

MAY 6.
FIFTH DAY
Morning.
Secretary to
furnish in-
formation
and station-
ery.

Solemniz-
ing mar-
riage.

EAST OHIO.

D. H. Muller presented the following resolution, signed by himself, respecting the election of additional Bishops, which was referred to the Committee on Episcopacy:

Resolved, That the Committee on Episcopacy be requested to consult with the Board of Bishops and to report to the General Conference, on or before the tenth day of May, whether in their judgment and in the judgment of the Committee any additional Bishops, and how many, are necessary for the Episcopal work of the coming quadrennium.

Additional
Bishops.

IOWA.

T. J. Myers presented the following, which was referred to the Committee on Itinerancy:

Whereas, The New Testament clearly recognizes the order of evangelists in the Church; and,

Whereas, There is a growing demand for the labors of such persons as may be called an efficient in evangelistic work; and,

Whereas, This demand has brought into the field many self-constituted, irresponsible, and unreliable persons who, in instances not a few, have caused divisions in the Church by teaching heretical doctrines and introducing fanatical practices, also by disregarding the constituted authority of the Church; therefore, be it

Evangelists

MAY 6.
FIFTH DAY
Morning.

Resolved, That this General Conference make such provision for the official recognition and appointment of duly credited persons, ordained or unordained, to the evangelistic work.

KENTUCKY.

Daniel Stevenson presented the following resolutions, which were referred to the Committee on the State of the Church :

Salaries of
officers.

Whereas, The salaries of all the Pastors and Presiding Elders of the Church are regularly reported and published in the Minutes of the Annual Conferences ; and,

Whereas, It is proper that one law should apply to all who are supported by the Church ; therefore,

Resolved, 1. That the salary of every person who holds office by General Conference election, together with what is paid him for traveling or other expenses, be published in any regular annual financial report that may issue from his department of the work of the Church.

2. That it is the sense of this General Conference that the salaries of the officers elected by it should not be exceptionally large as compared with the salaries of the pastors in the leading charges in the cities in which such officers are compelled to reside ; and especially the salaries of officers of the societies supported by the contributions of the members of the Church.

He also presented the following ; which was referred to the Committee on Revisals :

Change in
Historical
Statement.

Resolved, That the following change be made in the Historical Statement, page 13, fourth paragraph. Instead of the language beginning with the words, "In the year 1766 Philip Embury," and ending with the words, at the top of page 14, "preaching there and forming societies," let this part of the paragraph read as follows : "About the year 1759 or 1760 Robert Strawbridge, a Wesleyan local preacher from Ireland, settled in Frederick County, Maryland, and about the year 1764 organized a class and soon thereafter built a church there. In the year 1766 Philip Embury, another Wesleyan local preacher from Ireland, began to preach in New York city, and formed a Society, now John Street Church ; and another local preacher, Thomas Webb, Captain in the British army, preached in the hired room near the barracks."

MICHIGAN.

M. M. Callen presented the following, which was referred to the Committee on Revisals :

Authority of
unordained
preachers.

Resolved, That the Committee on Revisals are hereby requested to consider the desirability of adding a paragraph to Chapter VI in the Discipline on Quarterly Conferences, as follows :

"When an unordained preacher, either local or traveling, shall be appointed as preacher in charge of any circuit or station, the Quarterly Conference of such circuit or station may at its discretion, upon the recommendation of the Presiding Elder, confer upon such unordained preacher authority to solemnize matrimony and to administer baptism within the bounds of the circuit or station to which he has been appointed ; but such authority must in all cases terminate with the close of the preacher's pastoral relation to that charge."

NORTHERN MINNESOTA.

J. B. Hingeley presented the following resolution, was which referred to the Committee on Education :

Resolved, That, in arranging the Course of Study for traveling preachers, the Bishops be directed to include a series of text-books on the subject of sociology.

MAY 6.

FIFTH DAY

Morning.

Course of
Study.

NORTH NEBRASKA.

T. L. Matthews presented the following, which was referred to the Committee on the State of the Church:

Whereas, Under the laws as they now are governing the Methodist Church the membership have practically no power, except the expression of an opinion, that cannot be overcome by the vote of one fourth and one ministers; and,

Whereas, We believe that on all questions that are of sufficient importance to submit to the vote of the Annual Conference that the membership should have a voice and a vote that would count for something; therefore, be it

Resolved, That the Committee on the State of the Church be and is hereby instructed to prepare such legislation as may be necessary to the end that on all questions submitted to the Annual Conferences the membership may also vote and have their votes counted.

Church
member-
ship more
power.

SOUTHERN CALIFORNIA.

W. S. Matthew presented the following resolution, signed by himself and two others, concerning the admission of laymen in the Annual Conference, which was referred to the Committee on Lay Representation:

Resolved, That we believe the time has come when, under proper safeguards, laymen should be admitted to representation in the Annual Conference.

Lay repre-
sentation.

WEST WISCONSIN.

W. J. McKay presented the following resolution, which was referred to the Committee on Revisals:

Resolved, That the Book Agents be requested to print our Articles of Religion and General Rules in all further editions of the Church Hymnal.

Articles of
Religion in
Hymnal.

The following MEMORIALS were passed to the Secretary:

ARKANSAS.

J. H. Clendenning presented a memorial from the Lay Electoral Conference asking for subsidies to papers. Referred to the Committee on the Book Concern.

Subsidies to
papers.

Also, a memorial from the Lay Electoral Conference asking for equal lay and ministerial representation. Referred to the Committee on Lay Representation.

Equal rep-
resentation.

Also, one from the Arkansas Electoral Conference relating to consolidation of educational societies. Referred to the Committee on Consolidation of Benevolences.

Consolida-
tion of ed-
ucational
societies.

MAY 6.
FIFTH DAY
Morning.
Admission
of women.

Also, one from the same Conference relating to the admission of women as delegates to the General Conference. Referred to the Committee on Lay Representation.

J. H. Clendening presented the following, which was referred to the Committee on Freedmen's Aid and Southern Education:

Little Rock
University.

Whereas, There is within the borders of the Arkansas Conference an educational institution in which is invested upward of \$60,000, and, to the discredit of the Methodist Episcopal Church, has for some time remained closed; and,

Whereas, The record of our Church is that it is a Church of progress that makes no retrograde movements; therefore, be it

Resolved, by the Arkansas Lay Electoral Conference, That the Little Rock University should be rehabilitated and placed upon such a business footing as will inspire the confidence of the preachers of the Arkansas Conference and members and friends of our Church in its permanency; and when the Church and laity have done what they can, the great Methodist Episcopal Church should do whatever may be found necessary to supplement their labors, and to make it a Methodist Episcopal success.

BALTIMORE.

Conference
treasurer.

W. S. Edwards presented a memorial, signed by George Maydwell, Secretary of the Baltimore Conference, respecting the election of Conference treasurer. Referred to Committee on Revisals.

Time limit.

John Lanahan presented a memorial from the Baltimore Conference concerning the time limit. Referred to the Committee on Itinerancy.

CALIFORNIA.

San Fran-
cisco Book
Depository.

M. D. Buck presented a memorial from A. T. Needham and others concerning the relation of the San Francisco Book Depository. Referred to the Committee on the Book Concern.

Donations
of books.

Also, one from the Conference asking for donations of books to the United States Army. Referred to the Committee on the Book Concern.

Time limit.

Also, one from the California Conference concerning the time limit. Referred to the Committee on Itinerancy.

Church
insurance.

Also, one relating to church insurance, which was referred to the Committee on Temporal Economy.

CENTRAL ILLINOIS.

Missionary
Department
in Epworth
League.

Samuel Van Pelt presented a memorial, signed by E. N. Edgerton and others, respecting Missionary Depart-

ment in Epworth League. Referred to the Committee on Epworth League.

J. G. Evans presented a memorial, signed by himself and others, concerning the examination of local preachers. Referred to the Committee on Revisals.

Also, one regarding the use of unfermented wine for communion purposes. Referred to the Committee on Revisals.

A memorial was presented from the Wenona Quarterly Conference relating to the probationary system. Referred to the Committee on the State of the Church.

MAY 6.
FIFTH DAY
Morning.
Local
preachers.

Unfermented
wine.

Probation-
ers.

CENTRAL NEW YORK.

R. D. Munger presented a memorial relating to the time for the Quarterly Conferences. Referred to the Committee on Revisals.

He also presented a memorial from M. P. Blakeslee on the subject of pastors' statistical reports. Referred to the Committee on Revisals.

He also presented a memorial from the Central New York Conference concerning evangelists. Referred to the Committee on the State of the Church.

T. R. Green presented a memorial from the Epworth League of Syracuse District on the subject of amusements. Referred to the Committee on Revisals.

He also presented a memorial from the Syracuse Methodist Preachers' Meeting on the removal of the time limit. Referred to the Committee on Itinerancy.

Quarterly
Confer-
ences.

Pastors'
statistical
reports.

Evangelists

Amuse-
ments.

Time limit.

CENTRAL OHIO.

J. L. Albritton presented a memorial from twenty-seven Quarterly Conferences of Toledo District and the Methodist Preachers' Meeting of Toledo relating to presidents of Ladies' Aid Societies. Referred to the Committee on Revisals.

Ladies' Aid
Societies.

CENTRAL SWEDISH.

J. F. Wigren presented memorials by Alfred Anderson and others, by Martin Hess and others, and by O. B. Sjolrohm and others. Referred to the Committee on Boundaries.

He also presented a memorial, signed by K. H. Elmstrom and others, respecting report of Publication

Boundaries.

Publication
Committee.

MAY 6. Committee, which was referred to the Committee on the
FIFTH DAY Book Concern.
Morning.

CINCINNATI.

Epworth
League.

G. B. Johnson presented a memorial, signed by W. E. Brooks, respecting the printing of Epworth League statistics in Annual Conference Minutes. Referred to the Committee on Epworth League.

Equal rep-
resentation.

Also, one from the Lay Association of Cincinnati Conference calling for equal lay and ministerial representation. Referred to the Committee on Lay Representation.

Reunion of
Churches.

Also, one from the same association looking toward an early reunion of the Methodist Episcopal Church and the Methodist Episcopal Church, South. Referred to the Committee on the State of the Church.

Work of
Bishops.

Also, one from the same association concerning the the work of the Bishops. Referred to the Committee on Episcopacy.

Changes in
Discipline.

Also, one from the same association asking for certain changes in the Discipline. Referred to the Committee on Revisals.

Time limit.

Also, one from the same association relating to the time limit. Referred to the Committee on Itinerancy.

COLORADO.

Insurance
of church
property.

D. L. Rader presented from the Rocky Ford Quarterly Conference a memorial concerning insurance of church property. Referred to the Committee on Church Extension.

Pastoral
support.

A memorial was presented from H. M. Mayo concerning pastoral support. Referred to the Committee on Temporal Economy.

Preachers
without ap-
pointment.

Also, one from W. F. Steel relating to leaving preachers without appointment to attend school. Referred to the Committee on Education.

DELAWARE.

Change of
name of
society.

H. A. Monroe presented a memorial, signed by himself and others, asking for a change of name of the Freedmen's Aid and Southern Education Society. Referred to the Committee on Freedmen's Aid.

Enabling
act.

J. H. Scott presented from the Delaware Conference a memorial asking for an enabling act. Referred to the Committee on Boundaries.

DES MOINES.

L. M. Shaw presented a memorial, signed by himself, concerning the employment of preachers or evangelists. Referred to the Committee on Revisals.

MAY 6.
FIFTH DAY
Morning.
Evangelists

DETROIT.

W. H. Shier presented a memorial for the establishment of a Methodist magazine. Referred to the Committee on the Book Concern.

Methodist
magazine.

Also, one concerning young people's societies. Referred to the Committee on Epworth League.

Young peo-
ple's so-
cieties.

Also, one from the Preachers' Meeting of Detroit for a revision of the Discipline concerning certificates of removal. Referred to the Committee on Revisals.

Certificates
of removal.

EAST MAINE.

A memorial was presented, signed by D. H. Tribou and J. H. W. Wharff, concerning sociology. Referred to the Committee on the State of the Church.

Sociology.

EAST OHIO.

D. H. Muller presented a memorial in behalf of the Methodist Ministers' Meeting of Cleveland concerning episcopal residences. Referred to the Committee on Episcopacy.

Episcopal
residences.

Also, one signed by F. L. Chalker and others respecting a Book Depository. Referred to the Committee on the Book Concern.

Book De-
pository.

ERIE.

J. N. Fradenburgh and others presented a memorial concerning the "Itinerant's School of Literature and Theology." Referred to the Committee on Education.

Itinerant's
School.

A. J. Merchant presented a memorial recommending to revise certain paragraphs in the Discipline relating to full membership. Referred to the Committee on Revisals.

Full mem-
bership.

GENESEE.

A memorial was presented from the Buffalo Preachers' Meeting relating to the time limit. Referred to the Committee on Itinerancy.

Time limit.

IDAHO.

J. D. McCulley presented a memorial in behalf of the Quarterly Conferences of the Oregon District. Referred to the Committee on Boundaries.

Boundaries.

MAY 6.

FIFTH DAY

Morning.

Consolidation of benevolences.

Election of General Conference officers.

Bishops and presiding elders.

Change in Discipline.

Smaller hymnal.

Boundaries.

Episcopal residence in Europe.

Central Council in Europe.

Central Standing Committee.

INDIANA.

H. J. Talbott presented a memorial from the Central Presiding Elders' Convention concerning consolidation of benevolent societies. Referred to the Committee on Consolidation of Benevolences.

He also presented a memorial from the Central Presiding Elders' Convention concerning the election of General Conference officers. Referred to the Committee on the State of the Church.

He also presented a memorial concerning districting the Bishops and coordinate power for Presiding Elders. Referred to the Committee on Episcopacy.

IOWA.

C. L. Stafford presented a memorial from the Iowa Conference asking for a change in the Discipline providing that unordained pastors may solemnize marriage under State laws. Referred to the Committee on Revisals.

He also presented a memorial, signed by himself, concerning the publishing of a smaller hymnal. Referred to the Committee on the Book Concern.

He also presented a memorial from the Laurel Street Mission and Pittsfield Mission, Iowa, and of Springfield and Pittsfield, Ill. Referred to the Committee on Boundaries.

ITALY.

William Burt, in behalf of the Central Council of Conferences and Missions in Europe, presented a memorial for the establishment of an episcopal residence in Europe. Referred to the Committee on Episcopacy.

He also presented a memorial, signed by J. M. Erikson and William Burt, respecting a Central Council in Europe. Referred to the Committee on Church Extension.

JAPAN.

Eiji Asada presented from the Lay Electoral Conference a memorial for the establishment of a Central Standing Committee, and one for lay representatives in the Annual Conference, and one concerning the time limit. Referred to the Committee on Missions.

Yoitsu Honda presented a memorial from the Annual

Conference for lay representation in the Conference, which was referred to the Committee on Missions, and one from the Conference asking for an episcopal residence, which was referred to the Committee on Episcopacy.

MAY 6.
FIFTH DAY
Morning.
Lay representation.

He also presented a petition from the Fukuoka and Nagasaki District Conferences. Referred to the Committee on Boundaries.

Boundaries.

Eiji Asada presented a memorial from the Japan Lay Electoral Conference asking for the removal of the time limit. Referred to the Committee on Itinerancy.

Time limit.

LEXINGTON.

E. W. S. Hammond presented a memorial from the Lexington Annual Conference asking for an enabling act for the division of the Conference into two Annual Conferences. Referred to the Committee on Boundaries.

Enabling act.

LOUISIANA.

J. F. Marshall presented a memorial from the Louisiana Conference asking for an enabling act permitting the division of the Conference. Referred to the Committee on Boundaries.

Enabling act.

MEXICO.

J. W. Butler presented a memorial from the Mexico Conference concerning the *Mexico Christian Advocate*. Referred to the Committee on the Book Concern.

Mexico
Christian
Advocate.

MICHIGAN.

Levi Master presented a memorial asking a reduction in the term of probationary membership. Referred to the Committee on the State of the Church.

Probationary membership.

MISSOURI.

J. H. Poland presented a memorial, signed by himself and others, asking that some relief be given to unordained ministers as to administering the rite of baptism and solemnizing matrimony. Referred to the Committee on the State of the Church.

Baptism and solemnizing matrimony.

He also presented a memorial from the same Conference asking that changes be made in Discipline relative to probation. Referred to the Committee on the State of the Church.

Probationers.

MAY 6.
FIFTH DAY
Morning.

¶ 101.

He also presented a memorial from the same Conference relating to paragraph 101 of the Discipline. Referred to the Committee on the State of the Church.

Support of
pastors.

J. J. Bentley presented a memorial, signed by himself and J. I. Ware, concerning the support of pastors. Referred to the Committee on Temporal Economy.

NEWARK.

Definition
of bound-
aries.

S. L. Baldwin presented certified definition of boundaries, signed by John F. Dodd, Secretary of the Conference. Referred to the Committee on Boundaries.

Missionary
collection.

He also presented a memorial from the same Conference concerning missionary collection. Referred to the Committee on Missions.

Election of
officers.

H. A. Buttz presented a memorial from the Newark Conference concerning election of General Conference officers. Referred to the Committee on Revisals.

Duties of
deacons.

Memorials were presented from the Newark Conference and Roseville Church concerning duties of deacons. Referred to the Committee on the State of the Church.

NEW ENGLAND.

Boston
University.

W. F. Warren presented the Quadrennial Report of Boston University School of Theology. Referred to the Committee on Education.

NEW HAMPSHIRE.

Missionary
work
among the
French.

S. E. Quimby presented a memorial from the New Hampshire Conference concerning missionary work among the French. Referred to the Committee on Missions.

Home De-
partment of
Sunday
schools.

He also presented a memorial from the same Conference asking that the General Conference take action relative to the Home Department of Sunday schools. Referred to the Committee on Sunday Schools and Tracts.

NEW JERSEY.

Change in
¶ 351.

J. L. Roe presented a memorial recommending the change of paragraph 351 of the Discipline. Referred to the Committee on Missions.

NEW YORK EAST.

G. E. Reed presented a memorial from the New York East Conference relating to the time limit. Referred to the Committee on Itinerancy.

MAY 6.
FIFTH DAY
Morning.
Time limit.

NORTH CHINA.

H. H. Lowry presented a memorial from the North China Conference requesting an episcopal residence in Eastern Asia. Referred to the Committee on Missions.

Episcopal
residence in
Eastern
Asia.

NORTH DAKOTA.

J. D. Wallace presented a memorial from the North Dakota Lay Electoral Conference relating to lay delegation. Referred to the Committee on Lay Representation.

Lay dele-
gates.

NORTH INDIA.

E. W. Parker presented a memorial from the Central Conference of India asking for several changes in the Discipline. Referred to the Committee on Revisals.

Changes in
Discipline.

He also presented a memorial from the same Conference on the subject of missionary episcopacy. Referred to the Committee on Missions.

Missionary
episcopacy.

E. W. Parker presented a memorial on the financial situation. Referred to the Committee on Missions.

Financial
situation.

NORTH INDIANA.

W. D. Parr presented a memorial on revising the Ritual. Referred to the Committee on Revisals.

Ritual.

H. N. Herrick presented a memorial with reference to the Committee on Estimating the Pastors' Salaries. Referred to the Committee on Temporal Economy.

Pastors'
salaries.

He also presented one relating to superannuated and supernumerary preachers. Referred to the Committee on Revisals.

Superan-
nuated and
super-
num-
erary
preachers.

A. E. Mahin presented a memorial, signed by M. A. Harlan, respecting boundaries. Referred to the Committee on Boundaries.

Boundaries.

W. D. Parr presented a memorial on behalf of C. M. Moore, *et al*, to amend paragraph 88 of the Discipline. Referred to the Committee on Revisals.

¶ 88.

H. N. Herrick presented from the delegation a memorial concerning the Sunday School Board. Referred to the Committee on Sunday Schools and Tracts.

Sunday
School
Board.

MAY 6.
FIFTH DAY
Morning.
Boundaries.

A. E. Mahin presented memorials from the Quarterly Conferences of Kokomo District and Goshen District, from Broadway, Market Street, and Wheatland Street Churches of Logansport, and from E. L. Seaman. Referred to the Committee on Boundaries.

NORTHERN MINNESOTA.

Time limit.

J. B. Hingeley presented a memorial, signed by himself, concerning the removal of the time limit. Referred to the Committee on Itinerancy.

¶ 170.

He also presented a memorial asking for a change in paragraph 170, section 3, of the Discipline. Referred to the Committee on Revisals.

Course of
Study.

A memorial was presented from C. M. Heard and others relating to Course of Study. Referred to the Committee on Itinerancy.

NORTHERN NEW YORK.

Missionary
Vice Presi-
dent of the
Epworth
League.

C. J. Little presented a memorial from teachers and students of the Garrett Biblical Institute asking for a Missionary Vice President of the Epworth League. Referred to the Committee on Epworth League.

NORTH NEBRASKA.

Lay repre-
sentation.

T. L. Matthews presented from the Lay Electoral Conference a memorial concerning lay representation. Referred to the Committee on Lay Representation.

NORTH OHIO.

Boundaries.

W. F. Whitlock presented the minutes of the boundary commission of the North Ohio and the Central Ohio Conferences. Referred to the Committee on Boundaries.

NORTHWEST INDIANA.

Probation-
ary system.

Allen Lewis presented a memorial, signed by himself, concerning the modifying of the probationary system. Referred to the Committee on Revisals.

Boundaries.

W. H. Hickman presented a memorial in behalf of the presiding elders of the Northwest Indiana Conference concerning the boundary line of their Conference. Referred to the Committee on Boundaries.

NORWAY.

Church
paper.

Andres Olsen presented a memorial, signed by himself, respecting a Church paper. Referred to the Committee on the Book Concern.

NORWEGIAN AND DANISH.

MAY 6.
FIFTH DAY
Morning.
Baptized
children.

N. E. Simonsen presented a memorial, signed by himself, respecting Church relation of baptized children. Referred to Committee on Revisals.

He also presented a memorial, signed by himself and M. J. Rihl, respecting the division of the Norwegian and Danish Conference. Referred to the Committee on Boundaries.

Boundaries.

He also presented a memorial for a subsidy to the *Talsmand*. Referred to the Committee on the Book Concern.

Subsidy.

OKLAHOMA.

J. F. Palmer presented a memorial from the Oklahoma Conference relating to Quarterly Conferences. Referred to the Committee on the State of the Church.

Quarterly
Conferences

OREGON.

G. W. Gue presented a memorial from the Oregon Conference relating to the *Pacific Christian Advocate*. Referred to the Committee on the Book Concern.

*Pacific
Christian
Advocate.*

John Parsons presented a memorial from the Oregon Conference relating to episcopal residence. Referred to the Committee on Episcopacy.

Episcopal
residence.

PHILADELPHIA.

S. W. Thomas presented a memorial from Miss M. R. Burton for a change of Catechism No. 1. Referred to the Committee on Revisals.

Catechism
No. 1.

He also presented a memorial for the liquidation of Church debts. Referred to the Committee on Temporal Economy.

Church
debts.

He also presented a memorial from the Philadelphia Lay Electoral Conference relating to the election of stewards. Referred to the Committee on Temporal Economy.

Stewards.

J. E. James presented a memorial from the Lay Electoral Conference of Philadelphia Conference relating to lay delegates. Referred to the Committee on Lay Representation.

Lay dele-
gates.

ROCK RIVER.

Lewis Curts presented the report of the Western Book Concern. Referred to the Committee on the Book Concern.

Report of
Western
Book Con-
cern.

MAY 6.
FIFTH DAY
Morning.
Evangelists
Time limit.

P. H. Swift presented a memorial from the Board of Examination concerning evangelists, and one from the Chicago Preachers' Meeting relating to the time limit. Referred to the Committee on Itinerancy.

SOUTH AMERICA.

Mission
Confer-
ences.

C. W. Drees presented a memorial relating to the erection of Mission Conferences for the west coast of South America, and an enabling act for Annual Conference organization.

Missionary
Bishops.

Also, a memorial relating to the election of Missionary Bishops and providing for an episcopal residence in South America.

Division of
South
America
Conference.

Also, a memorial concerning the division of the South America Conference. They were all referred to the Committee on Missions.

SOUTH CAROLINA.

Southwest-
ern Chris-
tian Advo-
cate.

J. E. Wilson presented a memorial relating to change of location of the *Southwestern Christian Advocate*. Referred to the Committee on the Book Concern.

SOUTH GERMANY.

¶ 254, 261.

A. G. Bruns presented a memorial requesting a change in paragraphs 254 and 261 of the Discipline. Referred to the Committee on Revisals.

TEXAS.

Lay dele-
gates.

T. A. Fortson presented a memorial, signed by himself, concerning lay delegates. Referred to the Committee on Revisals.

TROY.

Evangelists

J. H. Coleman presented a memorial on the subject of Conference evangelists. Referred to the Committee on the State of the Church.

Time limit.

He also presented a memorial concerning the time limit. Referred to the Committee on Itinerancy.

UPPER MISSISSIPPI.

Boundaries.

Richard Sewell presented a memorial from the Quarterly Conference of Shrock Circuit concerning boundaries. Referred to the Committee on Boundaries.

Freedmen's
Aid and
Southern
Education
Society.

P. O. Jamison presented a memorial concerning a proposed change of name of the Freedmen's Aid and Southern Education Society. Referred to the Committee on Freedmen's Aid and Southern Education.

He also presented a memorial, signed by himself, concerning the *Southwestern Christian Advocate*. Referred to the Committee on the Book Concern.

MAY 6.
FIFTH DAY
Morning.
Southwestern Christian Advocate.

WASHINGTON.

W. H. Brooks presented a memorial, signed by himself and three others, asking that the time limit be not removed. Referred to the Committee on Itinerancy.

Time limit.

WEST WISCONSIN.

W. J. McKay presented the appeal of S. S. Benedict from the rulings of Bishop Fowler. Referred to the Committee on Judiciary.

Appeal of S. S. Benedict.

WESTERN NORWEGIAN-DANISH.

C. J. Larson presented a memorial, signed by himself and M. Nelson, respecting a Church paper. Referred to the Committee on the Book Concern.

Church paper.

WILMINGTON.

Merritt Hulburd presented the following memorial, signed by A. S. Mowbray, Secretary of the Wilmington Conference, respecting change in course of study, which was referred to the Committee on Education:

Resolved, 1. That the General Conference be and is hereby petitioned to so change the Discipline that some suitable recognition be made of the educational attainments of the graduates of our educational institutions.

Change in Course of Study.

2. That the Board of Bishops be and hereby are petitioned to so change the Course of Study that requirements for admission in one of the courses of study shall at least be equal to the curriculum of studies of a first-class academy.

Merritt Hulburd also presented the following memorial, signed by A. S. Mowbray, respecting removal of the time limit, which was referred to the Committee on Itinerancy:

Whereas, The removal of the time limit will, in all probability, come before the ensuing General Conference; and,

Time limit.

Whereas, A mere majority vote of the General Conference is sufficient to effect said removal; and,

Whereas, We believe that the removal of the time limit would ultimately result in the total destruction of the historic itinerancy of Methodism; therefore,

Resolved, 1. That we hereby record our solemn protest against such a radical change in our economy without deference to the wishes of the Church and an expression by the Annual Conferences.

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2. That we hereby instruct our delegates to the General Conference that they shall observe and carry out the spirit and letter of this paper by both voice and vote in the committee room and on the floor of the General Conference.

WISCONSIN.

Trustees of
local
churches.

E. S. McChesney presented a memorial relating to the election of trustees of local churches, one with reference to Electoral Conferences, one referring to stewards, and one relating to the superintendents of Junior League Chapters. Referred to the Committee on Revisals.

Deaconesses

G. H. Trever presented a memorial, signed by himself and others, respecting deaconesses. Referred to the Committee on Revisals.

Consolidation of
Church
papers.

He also presented a memorial, signed by himself and others, respecting the consolidation of the *Western*, *Northwestern*, and *Central Christian Advocates*. Referred to the Committee on the Book Concern.

WYOMING.

Change in
Discipline.

A. J. Van Cleft presented a memorial, signed by himself, concerning change of Discipline. Referred to the Committee on Revisals.

He also presented the following memorial, which was referred to the Committee on Itinerancy:

Time limit.

Whereas, In all probability the question of the removal of the time limit will come before the next General Conference; and,

Whereas, We believe that such removal would be destructive of our historic itinerancy; therefore,

Resolved, 1. That we as a Conference hereby place ourselves upon record against any change looking to the removal of the time limit until the majority of the Church membership shall demand it, and the concurrence of three fourths of the members of the Annual Conferences shall be secured.

2. That we instruct our delegates to uphold by voice, vote, and influence this resolution.

3. That this resolution is not to be construed as opposed to any plan that may be provided for exceptional cases.

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THURSDAY MORNING, MAY 7.

The Conference was called to order at 8:30 A. M., Bishop Cyrus D. Foss presiding.

Devotional
services.

The devotional services were conducted by W. N. Brodbeck, of the New England Conference.

The Journal of yesterday's session was read and approved.

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Morning.
Journal
approved.
Deaconess
work.

W. N. Brodbeck moved the appointment of a committee of eleven on deaconess work, to be appointed by the Bishops, to which all matters relating to that work be referred. H. G. Whitlock moved that the committee consist of one from each General Conference District and one at large.

The amendment was lost, and the original resolution was adopted.

G. D. Lindsay moved that a copy of the Journal of this General Conference be sent by the New York Book Concern to each fraternal delegate who has visited or may visit this body. Passed.

Copy of
Journal to
fraternal
delegates.

J. N. Fradenburgh moved that the roll be corrected by making Charles W. Nichols the first reserve lay delegate and Gordon B. Chase the second reserve lay delegate, the ballots cast for these persons having so related them. Passed.

Roll
corrected.

J. B. Hingeley presented the following, which was adopted:

Whereas, In the copy of the roll of the General Conference, as printed in the *Daily Christian Advocate*, and in the printed roll call for the use of the Secretary, the name of Leonidas Merritt appears as the first lay delegate, which is an error; and,

Whereas, The official Minutes of the Lay Electoral Conference of the Northern Minnesota Conference show that Jacob F. Force received 55 votes and Leonidas Merritt 47; therefore,

Resolved, That the Secretary of this Conference be instructed to make the necessary correction in the official Journal of the Conference and in the printed roll-call, and that this correction be made in the columns of the *Daily Christian Advocate*.

J. H. Coleman moved that the Order of the Day, the report of the Committee on Eligibility, be taken up. Carried.

Eligibility.

The report was presented and read as follows :

Your Committee on Eligibility respectfully submits the following report :

We agree on the following points :

1. That the question of eligibility is a constitutional question.
2. That the General Conference has full power, in its judicial capacity, to interpret the Constitution, the question being raised on a case which properly invokes the judicial function.

3. That the terms of paragraph 62 are such as to admit of serious doubt, and raise questions on which your committee is unable to agree.

We therefore recommend for your consideration, first, that under paragraph 68 the General Conference act upon the following :

That section 2, paragraph 67, be altered by striking out all the

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words in said section following the word "provided" in the fifth line of said section, and substitute the following: "That no person shall be chosen a delegate to the General Conference, or to an Electoral Conference, who shall be under twenty-five years of age, or who shall not have been a member of the Church in full connection for the five consecutive years preceding the election; and *provided*, also, that no Conference shall be denied the privilege of one ministerial and one lay delegate; *provided*, nevertheless, that where there shall be in any Conference a fraction of two thirds the number which shall be fixed for the ratio of representation, such Conference shall be entitled to an additional delegate for such fraction," so that the entire section shall read:

"Sec. 2. The General Conference shall not allow more than one ministerial representative for every fourteen members of an Annual Conference, nor of a less number than one for every forty-five, nor of more than two lay delegates for any Annual Conference; *provided*, that no person shall be chosen a delegate to the General Conference, or to an Electoral Conference, who shall be under twenty-five years of age, or who shall not have been a member of the Church in full connection for the five consecutive years preceding his or her election; and *provided*, also, that no Conference shall be denied the privilege of one ministerial and one lay delegate; *provided*, nevertheless, that where there shall be in any Conference a fraction of two thirds the number which shall be fixed for the ratio of representation, such Conference shall be entitled to an additional delegate for such fraction."

Resolved, 1. That the foregoing, having received a majority of two thirds of this General Conference, the Bishops be and are hereby instructed to submit to the several Annual Conferences, at their first sessions following the adjournment of this General Conference, the foregoing alteration of section 2 of paragraph 67, for the concurrence of the members of said Annual Conferences, and if it shall be found that a majority of three fourths of all the members of the several Annual Conferences concur in such alteration, they shall declare the fact through the official papers of the Church, proclaiming that section 2 of paragraph 67 has been amended as above, in accordance with the provision of paragraph 68 of the Discipline.

2. That, in consideration of the general desire for the early and final settlement of the whole question, and in view of the proposed submission to the Annual Conferences, we recommend that no formal decision of the question of eligibility be made at this time.

The challenge not having been judicially passed upon those occupying the seats in question do so under a title in dispute, yet without prejudice to the rights of either challengers or challenged, and without establishing a precedent.

Respectfully submitted,

A. J. KYNETT, *Chairman*.

E. T. Nelson, J. S. Hill, L. J. Price, H. A. Gobin, Samuel Dickie, L. M. Shaw, Earl Cranston, T. J. Langston, D. H. Moore, J. W. Hamilton, J. M. Buckley, C. J. Little, T. H. Murray, J. F. Chaffee, L. O. Jones, W. A. Knighten, W. O. Emory, H. R. Brill, A. W. Harris, H. K. Carroll, S. M. Coon, A. B. Leonard, W. F. T. Bushnell, J. W. Stewart, J. F. Caples, G. R. Townsend.

A. J. Kynett moved its adoption.

W. F. Warren presented the following as a substitute for the report:

Whereas, Prior to the year 1872, any of our laws relating to the Constitution and working of the General Conference, except those known as the Restrictive Rules, could properly and legally be changed by a majority vote of those who originated them; namely, the members of the Annual Conferences; and,

Whereas, Since 1872, a majority of the same voters, when acting in accordance with the known will of a majority of the laity duly entitled to vote, can properly and legally change any law relating to the General Conference, except the Restrictive Rules; and,

Whereas, A large majority both of the members of the Annual Conferences and of the laity entitled to vote are known to favor the eligibility of women to the General Conference; therefore,

Resolved, That in view of the known sentiment of a large majority of the ministry and laity on this question, and also in view of the known scruples of conscience entertained by a beloved and esteemed minority touching the scripturalness of the equal eligibility and authority of men and women in the government of the Church of God, we hereby invite the members of the Annual Conferences to vote at their regular sessions in the year 1896-97 upon this question, to wit: Shall the following paragraph be inserted in the Discipline immediately after paragraph 58 of the Discipline of 1892, namely: "Paragraph 59. Women, duly qualified, may be chosen as lay delegates by any Electoral Conference, the male members of which, without debate, by a majority vote, declare their judgment that women should be eligible; *provided*, that in no case more than one half of the delegation or reserve delegation shall be women."

Resolved, That it shall be the duty of the Bishops to submit the foregoing question to the members of the Annual Conferences to report to the Church the result of the vote as soon as completed, it being understood that if a majority of those present and voting shall favor the insertion of the proposed paragraph the eligibility of women will thereby be established in the mode and to the extent therein provided.

Resolved, That in view of the manifest ambiguity of the actions and omissions of action on the part of previous General Conferences relative to the eligibility of women, and in view of the grave dissensions which their admission by a judicial vote of this Conference would precipitate, we deem it premature and unwise to decide at this time the judicial question involved, or to change in any wise the present statutes of the four women elected in good faith by the Electoral Conferences.

On motion of G. P. Mains the substitute was laid on the table.

L. F. Wilson moved to strike out so much of the report as relates to the declaration of the right of this body to sit as a judicial body.

On motion of W. D. Cherington, it was laid on the table.

On motion, Rule 18 was suspended.

A. J. Kynett moved the adoption of the first three items of the report, which was carried. He then moved the adoption of the last section of the report, which was also adopted; and the report, as a whole, was then adopted. (See Report, p. 417.)

A. B. Leonard moved that we proceed to call the roll on the proposition to adopt this by this General Conference by a two thirds vote.

J. C. Arbuckle moved to postpone until 10 o'clock to-morrow morning.

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Morning.

Levi Master moved to amend by making it 9 o'clock to-morrow morning.

Both amendments were laid on the table, and the original motion was adopted.

The roll was called by the Secretary, and the vote was as follows :

Vote on the
constitu-
tional
amend-
ment.

AYES: Ackerman, Adams (B. F.), Adams (J. W.), Albert, Albritton, Albrook, Alderman, Allen (C. T.), Allen (E. W.), Alling, Allison, Anderson, Arbuckle, Asada, Ash, Ashley, Ayres, Baker, Baketel, Baldwin, Bamford, Barclay, Barlow, Barrett (G. A.), Barrett (L. E.), Bashford (J. W.), Bates, Belt, Bennett (C. W.), Bentley, Benton, Berry (J. F.), Bills, Bird (B. O.), Booth (G. M.), Boreing, Borland, Bowen (G. H.), Bowen (G. W.), Bowen (J. W. E.), Bradley, Brant, Bridgman, Brill, Bristol, Broadus, Brodbeck, Brooks, Browne (F. G.), Brown (W. L.), Buchtel, Buck, Buell, Bulkley, Burt, Bushnell, Butler, Cady, Callen, Caples, Carr, Carroll, Carter, Chadwick, Chaffee, Chamberlin, Cheney, Chenoweth, Cherington, Childs, Clark (C. B.), Clark (H. C.), Clark (H. D.), Clark (O. H.), Clark (T. J.), Clendenning, Cobern, Colbern, Collett, Cook, Copeland, Corkran, Courtney, Cowan, Coyle, Cox, Cranston, Crook, Crozier, Crumbaker, Cruzen, Cubilo, Cunningham, Curts, Daniels, Darling, Day, Dennison, Dickie, Dingley, Doherty, Drees, Eaton (E. L.), Eaton (Homer), Eckman, Edmonds, Emory, Erikson, Evans (J. G.), Evans (W. W.), Everett, Farnham, Fellows, Ferguson, Fiske, Foote, Forbes, Force, Ford, Fortson, Fowler (J. A.), Fox, Fradenburgh, Franklin, French (Henry), Fryhofer, Frysinger, Galeener, Gamer, Gary, Gaver, Gehrett, Gibson, Gidley, Gilluly, Gobin, Gooding, Gordon, Gorton, Gould, Grawe (H. C.), Gray, Graybeal, Gue, Hair, Hale, Halstead, Haley, Hamilton (James), Hamilton (J. W.), Hamilton (W. E.), Hammond (D. S.), Hammond (E. W. S.), Haney, Harlan, Harris, Hartzell, Haw, Hays, Heavenridge, Herrick, Hess, Hickman, Hill (G. H.), Hill (J. S.), Hills (C. D.), Hingeley, Hobbs, Hodgetts, Holden (A. M.), Holt (D. B.), Holt (John), Holtz, Honda, Hough, Hugar, Hughes (J. S.), Hulburd, Hunt (E. J.), Huntington, Huntley, Hutto, Jackson (H. G.), James, Jamison (J.

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W.), Jamison (P. O.), Jennings (H. C.), Jennings (W. T.), Johnson (G. B.), Johnson (J. R.), Jones (E. M.), Jones (L. O.), Jordan, Julian, Kellerman, Kelley, Kendall, Kepler, Ketron, Key, Keys, Kilbourne, King (J. D.), King (W. F.), Kinney, Kirby, Kittleman, Knighton, Kratz, Kumler, Kynett, Langston, Larson, Lasby, Latimer, Laylin, Leonard, Lewis (Allen), Lewis (W. H.), Libby, Lindsay, Lobeck, Logan (Wade H.), Logan (William H.), Long, Lothian, Lowther, Lowry, Magee, Martin, Mains, Mando, Manning, Mansfield, Mansur, Marsh, Marshall, Martin, Martindale, Mason, Massey, Master, Mathews (T. L.), Maveety, Maxfield, Maxwell, McBrien, McChesney, McCullough, McCully, McElroy, McFarland, McKay, McKissack, Merchant, Merrill (G. A.), Merrill (W. W.), Mick, Mickey, Miles, Miller (Emory), Miller (J. M.), Miller (O. P.), Miller (Ky.), Mills (E. M.), Mills (Jacob), Mitchell (F. G.), Mitchell (John), Monroe (D. S.), Monroe (H. A.), Moore, Morris (W. T.), Morrison, Morse (S. A.), Motter, Muller, Munger, Murdoch, Murphy (S. S.), Murray, Myers, Nagler, Needham, Nelson, Newkirk, North, Noss, Nottingham, Osborne (D. C.), Palmer (A. J.), Palmer (J. F.), Parker (E. W.), Parr, Parsons, Patterson, Patton, Payne, Penn, Perley, Perrin, Phillips, Pihl, Poland, Potts, Prather, Price, Quayle, Quimby, Rader (D. L.), Rader (L. S.), Randall, Reed (G. E.), Reed (Horace), Rees, Richards, Ridgway, Robinson, Roe, Romer, Rose, Ross, Rusling, Ryan, Sargent, Sawyer (E. J.), Sawyer (J. E. C.), Scofield, Schriver, Scott (I. B.), Scott (J. E.), Scott (J. F.), Scott (T. J.), Sessions, Sewell, Sharp, Shaw, Sherburn, Shier, Shipman, Shoemaker, Shumpert, Smith (Alfred), Smith (C. W.), Smith (Erastus), Smith (Moses), Smith (W. T.), Smylie, Snyder, Spencer, Stafford (C. L.), Stafford (John), Starnes, Stemen, Stewart (J. W.), Stewart (L. H.), Stephens (J. H.), Stevens (W. H.), Stevenson, Stith, Sullivan, Swallow, Swann (Harry), Swarthout, Sweet (John), Sweet (W. H.), Swindells, Swift, Talbot (M. J.), Taylor (A. J.), Taylor (E. M.), Taylor (T. B.), Tennant, Teter, Thomas (I. L.), Thomas (S. W.), Thomas (W. H.), Thomson, Thorndike, Thrall, Townsend, Trever, Trimble (J. B.),

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Trousdale, Underwood, Upham, Van Cleft, Van Cleve, Van Pelt, Van Sant, Vodery, Walker, Wallace, Wallis, Walsh, Walworth, Ware, Warne, Warren, Waters, Waugh, Weakley, Whiting, Whitlock (E. D.), Whitlock (H. G.), Whitlock (W. F.), Wigren, Wilcox, Wilder, Willard, Williams (J. A.), Williams (J. E.), Willis (E. R.), Willis (T. H.), Wilson (J. E.), Wilson (J. I.), Winchester, Wing, Witherspoon, Wolfe, Woods, Wright, Yocum, Young.—425.

NOES: Albright, Andrus, Appel, Bendixen, Bennett (G. S.), Biddle, Billups, Blumberg, Brown (J. H.), Bruns, Buckley, Buttz, Coleman, Coon, Core, Decker, Deininger, Dietz, Diggs, Düring, Edman, Edwards, Fisher, Fowler (J. L.), French (John), Furer, Gillum, Gisler, Goucher, Graw (J. B.), Green, Griffin Gutekunst, Guth, Hammond (C. D.), Hard, Harms, Henke, Haensler, Hughes (W. H.), Jackson (J. W.), Jackson (W. H.), Jacobs, Kern, Koch, Koeneke, Kost, Lampert, Lanahan, Leitch, Lemcke, Lindgren, Mace, Magill, Matthew (W. S.), McCabe, Miller (Pitts'g), Morris (C. D.), Morse (C. C.), Mueller, Muenzenmayer, Nagler, Nast, Neely, Nichols, Osbon (E. S.), Parker (S. L.), Peake, Pierce, Plannette, Reed (George), Rigg, Rothweiler, Ruble, Salzer, Schell, Schlagenhauf, Schutz, Scott (J. H.), Simonsen, Smith (G. W.), Soderberg, Spellmeyer, Sprague, Sturgiss, Swan (O. J.), Talbott (H. J.), Tanner (Jacob), Terry, Van Benschoten, Van Duesen, Wight, Wilbor, Wilker, Wilson (L. B.), Woodring, Wuhrman, Zoller.—98.

Absent or not voting.—Booth (R. A.), Byrd (D. W.), Hagan, Hall, Holden, King (J. M.), Little, Morris (James), Pederson, Pritchard, Tanner (F. H.), Trimble (L. A.).—12.

H. Soderberg.

Hjalman Soderberg, a reserve delegate from the Sweden Conference, was seated in the place of J. T. Jacobeson, unable to be present.

Dr. Lathern.

The Rev. Dr. John Lathern, fraternal delegate from the Methodist Church of Canada, was introduced.

Reports of
Missionary
Bishops.

On motion of J. H. Coleman, the reports of the Missionary Bishops were made the Order of the Day for to-morrow at 9:30 A. M.

The following communication was read by the Secretary:

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Morning.

CLEVELAND, O., May 5, 1896.

Communica-
tion from
L. A. Trim-
ble.

To the General Conference of the Methodist Episcopal Church :

DEAR FATHERS AND BRETHREN: On arriving in Cleveland I find that three of the women elected as lay delegates to your body have withdrawn from their places therein.

Without my knowledge, while on this side of the water, my brethren, doubtless having economy in view, elected me to represent them here. I do not feel that I have any right to abandon the trust confided to me by the Foo-Chow Lay Electoral Conference. Should I withdraw, the reserve delegate, Miss Mabel C. Hartford, now at Dover, N. H., is the only one entitled to take my place.

It seems plain then that the decision as to my eligibility is for your honorable body to make; and that if the laity of the Foo-Chow Conference are unrepresented at this session I must be allowed to say to them on my return that it was because of the decision of the General Conference, and not because I voluntarily abandoned the duty which they, in good faith, committed to me.

Yours in Christ,

LYDIA A. TRIMBLE.

S. L. Baldwin stated that as her seat was held in dispute, Miss Trimble respectfully withdraws.

On motion of J. E. C. Sawyer, the report of the Committee on Rules of Order relating to the order of elections was taken up.

The committee reported as follows:

Your Committee on Rules, to which was referred the resolution of James H. Potts on the order of elections, report as follows:

Order of
Elections.

We recommend that the elections be by ballot, and in the following order:

1. Bishops.
2. Book Agents at New York.
3. Book Agents at Cincinnati.
4. Secretaries of the Missionary Society.
5. Secretaries of the Board of Church Extension.
6. Secretaries of the Freedmen's Aid and Southern Education Society.
7. Secretary of the Sunday School Union and Tract Society.
8. Secretary of the Board of Education.
9. Editor of the *Methodist Review*.
10. Editor of *The Christian Advocate*.
11. Editor of the *Western Christian Advocate*.
12. Editor of the *Northwestern Christian Advocate*.
13. Editor of the *Central Christian Advocate*.
14. Editor of the *Pittsburg Christian Advocate*.
15. Editor of the *Northern Christian Advocate*.
16. Editor of the *California Christian Advocate*.
17. Editor of the *Southwestern Christian Advocate*.
18. Editor of the *Apologist*.
19. Editor of *Haus und Herd*.
20. Editor of the *Epworth Herald*.

Nominations may be made in open Conference for all positions to be filled, except for Bishops. In the election of Bishops a majority of two thirds shall be required to constitute an election. Nominations shall be limited to the naming of the candidates.

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Two sets of tellers shall be appointed, each section consisting of one from each General Conference District and one at large. Each section may carry forward its work in the absence of the other, but the tellers who may be out of the Conference engaged in examining the votes may deposit their ballots in the presence of two (2) tellers and a Conference secretary in case a ballot is taken by the body during their absence.

In taking a ballot the following order shall be observed :

1. All persons not entitled to seats shall retire from the bar.
2. In taking the votes all delegates shall stand in their places.
3. The tellers shall collect the ballots, beginning at the front.
4. When the delegates have voted they shall resume their seats.
5. In case there are more or less names on a ballot than the number to be elected the ballot shall be thrown out.
6. It shall require a majority of all the votes cast to elect.
7. The tellers shall pour all the ballots into one pile, and they shall canvass the vote from one pile.
8. Ballots shall bear the initials as well as the surnames of the persons voted for. Should initials be omitted in any case, and there be no other person in the Conference bearing the same surname, the ballot shall be counted. In any case of doubt the ballot or ballots shall be submitted to the Conference.
9. No teller or secretary shall give information in regard to the result of a ballot until the same shall be announced by the presiding officer.

F. M. Bristol moved its adoption.

J. F. Chaffee moved to strike out the words "two thirds" in the election of Bishops, and substitute "majority."

The amendment was, on motion of T. A. Fortson, laid on the table, and the report was adopted.

Committees
announced.

Bishop Andrews announced the members at large on the Committees on Judiciary, Consolidation of Benevolences, Constitution, and on General Conference Districts. (See Committees, pp. 359, 376.)

Constitutional
amendment.

The President stated with regard to the state of the vote on the sending down of the constitutional amendment recommended by the Committee on Eligibility to the Conferences that the whole number of votes cast on the subject of submitting to the Annual Conferences and approving, by two thirds vote, the proposed amendment of the second Restrictive Rule, was 523. Two thirds of that number would be 349. The "ayes" were 425 and the "noes" were 98, so the submission is made by the two thirds vote required according to the Constitution.

Missionary
Bishops.

On motion of S. L. Baldwin, all papers on Missionary Bishops were ordered to be sent to the Committee on Episcopacy.

The Conference adjourned. The Doxology was sung, and the benediction was pronounced by Bishop J. F. Hurst.

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Morning.

The following RESOLUTIONS were passed to the Secretary:

CENTRAL PENNSYLVANIA.

D. S. Monroe presented a resolution, signed by himself, respecting the Sunday School Missionary Society, which was referred to the Committee on Missions:

Resolved, That the following be substituted for paragraph 361:

"¶ 361. It shall be the duty of the Pastors to see that each Sunday school in our churches and congregations is organized into a Missionary Society according to the form of constitution presented in paragraph 38 of the Appendix to the Discipline. And the missionary contributions of the Sunday school shall be reported in a separate column in the benevolent contributions of the annual and general Minutes."

Sunday
School Mis-
sionary So-
ciety.

D. S. Monroe also presented the following, which was referred to the Committee on Revisals:

Resolved, 1. That paragraph 76, question 24, "Who are the Triers of Appeal?" be changed to read, "Who are the eighteen elected to be Triers of Appeals of the Annual Conference?"

Triers of
Appeals.

2. That in paragraph 216, section 1, line 5, all after the words "face to face" be stricken out, and insert: "if the said committee shall deem it advisable they shall formulate charges, and the accused shall be brought to trial as hereinafter provided for."

3. Section 2. It shall be the duty of the Presiding Elder of the accused member of the Annual Conference to give him a certified copy of the charges and specifications and a reasonable time to prepare for his defense, and to fix the time and place for the trial; to call together the triers of the members of the Annual Conference, of whom not less than nine or more than fifteen shall constitute the committee for trial; and further, he shall notify the Bishop having charge of the Conference, who shall preside at the trial, or appoint a traveling elder to preside, and the records shall be kept by the secretary of the last Conference or one of his assistants. This court shall have full power to try, reprove, suspend, deprive of ministerial office and credentials, expel or acquit any member of the Annual Conference against whom charges may have been preferred subject to an appeal to the Judicial Conference. The present numbers 2, 3, 4, 5, and 6 shall become respectively 3, 4, 5, 6, and 7; omit paragraph 224, and number the remaining paragraphs 224, 225, 226.

NORTH INDIANA.

H. N. Herrick presented the following resolution, which was referred to the Committee on Episcopacy:

Whereas, Membership in the Annual, District, and Quarterly Conferences carries with it certain rights and privileges that in the interest of the Church should not needlessly be surrendered by those elected to the office of General or Missionary Superintendent; and,

Whereas, The declaration of the Discipline is not sufficiently explicit to easily determine whether our Superintendents should be classed with the ministry or laity of the Church; therefore, be it

Member-
ship in An-
nual, Dis-
trict, and
Quarterly
Confer-
ences.

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Resolved, That the Committee on Episcopacy consider the propriety of recommending the amendment of paragraph 168, Discipline of 1892, by adding to it the following:

"Whenever a minister has been elected a General or Missionary Bishop, he shall retain his membership in the Annual Conference from which he has been elected; and he shall also have a seat in the District and Quarterly Conferences where he may reside. Membership in these Conferences shall entitle him to all the rights and privileges belonging thereto, except that he shall not be eligible as a delegate to the General Conference."

The following MEMORIALS were passed to the Secretary:

BALTIMORE.

Social reform.

L. B. Wilson presented a memorial on social reform. Referred to the Committee on the State of the Church.

Election of presiding elders.

Alexander Ashley presented a memorial from the Lay Electoral Conference of the Baltimore Conference relating to the election of presiding elders. Referred to the Committee on Itinerancy.

Power of Bishops and presiding elders.

He also presented a memorial from the same Conference relating to coordinate power of Bishops and presiding elders. Referred to the Committee on Itinerancy.

Lay representation.

He also presented a memorial from the same Conference favoring lay representation in the Annual Conferences. Referred to the Committee on Lay Representation.

BENGAL-BURMAH.

Missionary Bishops.

F. W. Warne presented a memorial from the Bengal-Burmah Lay Electoral Conference relating to Missionary Bishops. Referred to the Committee on Episcopacy.

BLUE RIDGE.

Boundaries.

Augustus Graybeal presented a memorial, signed by himself and H. F. Ketron, asking for a change of boundaries. Referred to the Committee on Boundaries.

CENTRAL NEW YORK.

Full membership.

C. C. Wilbor presented a memorial, signed by W. O. Shepherd, on the subject of the reception of members into full membership. Referred to the Committee on Revisals.

EAST GERMAN.

Lay representation.

C. C. Zoller presented a memorial from the East German Electoral Conference relating to lay repre-

sentation, the time limit, the admission of women to the General Conference, and other subjects. Referred to the Committee on the State of the Church.

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EAST TENNESSEE.

J. S. Hill presented a memorial from the East Tennessee Conference for a change in boundary. Referred to the Committee on Boundaries.

Change in
boundary.

FOO-CHOW.

M. C. Wilcox presented a memorial asking for a Central Mission Conference in China. Referred to the Committee on Missions.

Central Mis-
sion Confer-
ence in
China.

He also presented a memorial relating to an episcopal residence. Referred to the Committee on Episcopacy.

Episcopal
residence.

He also presented a memorial relating to the organization of Hinghua Conference. Referred to the Committee on Missions.

Organiza-
tion of
Hinghua
Conference.

JAPAN.

Yoitsu Honda presented a memorial from the Japan Conference relating to an episcopal residence in Japan. Referred to the Committee on Episcopacy.

Episcopal
residence in
Japan.

He also presented a memorial from the same Conference upon the subject of lay representation in the Annual Conferences. Referred to the Committee on Missions.

Lay repre-
sentation.

He also presented a petition from Elizabeth Russell and others for the organization of a Southern Mission Conference in Japan, and a like petition from the members of the Nagasaki Station. Referred to the Committee on Boundaries.

Southern
Mission
Conference
in Japan.

He also presented a pamphlet containing arguments for and against the organization of a Southern Japan Mission Conference. Referred to the Committee on Boundaries.

Arguments.

He also presented a protest against the organization of a Southern Japan Mission Conference, signed by himself and two others. Referred to the Committee on Boundaries.

Protest.

NEWARK.

S. L. Baldwin presented a memorial from the Board of Managers of the Missionary Society requesting the

Constitu-
tion of
Missionary
Society.

MAY 7.
SIXTH DAY
Morning.

General Conference to change Article XI of the Constitution of the Society. Referred to the Committee on Boundaries.

NEW YORK EAST.

Time limit.

G. E. Reed presented a memorial from the New York East Conference with reference to the time limit. Referred to the Committee on Itinerancy.

Superannuates.

G. P. Mains presented a memorial, signed by J. B. Hamilton, respecting sustentation of superannuates. Referred to the Committee on Temporal Economy.

NORTH CHINA.

Central
Mission
Conference.

H. H. Lowry presented a memorial, signed by himself and J. F. Scott, asking for the establishing of a Central Mission Conference in China. Referred to the Committee on Missions.

NORTH AND SOUTH GERMANY.

Consolidation of
Methodisms

The delegation of these Conferences presented a memorial petitioning the General Conference regarding the consolidation of the Wesleyan Methodism in Germany and Austria with the Methodist Episcopal Church in those countries. Referred to the Committee on Missions.

NORTH INDIANA.

Statistical
reports.

W. D. Parr presented a memorial with reference to statistical reports. Referred to the Committee on Revisals.

NORTH OHIO.

Episcopal
residence in
Cleveland.

John Mitchell presented a memorial asking to make the city of Cleveland, O., an episcopal residence. Referred to the Committee on Episcopacy.

Use of
tobacco.

William Kepler presented a memorial from members of the New London Charge against the use of tobacco by church members. Referred to the Committee on the State of the Church.

SAINT LOUIS GERMAN.

Transfer of
Helena.

William Koencke presented a memorial concerning the transfer of Helena, Mont., from the North Pacific to the North German Conference. Referred to the Committee on Boundaries.

SWEDEN.

J. M. Erikson presented a memorial requesting the time limit be removed in Sweden. Referred to the Committee on Itinerancy.

MAY 7.
SIXTH DAY
Morning.
Time limit.

WASHINGTON.

W. H. Brooks presented a memorial with reference to the time limit. Referred to the Committee on Itinerancy.

Time limit.

I. L. Thomas presented a memorial, signed by himself, respecting the Leaders and Stewards' Meeting. Referred to the Committee on Revisals.

Leaders and
Stewards.

WESTERN SWEDISH.

O. J. Swan presented a memorial, signed by C. G. Nelson and others, respecting the organization of the Northern Swedish Mission Conference into an Annual Conference. Referred to the Committee on Boundaries.

Northern
Swedish
Mission
Conference.

FRIDAY MORNING, MAY 8.

The Conference was called to order at 8:30 o'clock A. M., Bishop J. F. Hurst presiding.

MAY 8.
SEVENTH
DAY.
Morning.

The devotional services were conducted by S. W. Thomas, of the Philadelphia Conference.

Devotional
services.

The Journal of yesterday's session was read and approved.

Journal
approved.

The Secretary called the roll of Committees.

W. F. Whitlock moved that a Memorial Service be made the Order of the Day for next Friday, at half past 10 o'clock, and to be followed immediately with announcements and adjournment. Carried.

Memorial
service.

The Committee on Reception presented Report No. I, which was read and adopted. (See Reports, p. 433.)

On motion of L. A. Belt, the name of W. P. Stowe was added to the memorial list.

W.P.Stowe.

The Secretary called the roll of Conferences for resolutions.

L. B. Wilson presented the following:

Whereas, The Discipline of the Church defines the powers of the General Conference as a legislative body, but makes no mention of its authority to sit as a judicial body except in the case of appeals; and,

General
Conference
as a judicial
body.

Whereas, It is important that the several functions of the General Conference be especially declared; therefore, be it

Resolved, That the Committee on Judiciary be requested to prepare and submit for the action of this body a paragraph for insertion in the

MAY 8.
SEVENTH
DAY.
Morning.

Book of Discipline defining the functions of the General Conference as a judicial body.

A motion by J. W. Bashford to lay on the table was lost, and, on motion of M. M. Callen, it was referred to the Committee on Judiciary.

J. M. King presented the following, and, on his motion, it was adopted:

National
funds for
denomina-
tional pur-
poses.

The General Conference of the Methodist Episcopal Church in 1892, recognizing the peril to the American principle of essential separation of the functions of Church and State, as illustrated in the practice of the United States government in making sectarian appropriations for Indian education, directed any missionary or educational society under its control, which has received such appropriations, to decline thereafter to either apply for or accept them. This has proved to be an historic action:

The General Conference of the Methodist Episcopal Church, the General Assembly of the Presbyterian Church, the General Convention of the Protestant Episcopal Church, and the National Council of Congregational Churches declared in this order against further participation in the dangerous division of national funds for denominational purposes, and together with the highest assemblies of the Baptist, United Presbyterian, and Methodist Protestant Churches, gave explicit indorsement to the proposed sixteenth amendment to the United States Constitution, prohibiting sectarian appropriations by Congress or by the States.

Like action has been taken by the Methodist Episcopal Church, South; and the Unitarians, Friends, and Lutherans have withdrawn from the receipt of government subsidies for Indian education, thus reducing the participants in these grants practically to a single religious denomination.

The religious bodies enumerated represent a constituency of not less than 27,000,000 of the population of the United States.

Any appropriation hereafter made by the United States Congress for sectarian purposes must be made to the one only denomination which continues to make its demands for money from the taxes of the people for sectarian aggrandizement. This constitutes definite union between a Church and the State, and this the people will not and ought not to permit. While the religious denominations representing the majority of the religious sentiment of the nation have promptly and irrevocably withdrawn from any copartnership with the national government in promoting their respective sectarian views at the national expense, and have determined to pay their own bills, they have a right to demand that hereafter taxes collected for the support of the national government shall not be used to effect the union of Church and State by grants made to the one denomination which continues to make its urgent demand upon the national treasury.

This General Conference of the Methodist Episcopal Church, assembled in Cleveland, O., on this 8th day of May, 1896, commends the just, patriotic, consistent action of the United States House of Representatives in cutting off all sectarian appropriations, both for Indian education and for sectarian charities in the District of Columbia.

The United States Senate having proposed a gradual withdrawal of national government sectarian appropriations for Indian education, solely because of the demand of one sect, we do not ask, but we believe we have the right to demand, that this copartnership between one sect and the national government shall immediately cease.

This General Conference, representing the membership and constit-

uency of the Methodist Episcopal Church, reiterates its conviction that the cure for all of these sectarian and ecclesiastical aggressions is to be found in the adoption of the proposed sixteenth amendment to the United States Constitution, drafted and promulgated by "The National League for the Protection of American Institutions."

It is directed that a record of this action be promptly forwarded to the Secretary of the United States Senate, the Secretary of the House of Representatives, and to the Secretary of the Interior at Washington.

This General Conference directs that the signature of its President and Secretary be signed to this action.

On motion of G. P. Mains, a committee of five was ordered on John Street Church, New York city, to whom all papers shall be referred relating to that church.

On motion of A. B. Leonard, Rev. R. S. Rust, D.D., a former secretary of the Freedmen's Aid Society, was invited to a seat on the platform.

On motion of S. L. Baldwin, the Order of the Day—the reports of the Missionary Bishops—was taken up.

William Taylor, Missionary Bishop of Africa, read his report, and J. M. Thoburn, Missionary Bishop of India and Malaysia, also presented and read his report.

J. M. Buckley presented the following, which was adopted:

Resolved, 1. That we have received the reports of Bishop Taylor and Bishop Thoburn with great interest and profound gratitude to God.

2. That they be referred to the Committee on Episcopacy and to the Committee on Missions, and that the Committee on Episcopacy take cognizance of those parts which relate to the Missionary Episcopacy and its official exercise, and the Committee on Missions take cognizance of those parts relative to the Missionary Society, the condition of missions, methods of mission work, and their results.

F. M. Bristol presented the report of the Committee on Rules of Order, and, on his motion, it was adopted. (See Rules of Order, p. 64.)

On motion of W. H. Jordan, it was ordered that the rules be printed in pamphlet form for the use of committees.

On motion of A. J. Palmer, it was ordered that the announcements be made at 12:15 P. M. each day.

On motion of D. H. Moore, J. W. McCormick, a reserve delegate, was seated in the place of J. F. Bashford, who withdrew.

The call of the roll of Conferences was resumed.

P. H. Swift presented the following:

Resolved, That in every case where a reserve takes the place of a regular delegate the expenses of only one of such delegates shall be paid, except in case of sickness.

MAY 8.
SEVENTH
DAY.
Morning.

John Street
Church.

Dr. Rust.

Reports of
Missionary
Bishops.

Rules of
Order.

Announce-
ments.

J. W. Mc-
Cormick.

Reserve
delegates.

MAY 8.
SEVENTH
DAY.
Morning.

R. S. Borland moved to amend by adding, "except the ladies who have declined their seats." Laid on the table.

A. B. Leonard moved to amend by inserting, "or other serious emergencies."

On motion of D. H. Moore, the entire matter was referred to the Committee on Temporal Economy.

L. S. Rader presented the following:

Cuban liberty.

Whereas, The Cubans are trying to throw off the galling yoke of Spanish tyranny, and the condition of that unhappy island is a disgrace to the world of Christendom, owing to the barbarities perpetrated by the Spanish, which have shocked and appalled all civilization; and,

Whereas, There has been an almost universal recommendation of the people of the United States, expressed through both branches of Congress, that a condition of war be recognized in Cuba, and the Executive Department has not seen fit to act; therefore,

Resolved, That while we desire, if possible, that our country preserve a position of neutrality, we sympathize with the patriots of Cuba in their struggle for liberty; and we desire and pray the Executive Department of our nation to oppose any methods of warfare in Cuba not recognized in the rules of warfare as practiced by the civilized nations.

J. E. Bills moved its reference to the Committee on State of the Church.

W. H. Shier moved, as a substitute, its reference to the Committee on Missions. Lost.

National Arbitration

W. N. McElroy moved that it be referred to a committee of three, to be appointed by the Chair, to be called the Committee on National Arbitration. The motion was lost, and the original motion prevailed.

Bishop Andrews announced the Committee on Deaconess Work. (See Committees, p. 377.)

Western Reserve University.

A. J. Palmer read an invitation from President Thwing, of the Western Reserve University, to its halls to-morrow afternoon, which, on motion, was accepted.

J. B. Hingeley.

The Secretary named J. B. Hingeley as an Assistant Secretary, to act on the Committee on Boundaries.

Adjourned.

Conference adjourned. The Doxology was sung, and the benediction was pronounced by Bishop W. X. Ninde.

The following RESOLUTIONS were passed to the Secretary:

DETROIT.

L. R. Fiske presented the following, which was referred to the Committee on Itinerancy :

To amend section 3 of paragraph 170 of the Discipline, by inserting at the end of the second line thereof, after the words "five years successively," the words, "unless requested so to do by all the presiding elders of the Conference;" also after the words "five years in ten," at the middle of the third line, the following: "in the same pastoral charge, unless in like manner it be requested by all the presiding elders of the Conference," so that it shall read as follows :

"1. He shall not allow any preacher to remain in the same pastoral charge more than five years successively unless requested so to do by all the presiding elders of the Conference; nor more than five years in ten in the same pastoral charge, unless in like manner it be requested by all the presiding elders of the Conference."

C. M. Cobern presented the following, which was referred to the Judiciary Committee:

Resolved, That under section 3 of paragraph 186 of the Discipline, in the case of a circuit, between the sessions of the Annual Conference, and in the absence of a Bishop, and in the presence of such an emergency as to make it seem to him a necessity, the presiding elder may relieve the pastor from the charge of one of the appointments, and appoint to its charge for the remainder of the Conference year the pastor of an adjoining charge.

He also presented the following, which was referred to the Committee on Judiciary :

Resolved, That when the laws of the State or Territory permit it, pastors, though unordained, may *ex officio* solemnize marriage.

ERIE.

J. N. Fradenburgh presented a resolution, signed by himself and others, respecting the forward movement, which was referred to the Committee on Education :

The twentieth century is doubtless to be one of marvelous inventions and discoveries, great literary achievements, mighty intellectual conflicts, gigantic benevolent and philanthropic enterprises, unexampled Christian activity and triumph, and magnificent educational endowment. Our present educational plans and appliances are not equal to the demands which are already upon us. In the near future the brain of the world shall be touched and fired anew and man shall enter fields of knowledge so vast as to quite appal our still semi-dormant imaginations. We must be prepared to enter these new worlds of conquest. Shall not the Methodist Episcopal Church lead the educational hosts? She can assume her proper place if she will but rouse herself. But it will demand all her wisdom, financial strength, and promptness of action. The opportunity is a glorious one, such as the world has never seen before. We may build an imperishable monument. Buildd upon the rock it shall be as imperishable as the throne of God. The work calls for princely benefactions; it cannot be accomplished without magnificent giving; but it also calls for smaller contributions, and even the widow's mite and the child's pennies. Every name in the Methodist Episcopal Church and in her Sunday schools may be recorded upon this monument and thereby rendered immortal. Here is

MAY 8.
SEVENTH
DAY
Morning.

¶ 170.

Relief for
pastors.

Forward
educa-
tional
movement.

MAY 8.
SEVENTH
DAY.
Morning.

a work to call forth and tax all our best energies, inspire all our faith, employ all our sources, satisfy all our loftiest ambitions, nerve us, uplift us, fill our hearts. Shall we greet the twentieth century with such a preparation to solve its problems, do its work, and bless and save its people?

Methodism demands nothing so much as a great awakening along the lines of higher education. The coming century will doubtless be the most tremendous in the world's history. It will sum up as its inheritance all the preceding ages. We believe that it will not be exceeded by any future century in those elements which are to determine the destiny of the human race. The true spiritual life of Methodism will depend largely upon learning, upon brains. Without great thinkers our Church cannot lead the times. The coming century is to be distinctively a century of thought. We must have thinkers in all our work, and especially in our pulpits and mission fields. Our institutions of learning must catch the inspiration in all its fullness. We should make a general, a mighty, a bold, a persistent appeal to all our people.

We suggest that a plan for a great forward educational movement might include such provisions as the following:

1. The appointment of a Central Committee consisting of seven persons, two of whom may be the Secretaries of the Board of Education and the Freedmen's Aid and Southern Education Society, who shall have general charge of the work.

2. The appointment of similar committees in all the Annual Conferences on all the districts and in all the Quarterly Conferences.

3. The securing of the active cooperation of all our educators and prominent business laymen.

4. The organization of a Twentieth Century Education Club of laymen in each General Conference District to cooperate with the Central Committee in impressing the importance of this subject and the personal responsibility connected therewith clearly and forcibly upon the minds and hearts and consciences of those ministers and laymen whom God has made stewards of some portion of this world's wealth, and in securing from them those large gifts upon which we must chiefly rely, and without which we shall fail to meet the demands of the great enterprise.

5. Subscription books uniformly bound shall be provided for each charge in the Methodist Episcopal Church, and an effort shall be made to get the name of each member of the Church upon these books—to get a subscription from the last man, woman, and child in the Church.

6. Subscription books uniformly bound shall be provided for each Annual Conference, into which all subscriptions shall be transcribed, and in which shall be written the history of this educational movement in the Conference, together with all interesting incidents connected with the same. These subscription books shall be the property of the Methodist Episcopal Church, and shall be preserved in the manner hereinafter to be provided.

7. There shall be a plan for holding educational conventions in the great centers, and an educational sermon or lecture upon this special subject shall be delivered annually during the two following quadrenniums at every preaching place in the Methodist Episcopal Church.

8. Subscriptions may be taken from January 1, 1898, till the session of the General Conference in May, 1904, under such conditions as to payments as may be hereafter provided.

9. Subscriptions may include the regular collections for the Board of Education and the Freedmen's Aid and Southern Education Society, to be taken, however, at a separate time, and the collections for these

societies may be sent at once to their treasurers, together with such donations as may be especially designated for the cause of education as represented in their work.

10. Subscribers may designate the institutions and objects which they desire to assist, such as:

- (a) Payment of debts.
- (b) Endowment of professorships.
- (c) Erection, repairing, and furnishing of buildings.
- (d) Founding and increase of libraries.
- (e) Purchase of apparatus.
- (f) Scholarships and fellowships.
- (g) Assistance for needy students.
- (h) Prizes for original work.

11. An important duty will demand early attention: to free our institutions of learning from all indebtedness, and put our present buildings in good repair. The multiplication of theological schools, colleges, and seminaries—except as there may be an imperative demand—is to be emphatically discouraged. We should strengthen the schools which have already been established, and, wherever possible, concentrate our educational forces.

12. A special alcove in the library of the American University at Washington, D. C., shall be consecrated as the ultimate receptacle for all the subscription books. Here shall be placed appropriate tablets inscribed with the names of benefactors whose gifts reach some fixed amount to be hereafter determined. This would form a complete history of the whole forward movement.

13. Suitable souvenirs shall be prepared to be presented to contributors of the sum of one dollar or more.

14. We will raise, if possible, \$5,000,000 or more, or such amount as may be determined upon after wide consultation.

15. This plan may be modified so as to include in its scope the permanent enlargement of the other benevolences of our Church, thus stirring, thrilling, and inspiring the Church along every line of activity and benevolence.

16. The details of the plan to be left to the Central Committee.

EAST TENNESSEE.

J. S. Hill presented the following, which was referred to the Committee on Boundaries:

Whereas, The Joint Commission on Boundaries, ordered by the General Conference of 1892, to adjust the boundary lines between the Washington and East Tennessee Conference, met at Tazewell, Va., October 6, 1893, and by unanimous action the counties of Mercer, Wyoming, and McDowell, in the State of West Virginia, belonging to the Washington Conference were ceded to the East Tennessee Conference; therefore, be it

Boundaries.

Resolved, That the action of the Joint Commission be and is hereby ratified.

IOWA.

T. J. Myers offered the following, which was referred to the Committee on Itinerancy:

Whereas, The present law of the Church prevents any but ordained preachers to solemnize matrimony, thereby putting unordained preachers in many instances to great disadvantage; therefore,

Solemnizing marriages.

MAY 8.
SEVENTH
DAY.
Morning.

Resolved, That the law of the Discipline be so changed that all preachers who are pastors of charges, under appointment by Bishop or presiding elder, shall be authorized to solemnize marriage, whether in orders or not, provided such is not in conflict with the laws of the State.

He also presented the following, which was referred to the Committee on Revisals :

¶ 97.

Resolved, 1. That paragraph 97, section 8, of the Discipline be amended by adding the words "on nominations," so that the section shall read : "To appoint at the Fourth Quarterly Conference Committees on (1) Missions, (2), (3), (4), (5), (6), (7), (8), (9), (10), (11), (12), (13) on nominations."

¶ 270.

2. Amend paragraph 270 of the Discipline by substituting for the words, "The pastor and the nominating committee shall have the right to nominate the stewards," so that the paragraph shall read : "The pastor and the nominating committee shall have the right to nominate the stewards, . . . for one year, or until their . . . elected."

¶ 293.

3. Amend paragraph 293 of the Discipline by substituting for the words "Upon the nomination of the pastor," "upon the nominations of the pastor and the nominating committee," so that the paragraph shall read : "Where no specific . . . upon the nominations of the pastor and the nominating committee . . . until their successors are elected."

MISSOURI.

J. H. Poland presented the following, which was referred to the Committee on Revisals :

Change in
¶ 241.

Whereas, There is on the rolls of the Church a considerable number of members who continually and habitually neglect the means of grace, ignoring their obligations to the Church both spiritually and financially; and,

Whereas, Our present method of dealing with this class of members is cumbersome and difficult to handle, because it requires a formal trial; therefore, be it

Resolved, That the following changes be made in the Book of Discipline: Let paragraph 241 be so amended as to read: "When a member of our Church habitually neglects the means of grace, such as the public worship of God, the Supper of the Lord, family and private prayer, searching the Scriptures, class meetings and, prayer meetings, or neglects or refuses to contribute of his earthly substance, according to his ability, to the support of the Gospel and the various benevolent enterprises of the Church,

"§ 1. Let the preacher in charge, accompanied by a leader or steward, visit him, at least twice, and explain to him the consequence if he continue his present course.

"§ 2. If he do not amend, let the preacher in charge bring his case before the Leaders and Stewards' Meeting, before which he shall be cited to appear. And if he be found guilty of willful neglect by a decision of a majority of those present and voting, let him be regarded as having withdrawn. Nevertheless, he shall not be deprived of formal trial if he appear before the Leaders and Stewards' Meeting and demand it. If so, let him be tried according to the provisions of paragraph 240."

¶ 265.

For paragraph 265 let the following be substituted: "At the Fourth Quarterly Conference of each circuit and station there shall be elected two members of the Church, not under twenty-one years of age, who shall not be members of the Quarterly Conference, who shall be known as Triers of Appeals. If any excluded or expelled member shall feel that injustice has been done him, he not having absented

himself from trial after due notice has been given him, he shall notify the presiding elder of the district, who shall call together not less than seven nor more than nine of the Triers of Appeals, conveniently located, before whom the case shall be brought. The presiding elder shall give due notice to all concerned. The appellant shall have the right of peremptory challenge, yet so that the Triers of Appeals present and ready to proceed with the hearing shall not fall below five. The presiding elder shall preside over the Court of Appeals, which, when assembled, shall be competent to try appeals which may be brought before it from any part of the district. The preacher in charge of the appellant shall present exact minutes of the trial to the Appellant Court, of the evidence and proceedings, from which minutes the case shall be determined."

MISSISSIPPI.

J. M. Shumpert, of the Mississippi Conference, presented the following, which was referred to the Committee on Episcopacy:

Whereas, There being no episcopal parsonage in the city of New Orleans, it is but generous upon the part of this Conference to give to the resident Bishop his choice of place for the incoming quadrennium; therefore,

Resolved, That the Committee on Episcopacy is hereby requested to nominate to this General Conference New Orleans or Pass Christian, Miss., as his place of episcopal residence.

Episcopal
residence in
New
Orleans.

NEW JERSEY.

J. F. Rusling offered the following, which was referred to the Committee on Itinerancy:

Resolved, That section 1 of subdivision 3, paragraph 170, page 97, of the Discipline, relative to the duties of a Bishop, be amended so as to read as follows: "He shall not allow any preacher to remain in the same pastoral charge more than five years successively, nor more than five years in ten. Nevertheless, if in any case the term of five years shall expire in the interval between the sessions of the Annual Conference, he may continue him until the next session, *provided*, the time shall not be more than six months; and also, further *provided*, that he may continue any preacher for another year beyond said years, and from year to year without regard to the number of years he may have already served in said pastoral charge, if its Fourth Quarterly Conference yearly, by ballot, in the absence of said preacher, shall by a two thirds vote of its entire membership, or three fourths vote of all present, request his reappointment, for reasons affecting the welfare and prosperity of said pastoral charge, to be stated in writing and approved by the presiding elder of his district, and showing the said case to be exceptional or emergent in character."

Time limit.

NORTHERN MINNESOTA.

Robert Forbes presented the following, which was referred to the Committee on Revisals:

Resolved, That a change be made in the Order of Public Worship as follows:

"Morning service: The congregation shall stand and sing the long meter doxology, repeat the Apostles' Creed, sing the *Gloria Patri*." Then shall follow the order of service as now provided, except that the first hymn shall be sung, the people sitting, and the second hymn, the people standing.

Order of
public wor-
ship.

MAY 8.
SEVENTH
DAY.

Morning.
Consolidation
of benevolences.

He also presented the following, which was referred to the Committee on Consolidation of Benevolences:

Resolved, That the Committee on Consolidation of the Benevolences be instructed to consider both the questions of consolidation and reorganization of the Benevolent Societies, and to consider and report to this body at as early an hour as possible the practicability of:

1. Uniting the Freedmen's Aid and Southern Education Society with the Board of Education.
2. The absorption of the Tract Society into the Missionary Society.
3. Putting new life into the Sunday School Union so that at least \$100,000 can be raised annually for Sunday school work in neglected portions of large cities on the frontier, in the South, and other needy fields.
4. The division of the Missionary Fund into two parts—Home and Foreign—for which collections are to be taken separately.
5. The consolidation of our Church Extension work with the Home Department of the Missionary Society.

OHIO.

J. C. Arbuckle presented the following relative to "Imprudent and Unchristian Conduct," which was referred to the Committee on Judiciary:

Question of
law.

Resolved, That the Committee on Judiciary is hereby respectfully requested to answer the following question of law and report the same to this General Conference before its adjournment: In cases of imprudent and unchristian conduct is it required that the two preliminary steps, as specified in the Discipline, paragraph 240, shall be taken before such cases under the meaning of the Discipline are actionable?

SOUTH KANSAS.

J. E. Brant presented the following, which was referred to the Committee on Itinerancy:

Solemnizing
marriages.

Resolved, That probationers in the Annual Conferences and local preachers not ordained who are in charge of circuits or stations be authorized to solemnize marriages in those States where the law recognizes their right to do so.

SOUTHWEST KANSAS.

W. H. Rose presented the following, which was referred to the Committee on Boundaries:

"No Man's
Land."

Whereas, The territory formerly known as "No Man's Land" is now known as Beaver County, Oklahoma; therefore,

Resolved, That in describing the bounds of the Southwest Kansas Conference the words "Beaver County, Oklahoma," be substituted for "the territory known as 'No Man's Land.'"

WEST WISCONSIN.

W. J. McKay presented the following, which was referred to the Committee on Revisals:

Neglect of
the means
of grace.

Resolved, That when members of our Church shall of choice neglect the means of grace and cease to have further interest in the Church and its work for the space of one year, the customary effort having been made to renew them in spirit and life, their names may, by order of the Quarterly Conference, be stricken from the Church record, and that opposite their names shall be written in the record, "Erased after due consideration by order of the Quarterly Conference."

WYOMING.

Austin Griffin presented the following, which were referred to the Committee on Temporal Economy :

Resolved, That the Third Quarterly Conference of each pastoral charge shall appoint a committee of three, who, with the pastor, shall nominate the Board of Stewards together with all the standing committees for the ensuing Conference year, said committee to report to the ensuing Fourth Quarterly Conference.

Whereas, The claims of our superannuated preachers for support should be considered by our people as of the same nature as the claims of the pastor, presiding elder, and Bishop, namely, as ministerial support ; therefore,

Resolved, That the amount apportioned to each pastoral charge for the support of the superannuated preachers and the widows and orphans of those who have died in the work shall be a *pro rata* claim with that of the pastor, presiding elder, and Bishop.

The following MEMORIALS were passed to the Secretary :

BALTIMORE.

Alexander Ashley presented a memorial, signed by himself and W. G. Bishop, respecting the Constitution of the Church. Referred to the Committee on Constitution.

Also, one, signed by himself and W. G. Bishop, respecting equal ministerial and lay representation in the General Conference. Referred to the Committee on Lay Representation.

Also, one from the Lay Electoral Conference of the Baltimore Conference, concerning the time limit. Referred to the Committee on Itinerancy.

BLUE RIDGE.

Augustus Graybeal presented a memorial in opposition to the one offered by the Georgia Conference, asking that the boundary between the two Conferences be changed. Referred to the Committee on Boundaries.

Also, one on behalf of J. F. Matney, W. J. Evans, and J. L. Dennis on same subject. Referred to the Committee on Boundaries.

BOMBAY.

D. O. Fox presented a memorial concerning the election of presiding elders. Referred to the Committee on Itinerancy.

MAY 8.
SEVENTH
DAY.
Morning.

Third Quarterly Conference.

Superannuated preachers.

Constitution of the Church.

Equal ministerial and lay representation.

Time limit.

Boundaries.

Election of presiding elders.

MAY 8.SEVENTH
DAY.*Morning.*
Division of
territory.

CENTRAL MISSOURI.

J. W. Jackson presented a memorial, signed by C. P. Thompson and others, asking for a division of its territory. Referred to the Committee on Revisals.

CENTRAL NEW YORK.

Relation of
pastor's
family to
Church.

R. D. Munger presented a memorial, signed by B. J. Tracy, respecting relation of pastor's family to the Church. Referred to the Committee on Revisals.

CENTRAL OHIO.

Time of
holding
Conferences

J. L. Albritton presented a memorial concerning the time of holding District and Quarterly Conferences. Referred to the Committee on Revisals.

Change in
Discipline.

E. D. Whitlock presented a memorial, signed by A. S. Watkins, respecting a change in Discipline. Referred to the Committee on Revisals.

CENTRAL PENNSYLVANIA.

Time limit.

E. J. Gray presented a memorial from the Central Pennsylvania Conference, with reference to the time limit for pastoral appointments. Referred to the Committee on Itinerancy.

CINCINNATI.

Eligibility
of secre-
taries, ed-
itors, and
agents as
delegates.

F. G. Mitchell presented a memorial, signed by T. H. Pearne and others, respecting the eligibility of secretaries, editors, and agents as delegates to General Conference. Referred to the Committee on the State of the Church.

COLORADO.

Enabling
act.

D. L. Rader presented a memorial, signed by E. E. Clough and others, respecting an enabling act. Referred to the Committee on Boundaries.

DETROIT.

Consolida-
tion of be-
nevolences.

C. T. Allen presented a memorial from the Detroit Preachers' Meeting on the subject of consolidating our benevolent societies. Referred to the Committee on Consolidation of Benevolences.

Accused
members.

John Sweet and W. H. Shier presented a memorial relating to an accused member. Referred to the Committee on Judiciary.

Courts of
trial.

Also, one concerning courts of trial. Referred to the Committee on Judiciary.

EAST OHIO.

J. I. Wilson presented a memorial from the East Ohio Conference praying that increased powers be given to presiding elders. Referred to the Committee on Itinerancy.

D. H. Muller presented a memorial, signed by Wm. H. Rider, president, and ten others, in behalf of the Cleveland Preachers' Meeting, asking that Cleveland be made an episcopal residence. Referred to the Committee on Episcopacy.

L. H. Stewart presented a memorial asking that all persons received into the traveling connection be ordained deacons when admitted. Referred to the Committee on Itinerancy.

MAY 8.

SEVENTH DAY.

Morning.
Increased power for presiding elders.

Cleveland as an episcopal residence.

Deacons.

ERIE.

A. J. Merchant presented memorials, signed by himself, proposing changes in the Ritual on Baptism. Referred to the Committee on Revisals.

Changes in Ritual on Baptism.

Also, memorials, signed by himself, concerning classes and class meetings, and concerning certificates of membership. Referred to the Committee on Revisals.

Classes and certificates of membership.

Also, a memorial, signed by himself, on the subject of amusements. Referred to the Committee on the State of the Church.

Amusements.

Also, a memorial, signed by himself, on the subject of duties of Bishops. Referred to the Committee on Episcopacy.

Duties of Bishops.

J. N. Fradenburgh presented a memorial from Jamestown Methodist Episcopal Church relating to Christian druggists handling intoxicating liquors. Referred to the Committee on Temperance and Prohibition of the Liquor Traffic.

Christian druggists handling intoxicating liquors.

He also presented a memorial relative to members of our Church dealing in or dispensing intoxicating liquors except for medicinal and other legitimate purposes, which was referred to the same committee.

Members dealing in intoxicating liquors.

He also presented a memorial of the Erie Conference relative to the probationary system. Referred to the Committee on Revisals.

Probationary system.

He also presented a memorial, signed by H. E. V. Porter, respecting temperance and good citizenship.

Temperance and citizenship.

MAY 8. Referred to the Committee on Temperance and Prohibition of the Liquor Traffic.
SEVENTH DAY.

Morning. He also presented a resolution, signed by W. P. Graham, respecting the time limit. Referred to the Committee on Itinerancy.
Time limit.

R. S. Borland presented a memorial from the Ministerial Association of Erie District concerning the time limit. Referred to the Committee on Itinerancy.

GENESEE.

Conference claimants. S. A. Morse presented a memorial, signed by William Sciom, respecting Conference claimants. Referred to the Committee on Revisals.

GEORGIA.

Change in Discipline. J. L. Fowler presented a memorial concerning a change in the Discipline. Referred to the Committee on Revisals.

Mission among the Jews. He also presented a memorial from the Georgia Conference relative to a mission among the Jews. Referred to the Committee on Revisals.

Change of boundary line. Also, one memorial asking a change of the boundary line between the Georgia and Blue Ridge Conferences. Referred to the Committee on Boundaries.

ILLINOIS.

Courses of Study. J. T. McFarland presented a memorial, signed by himself and W. H. Wilder, respecting rules regulating Conference Courses of Study. Referred to the Committee on Education.

KANSAS.

Episcopal residence. J. A. Motter presented a memorial from the Kansas Conference relative to an episcopal residence. Referred to the Committee on Episcopacy.

LOUISIANA.

Freedmen's Aid Society. J. C. Hartzell presented a memorial from the General Committee of the Freedmen's Aid and Southern Education Society relating to the duty of pastors in connection with the work of that Society. Referred to the Committee on Freedmen's Aid and Southern Education Society.

MICHIGAN.

Levi Masters presented a memorial, signed by Mrs. A. A. Knappen and others, respecting the Deaconess Work. Referred to the Committee on Deaconess Work.

MAY 8.
SEVENTH
DAY.
Morning.
Deaconess
work.

MINNESOTA.

H. R. Brill presented a memorial from the Minnesota Lay Electoral Conference concerning a revision of the Constitution of the Methodist Episcopal Church. Referred to the Committee on Revisals.

Revision of
Constitu-
tion of
Church.

Also, one concerning the election of stewards and trustees. Referred to the Committee on Revisals.

Stewards
and trustees

H. C. Jennings presented from the National Woman's Christian Temperance Union a memorial for a Universal Temperance Sunday. Referred to the Committee on Temperance and Prohibition of the Liquor Traffic.

Universal
Temper-
ance Sun-
day.

NEBRASKA.

C. C. Lasby presented a memorial concerning the partial relief from duty of the class of Bishops elected in 1872. Referred to the Committee on Episcopacy.

Bishops
elected in
1872.

NEWARK.

G. W. Smith presented three memorials. One from the First Church of Roseville concerning the Course of Study for deacons, which was referred to the Committee on Revisals, and two from the Conference, one concerning the ratio of representation, which was referred to the Committee on Revisals, and one concerning the place of next session of the General Conference, which was referred to the Committee on Temporal Economy.

Course of
Study for
deacons.

Ratio of
representa-
tion.

Next session
of Confer-
ence.

Memorials were presented from J. F. Dodd and others relating to time limit. Referred to the Committee on Itinerancy.

Time limit.

Also, one from Newark Conference concerning St. John's Church, and from a part of the official members and other members of same church. Referred to the Committee on Boundaries.

St. John's
Church.

J. B. Faulks presented one from Bloomingdale Quarterly Conference asking that the regulations respecting probationers be not abolished or changed. Referred to the Committee on Revisals.

Probation-
ers.

MAY 8.
SEVENTH
DAY.

Morning.
Tenure of
office.

Statistical
secretaries
and treas-
urers.

NEW JERSEY.

J. B. Graw presented a memorial concerning a change in Discipline fixing tenure of office. Referred to the Committee on Episcopacy.

Also, a memorial from H. G. Williams requesting certain changes in the Discipline concerning Conference statistical secretaries and treasurers. Referred to the Committee on Revisals.

CINCINNATI.

Change of
language in
Discipline.

C. H. Payne presented a memorial from the Board of Education requesting certain changes in the language of the Discipline. Referred to the Committee on Education.

NORTH INDIA.

Conference
missionary
societies.

T. J. Scott presented a memorial relating to Conference missionary societies. Referred to the Committee on Missions.

NORTH NEBRASKA.

Boundaries.

A memorial was presented from the North Nebraska Conference concerning the boundary line. Referred to the Committee on Boundaries.

Omaha
Christian
Advocate.

J. B. Maxfield presented a memorial from the Omaha Preachers' Meeting asking that the *Omaha Christian Advocate* be made a Book Concern publication. Referred to the Committee on Book Concern.

Also, one from the North Nebraska Conference upon the same subject. Referred to the same Committee.

American
flag on our
churches.

Also, one, signed by J. W. Bovee and five others, on the subject of the display of the American flag in or on our Church edifices; and also one from the North Nebraska Conference upon the same subject. Referred to the Committee on Temporal Economy.

Conference
examina-
tions.

Also, one from the North Nebraska Conference on the subject of Conference examinations. Referred to the Committee on Itinerancy.

NORTH OHIO.

Mode of de-
termining
boundaries.

W. F. Whitlock presented a memorial, signed by himself and N. S. Albright, respecting mode of determining boundaries. Referred to Committee on Boundaries.

NORTHERN MINNESOTA.

J. F. Chaffee presented a memorial concerning paragraph 240. Referred to the Judiciary Committee.

J. F. Force presented a memorial commending work of Epworth League and Christian Endeavor Societies in Methodist Episcopal churches. Referred to the Committee on Epworth League.

Also, one from the Lay Electoral Conference relative to prohibition of the liquor traffic. Referred to Committee on Temperance and Prohibition of the Liquor Traffic.

Also, one by J. B. Hingeley asking that credit be given by Conference Committees on Examination for work done in colleges and theological schools when the work is properly certified. Referred to the Committee on Education.

Also, one asking change in the prefatory note to the Course of Study. Referred to the Committee on Education.

One by Robert Forbes, asking that paragraph 240 be stricken from the Discipline. Referred to the Committee on Revisals.

One by A. W. Bradley, asking changes of Discipline relative to election of trustees and stewards. Referred to the Committee on Temporal Economy.

NORTHERN NEW YORK.

S. M. Coon presented a memorial from Charles Sheard requesting a change of the Discipline. Referred to the Committee on Revisals.

OHIO.

W. H. Lewis presented from the Ohio Conference a memorial concerning General Conference expenses. Referred to the Committee on Revisals.

W. D. Cherington also presented one from the Ohio Conference concerning the making appointments at Annual Conferences. Referred to the Committee on Revisals.

Also, one concerning the Official Board. Referred to the Committee on Temporal Economy.

Also, one asking that provision be made by which the organist and the chorister shall be added to the Sunday

MAY 8.
SEVENTH
DAY.
Morning.
¶ 240.

Work of
young peo-
ple's so-
cieties com-
mended.

Liquor
traffic.

Work done
in colleges
and schools.

Course of
Study.

¶ 240.

Election of
trustees and
stewards.

Change of
Discipline.

General
Conference
expenses.

Making ap-
pointments.

Official
Board.

Organist
and chor-
ister.

MAY 8.
SEVENTH
DAY.

Morning.

Member-
ship records

School Board. Referred to the Committee on Sunday School and Tracts.

Also, one asking provision be made that the membership records of the different societies on circuits be kept in separate books. Referred to the Committee on Revisals.

Episcopal
support and
profits.

D. Y. Murdoch presented one concerning the law of the episcopal support and the profits of the Book Concern. Referred to the Committee on the Book Concern.

To exclude
General
Conference
officers.

J. C. Arbuckle presented one asking such legislation as will exclude General Conference officers from membership in the General Conference. Referred to the Committee on Itinerancy.

Election of
presiding
elders.

He also presented a memorial, signed by D. Y. Murdoch, respecting election of presiding elders, which was referred to the Committee on Itinerancy.

OREGON.

*Pacific
Christian
Advocate.*

J. F. Caples presented a memorial from the Portland Preachers' Meeting asking that the *Pacific Christian Advocate* be adopted as a General Conference publication. Referred to the Committee on the Book Concern.

Change in
boundaries.

He also presented a memorial from the North Pacific German Mission Conference asking for a change in boundary lines. Referred to the Committee on Boundaries.

G. W. Gue presented a memorial from the Oregon Conference asking that the *Pacific Christian Advocate* be adopted as a General Conference publication. Referred to the Committee on the Book Concern.

PHILADELPHIA.

National
City Evan-
gelization
Union.

J. E. James presented a memorial, signed by himself and Horace Benton, respecting National City Evangelization Union. Referred to the Committee on Revisals.

ROCK RIVER.

Official
Board.

M. E. Cady presented seven memorials. One from the Joliet District Ministerial Association concerning the Official Board, and one from the ministers in Ottawa, Ill., concerning transfers to Conferences, which were referred to the Committee on Itinerancy; one

Transfers.

from the Joliet District Ministerial Association concerning reports of treasurers of church societies, and one from the same Association concerning election of stewards and trustees, which were referred to the Committee on Temporal Economy; one from Richmond Church concerning a change in boundaries, which was referred to the Committee on Boundaries; and two from the Joliet District Ministerial Association, one concerning the Index to the Discipline, which was referred to the Committee on Revisals, and one concerning the examination of candidates for the ministry, which was referred to the Committee on Education.

MAY 8.
SEVENTH
DAY.

Morning.
Reports of
treasurers.

Stewards
and trustees

Change in
boundaries.

Index to
Discipline.

Examina-
tion of candi-
dates.

ST. LOUIS.

A memorial was presented on behalf of the Deaconess Home of St. Louis. Referred to the Committee on Deaconess Work.

Deaconess
Home.

J. B. Young presented a memorial from the Board of Control of the Epworth League respecting changes in Discipline, the publication of a Junior paper, etc. Referred to the Committee on Epworth League.

Changes in
Discipline.

SOUTHERN CALIFORNIA.

S. A. Thomson presented a memorial, signed by himself, respecting the organization of Quarterly Conferences. Referred to the Committee on Revisals.

Organiza-
tion of
Quarterly
Conference.

SOUTHERN ILLINOIS.

William Wallis presented a memorial concerning reports of local preachers. Referred to the Committee on Revisals.

Reports of
local
preachers.

Also, one on the subject of divorce. Referred to the Committee on Judiciary.

Divorce.

SOUTHWEST KANSAS.

W. J. Martindale presented a memorial requesting a change of the Discipline concerning the reception of probationers into full membership. Referred to the Committee on Revisals.

Reception
into full
member-
ship.

Granville Lowther presented a memorial concerning the nomination of presiding elders. Referred to the Committee on Itinerancy.

Nomination
of presiding
elders.

SWEDEN.

J. A. Anderson presented a memorial, signed by him-

Time limit.

MAY 8.
SEVENTH
DAY.
Morning.

self and H. Soderberg, respecting time limit. Referred to the Committee on Itinerancy.

UPPER IOWA.

Changes in
¶ 543, 545.

S. N. Fellows presented a memorial asking certain changes in paragraphs 543 and 545 of the Discipline. Referred to the Committee on Revisals.

Theological
students.

W. F. King presented a memorial concerning the examination of theological students by Annual Conferences. Referred to the Committee on Education.

WASHINGTON.

Colored
Bishop.

W. H. Brooks presented a memorial, signed by himself and sixteen others, asking for the election of a colored Bishop. Referred to the Committee on Episcopacy.

*Southwest-
ern Chris-
tian Advo-
cate.*

Also, a memorial, signed by himself and others, asking for the location of the *Southwestern Christian Advocate* at Washington, D. C. Referred to the Committee on the Book Concern.

WESTERN NORWEGIAN-DANISH.

Boundaries.

C. J. Larson presented a memorial, signed by E. E. Mork and P. M. Ellefsen, relative to boundaries. Referred to the Committee on Boundaries.

WISCONSIN.

Episcopal
term of
office.

G. H. Trever presented a memorial, signed by himself and two others, concerning episcopal term of office. Referred to the Committee on Episcopacy.

MAY 9.
EIGHTH
DAY.
Morning.

Devotional
services.

SATURDAY MORNING, MAY 9.

The Conference was called to order at 8.30 A. M., Bishop W. X. Ninde in the chair. The devotional services were conducted by W. S. Edwards, of the Baltimore Conference.

Journal
approved.

The Journal of yesterday's session was read and approved.

The roll of Conferences was called for resolutions.

Granville Lowther presented the following:

Tobacco.

Whereas, The manufacture, sale, and use of tobacco is to this nation, excepting the liquor traffic, the greatest financial waste, costing annually \$600,000,000; and,

Whereas, It is destroying every year its thousands, and injuring thousands more; and,

Whereas, Its effects all along the line of heredity create fearful consequences upon the children of tobacco users, which children are thrust upon life with inherent weaknesses of body, mind, and soul, to fight an unequal contest in the great competitive struggle for success; and,

Whereas, The use of tobacco as indulged in by the general public violates the Scripture law of cleanliness, the modern social laws of purity, and the regard for the rights of others; therefore,

Resolved, That we recommend our people to wholly abstain from the use of tobacco, and that they do not elect or appoint Sunday school superintendents, Epworth League presidents, class leaders, or other officers intrusted largely with molding the thought and directing the lives of our young people, unless they are free from the habit.

J. F. Chaffee moved its reference to the Committee on Temperance and Prohibition of the Liquor Traffic. Levi Master moved to refer it to the Committee on State of the Church. The amendment was lost, and it was referred to the Committee on Temperance and Prohibition of the Liquor Traffic.

J. B. Albrook presented the following:

Resolved, That the persons in charge of the opening devotions of this General Conference be requested to follow the Order for Public Worship, as found in paragraph 56 of the Discipline, as follows: "First, singing; second, prayer; third, reading Scripture lesson; fourth, singing."

Opening
services.

J. H. Coleman moved to lay it on the table. Lost. J. E. C. Sawyer moved its reference to the Committee on the State of the Church. Lost. Robert Forbes moved to refer it to the Committee on Revisals. Lost.

The resolution was adopted.

The following, on motion of I. L. Thomas, was adopted:

Whereas, There have been such cordiality of feeling and expression of good will manifested by the pastors of the various denominations of the city; therefore,

Resolved, That Monday at 11 A.M. be fixed as the time to invite them to be present and be introduced to the Conference.

Introduc-
tion of pas-
tors.

Merritt Hulburt presented the following, which was referred to the Committee on the State of the Church:

Resolution and Petition to the Congress of the United States for Constitutional Amendment:

Whereas, The Constitution of the United States contains no recognition of God or of his providence; and,

Whereas, There is now pending in Congress a joint resolution proposing the following amendment: "That the people of the United States, devoutly acknowledging Almighty God as the source of all authority in civil government, the Lord Jesus Christ as the ruler of

Recognition
of God.

MAY 9.
EIGHTH
DAY.
Morning.

MAY 9.
EIGHTH
DAY.
Morning.

nations, and the revealed will of God as of supreme authority in civil affairs, in order to form a more perfect union, etc. ; " and,

Whereas, The proposed amendment, if adopted by the constitutional majorities in Congress and the State Legislatures would change our organic law from the purely secular to a theocratic government, which was not intended, by the framers of the Constitution or any of the States ratifying the same ; and,

Whereas, No Unitarian, Jew, or Deist, who, nevertheless, might be a patriotic and useful citizen, could conscientiously swear to support the Constitution containing said amendment ; therefore,

Resolved, by the members of the General Conference of the Methodist Episcopal Church now sitting in Cleveland, in the State of Ohio, That we respectfully petition the honorable Senate and House of Representatives of the United States in Congress assembled to pass a joint resolution submitting to all the State Legislatures for ratification the following amendment to the Constitution : After the word " posterity," in the preamble as it now stands, insert the words, " trusting in Almighty God," so that the preamble of the Constitution amended shall read as follows : " We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessing of liberty to ourselves and our posterity, trusting in Almighty God, do ordain and establish this Constitution for the United States of America."

Resolved, second, That this resolution and petition, signed by the President and Secretary of this body, be forwarded to the Senate and House of Representatives in Congress assembled.

L. L. Sprague presented the following, which was adopted:

Journal to
schools.

Resolved, That the Publishing Agents at New York be requested to furnish, gratuitously, a bound copy of the *General Conference Journal* of the session of 1896 to the library of any school, under the control of the Church, that may ask for it.

Votes of C.
J. Little, F.
H. Tanner,
and John
French.

C. J. Little and F. H. Tanner having been absent when the vote was taken on submitting the constitutional amendment requested, and were granted, the privilege of recording their votes in favor of it; and John French was granted the privilege of changing his vote from " no " to " aye."

Samuel Dickie was granted leave of absence.

E. J. Gray presented the following, which was read and referred to the Committee on Temporal Economy:

Superannuated Ministers' Petition to the General Conference:

Petition of
superannu-
ated preach-
ers.

DEAR FATHERS AND BRETHREN: In all the legislation of your honorable body relating to ministerial support, the superannuated ministers received equal recognition with their brethren until 1852. Before that date the allowance made for the support of superannuated ministers was equal in amount to that provided for Bishops and effective ministers. In 1852 Annual Conferences were authorized to determine by a two thirds vote who should be claimants on the funds of the Conference and the amount each claimant should receive. Bishop Scott interpreted this law to mean that the claims of all superannuates should be allowed, and that to disallow any claim, in whole or in part,

required a vote of two thirds of the members present and voting. This ruling was approved by the General Conference of 1860.

In 1860 the present plan was adopted. Under its provisions no superannuate has a claim unless it is granted by his Conference. It is a gratuity which can be withheld by vote of the Conference, and there is no redress for the claimant. It is based upon necessity, and is bestowed upon proof of great need. The plan requires the Church to provide a comfortable support for Bishops, whether effective or non-effective, presiding elders, and pastors. It only suggests that Annual Conferences may, if they deem best, assist the superannuate in obtaining a comfortable support.

We earnestly petition your honorable body to remove the discrimination made against us in the law of the Church. We urge the adoption of some plan for ministerial support which shall restore us to our place in the itinerant brotherhood as equals with our brethren; we suggest that the support of Conference Claimants be based upon the term of effective service, while compensation be made for those who have been able to render only a brief ministry; we plead that no provision of the plan shall needlessly humiliate or afflict the claimants it proposes to relieve. We entreat that relief shall be so far connectional as to supplement the provisions of Annual Conferences with sufficient aid from the denomination to furnish the superannuates in the poorer fields equally with those in more favored fields a support adequate for their needs.

J. H. COLT, *Kansas Conference*,
JOSEPH DENISON, *Kansas Conference*,
J. W. MILLER, *North Indiana Conference*,
FRANCIS COX, *Northwest Indiana Conference*,
G. W. BOWER, *North Indiana Conference*,
And 581 others.

The Committee on Judiciary reported its organization and time of meetings. (See Committees, p. 377.)

On motion, the Committee on Episcopacy was instructed to report next Tuesday on the number of Bishops to be elected.

The Secretary read the following communication, which was referred to the Board of Bishops:

To the General Conference of the Methodist Episcopal Church, in session at Cleveland, O., May, 1896:

DEAR FATHERS AND BRETHREN: The General Conference of the Methodist Episcopal Church, South, at its session in Memphis, Tenn., in May, 1894, adopted the following report of its Committee on Federation:

"Whereas, The second Ecumenical Conference, assembled in Washington City, in October, 1891, passed the following resolution:

"That the Conference recognize with gratitude to God the growing desire for a closer union among the Evangelical Churches of Christendom, and especially hails with devout thankfulness the extension of that desire among the various Methodist Churches.

"2. The Conference cannot doubt that concerted action among the different Methodist bodies upon many questions would be greatly to the advantage of the kingdom of God; the Conference would suggest that such concerted action might be possible and useful in the following great provinces of the Methodist world, namely (a) Great Britain and Ireland, including affiliated Conferences and missions; (b) the United States, including its missions and missionary Conferences;

MAY 9.
EIGHTH
DAY.
Morning.

Committee
on Judi-
ciary.

Committee
on Episco-
pacy.

Federation.

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DAY.
Morning.

(c) Australia, with Polynesia and its other missions; (d) Canada, with its missions.

"3. This Conference therefore respectfully requests the churches represented in this Conference to consider whether such concerted action be possible, and, if so, by what means and in what way; and directs the secretaries to forward a copy of this resolution to the senior Bishop or President of every Conference represented here;" therefore,

"*Resolved*, by the General Conference of the Methodist Episcopal Church, South, now in session: 1. That while we do not in the least recognize the Ecumenical Conference as having any legislative power, the Bishops be requested to appoint a Commission on Federation consisting of three Bishops, three ministers, and three laymen, and that the Secretary be instructed to notify the General Conference of the Methodist Episcopal Church of this action, and request it to appoint a similar commission.

"*Resolved*, 2. That this Commission shall have power to enter into negotiations with said similar Commission from the Methodist Episcopal Church, if one shall be appointed, and with similar commissions from other Methodist bodies, with a view to abating hurtful competitions, and the waste of men and money in home and foreign fields.

"*Resolved*, 3. That any arrangements which such commission may make shall be reported to the next General Conference for adoption, alteration, or rejection."

In accordance with the request contained in this report adopted by the General Conference, the College of Bishops appointed the following Commission on Federation:

"Bishops: J. C. Granbery, R. K. Hargrove, and W. W. Duncan; the Rev. E. E. Hoss, G. G. N. McDonald, and J. H. Dye, and Messrs. Walter Clark, R. W. Jones, and Asa Holt."

Praying the presence and guidance of the Holy Ghost in your great Quadrennial Conference for the extension of the kingdom of Jesus in the world,

I remain yours very fraternally,

JOHN J. TIGERT,

Secretary of the General Conference of the Methodist Episcopal Church, South.

Nashville, Tenn., May 5, 1896.

Report No.
I, Commit-
tee on
Missions.

The Committee on Missions presented Report No. I, which, on motion of W. N. Brodbeck, was read and adopted by a rising vote. (See Reports, p. 398.)

German
Conference.

On motion of J. A. Sargent, the Secretary was directed to send a cablegram to the German Conference in regard to this matter.

Dr. J. C.
Morris.

W. V. Kelley announced that a telegram and letter had been received from Dr. J. C. Morris stating that he would be with us on the 18th.

Committee
on Consoli-
dation to
report.

A motion by J. C. Arbuckle, that the Committee on Consolidation of Benevolences be directed to report on next Tuesday, was, on motion of M. C. Wilcox, laid on the table.

Chartered
Fund.

On motion of J. E. James, the report of the Chartered Fund was received and read, and the election of John Gillespie, Robert E. Pattison, and Avery

D. Harrington as trustees to fill vacancies, was confirmed.

MAY 9.
EIGHTH
DAY.
Morning.

On motion of G. E. Ackerman, the following was adopted by a rising vote:

Resolved, That we extend to Miss Clara Barton, in her heroic, self-sacrificing work for the relief of the suffering Armenians, our most cordial sympathy; and she may be well assured that the ministry and membership of the Methodist Episcopal Church throughout the civilized world, believing as they do in the universal brotherhood of the race, will ever stand by the oppressed and downtrodden, and assist by voice and pen those who are earnestly striving to give relief to human woe.

Miss Clara
Barton.

On motion of D. S. Monroe, the report of the fraternal delegates to the Methodist Episcopal Church, South, was received, and ordered to be published in the Journal. (See Reports, p. 487.)

Delegates to
Methodist
Episcopal
Church,
South.

The following was presented by L. H. Stewart, read, and referred to the Committee on Constitution:

Resolved, That no overture of the General Conference or the Annual Conference proposing a change in the Constitution of the General Conference shall be made without the necessary two thirds of the General Conference or the three fourths vote of the Annual Conference making such overtures.

Change in
Constitu-
tion.

J. O. Cunningham presented the following, which was read, and, on motion of J. C. Arbuckle, referred to the Committee on Temporal Economy:

Whereas, "The poor ye always have with you" in the form of needy and dependent children, helpless and infirm, aged, or the sick and weary; and,

Children's
homes and
hospitals.

Whereas, Our Divine Master, in his teachings and by imperative command, made it the duty of his followers to visit and care for these needy ones; and,

Whereas, The Methodist Episcopal Church is without organized effort looking to the care of these classes; therefore,

Resolved, That the Committee on Temporal Economy be instructed to report to, this Conference some plan, wise in detail and broad in its scope, which shall look to future organized effort on the part of the Church for the establishment of systems of children's homes, homes for the aged and destitute, and hospitals for the sick, from such gifts, contributions, and bequests as such efforts may invite and call forth—such institutions to be under the patronage and care of the Church.

James Harlan moved that the second Restrictive Rule be so changed as to admit of equal representation by the ministry and laity in the General Conference.

Lay repre-
sentation.

On his motion, it was referred to the Committee on Lay Representation.

Daniel Stevenson presented the following, which was adopted:

MAY 9.
EIGHTH
DAY.

Morning.
Armenian
persecu-
tions.

Whereas, The persecutions which the Armenian Christians have, for the last several years, been compelled to suffer at the hands of the Turks, have been unsurpassed, if not unparalleled, in the history of religious persecutions; and,

Whereas, These people have been made the objects of these persecutions in consequence of their loyalty to the same Lord and Christ whom we love and serve; therefore,

Resolved, That we do hereby extend to that brave, struggling people our profoundest, warmest sympathies in their crushed and heartbroken condition, and do appeal to all civil governments and to all Christians to do all that may be possible to remove the hand of cruelty and destruction which rests upon that people, and restore them to safety and happiness and peace.

J. C. Hartzell presented the following, which was adopted:

School laws
of Florida.

Whereas, The State of Florida has recently enacted and is now enforcing a law making it "a penal offense for any individual, body of individuals, corporation, or association to conduct any school of any grade, public, private, or parochial, where white persons and Negroes shall be instructed or boarded in the same building, or taught in the same class, or at the same time with the same teachers; and,

Whereas, The penalty for violating the provisions of this act by patronizing or teaching in such school is a fine "not less than \$150 nor more than \$500," or imprisonment "in the county jail for not less than three months nor more than six months for every such offense;" and,

Whereas, Said law is in violation of the rights and liberties of individuals and of philanthropic organizations conducting institutions for educational and industrial work within the State of Florida; and,

Whereas, In the enforcement of said law, the teachers of an institution of learning under the management of the Congregational Church in the State of Florida have been arrested; and,

Whereas, The officers of the Freedmen's Aid and Southern Education Society and Woman's Home Missionary Society of our own Church, together with the teachers of the three institutions in Florida, under the direction of these societies, are liable to be arrested and cast into prison; therefore,

Resolved, 1. That the General Conference of the Methodist Episcopal Church sincerely deprecates the passage of such a law in any State which invades the personal rights and liberties of our people in a manner repugnant to the genius of our Christian civilization, and, as we believe, in violation of the rights and liberties of those engaged in educating people of diverse races in our land.

2. That we sympathize with our Congregational brethren in the heroic stand which they have taken to resist the enforcement of this law, and that should a similar issue be made by the arrest under the provisions of this act any of the officers of either of our societies having charge of our educational work in the State of Florida, or of our teachers in either of our institutions in that State, we heartily approve any efforts that may be made to contest the constitutionality or secure the repeal of a law so un-American and unchristian.

On motion of P. J. Maveety, it was

Tenure of
office of
Bishops.

Resolved, That the Committee on Episcopacy be and is hereby instructed to report to the General Conference all resolutions in relation to the tenure of office of Bishops not later than May 14.

J. B. Graw moved that a committee of seven be ap-

pointed for the purpose of receiving communications concerning the place of holding the next General Conference, the committee to report to this body at an early day.

G. B. Wight presented the following, which was referred to the Committee on Episcopacy:

Resolved, That Chapter V, page 96, Discipline of 1892, be amended by the addition of the following paragraphs, namely:

"Bishops shall be elected for a term of eight years, and shall be eligible for reelection.

"A Bishop who shall resign his office, or who shall not be reelected, shall resume his relation with the Conference from which he was elected to the episcopacy.

"Nothing herein enacted by the General Conference shall affect the tenure of office of Bishops elected prior to 1896."

J. M. King presented the following, which was adopted:

Whereas, Our Bishops, in supervising the spiritual and temporal business of the Church, have opportunity to gather information in regard to its various forms of work that would aid the committees of the General Conference in the discharge of their duties; therefore,

Resolved, 1. That the committees shall be at liberty and are hereby authorized to request any of the Bishops to attend their sessions and furnish information on any matters before them for consideration.

2. That the Bishops are requested to comply with such calls for information.

He also moved that all papers bearing on the subject of election of trustees and stewards be sent to the Committee on Temporal Economy. Carried.

J. M. Buckley presented the following, which was referred to the Committee on Episcopacy, with instructions to report not later than May 14:

Resolved, That the Committee on Episcopacy be instructed to consider and report upon the principles and methods on and by which the residences of the Bishops are selected, and to inquire whether a more efficient plan can be devised; and if so, to recommend the same for the adoption of the General Conference.

D. C. Plannette presented the following, which was adopted:

Resolved, That three members at large be added to the Committee on Lay Representation, and that said members be appointed by the Board of Bishops.

On motion of C. J. Little, it was

Resolved, That the Committee of Arrangements for the General Conference of 1900 be instructed to appoint three of its number as a Subcommittee on Fraternal Delegates, whose duty it shall be to correspond with all duly appointed fraternal delegates to this body and to arrange for their entertainment.

MAY 9.

EIGHTH DAY.

Morning.

Next General Conference.

Election of Bishops.

Bishops to attend meetings of committees.

Election of trustees and stewards.

Residences of Bishops.

Lay representation.

Fraternal delegates.

MAY 9.EIGHTH
DAY.*Morning.*John Street
Church.Amend-
ments to the
Discipline.

Bishop Andrews announced the Committees on John Street Church and on National Arbitration. (See Committees, p. 378.)

He also presented a paper from the Bishops on proposed amendments to administrative law, which, on motion of J. M. King, was referred to appropriate committees.

Revision of
the Disci-
pline.

He also presented the report of the committee appointed by the General Conference of 1892 for the revision of the Discipline, of which two special topics were referred to the Committee on Judiciary.

On motion of W. M. Swindells, Conference adjourned.

The Doxology was sung, and the benediction was pronounced by Bishop J. F. Hurst.

The following RESOLUTIONS were passed to the Secretary:

ALABAMA.

G. E. Ackerman presented the following:

Missionary
Bishops.

Resolved, That as the limiting designation "Missionary" should no longer apply to Bishops Taylor and Thoburn, we hereby remove the same, and place them on an equality with the other Bishops.

Referred to the Committee on Episcopacy.

He also presented the following, which was referred to the Committee on Revisals:

¶ 153.

Resolved, That section 2 of paragraph 153 in our Discipline be so changed as to read:

"Upon the recommendation of the District Conference (or of the Quarterly Conference where no District Conference exists) the Annual Conference may at any time thereafter recognize the orders of those then received; may, upon like recommendation, receive them into the Conference, either on trial or into full membership, and shall require them to pursue the Conference Course of Study. And if, after five years they shall not have completed said studies, they shall cease from the functions of their office, until such time as they shall have mastered the studies."

CENTRAL ILLINOIS.

J. G. Evans presented the following, which was referred to the Committee on Judiciary:

Pronouns
"he," "his,"
"him."

Whereas, According to an established and universally accepted rule of the English language, the masculine pronoun is used to represent an antecedent of the common gender, singular number, and third person, without any discrimination of sex, and any such discrimination of sex is unwarranted by the law of the language; therefore,

Resolved, That the pronouns, "he," "his," "him," when used in the Discipline to represent an antecedent of the common gender, singular number, and third person, shall not be construed as making any distinction of sex.

CINCINNATI.

J. W. Bashford presented the following, which was referred to the Committee on Temperance and Prohibition of the Liquor Traffic:

Resolved, That the General Conference expresses its approval of the object of the American Antisaloon League as stated in its Constitution, that we watch with interest and prayer its efforts to suppress the saloon, and that we cooperate with said league in its work, so far as is consistent with an avowed policy of legal prohibition.

MAY 9.

EIGHTH
DAY.

Morning.

American
Antisaloon
League.

DES MOINES.

D. C. Franklin presented the following, which was referred to the Committee on Revisals:

Whereas, Difficulties often arise in carrying out the form of withdrawal from the Church; therefore, be it

Resolved, That in paragraph 49, section 10, of the Discipline, which provides for the withdrawal of members in good standing, there shall be inserted after the word "writing" in the third line, these words, "or verbally in the presence of two witnesses," so as to read: "He shall communicate his purpose in writing, or verbally in the presence of two witnesses, to the pastor of the church."

Withdraw-
als from the
Church.

EAST TENNESSEE.

J. S. Hill, of East Tennessee Conference, presented the following, which was referred to the Committee on the Book Concern:

Whereas, Many of the patronizing Conferences of the *Southwestern Christian Advocate* are expressing the opinion that the time has come when some more central point than New Orleans should be selected; therefore, be it

Resolved, That the Committee on the Book Concern be requested to take into consideration the advantages of Atlanta as a desirable and central point.

Southwest-
ern Chris-
tian Advo-
cate.

ILLINOIS.

J. B. Wolfe presented the following, which was referred to the Committee on Revisals:

Resolved, That section 24 of paragraph 189 of the Discipline be and is hereby amended so as to read as follows: "To register carefully marriages and baptisms, and, though he be unordained, to solemnize the right of matrimony in those States and Territories where the civil law will permit the same."

Licentiate.

KENTUCKY.

Vincent Boreing presented the following, which was referred to the Committee on Revisals:

Resolved, That the Discipline be amended by striking out the word "Quarterly" before the word "Conference" in paragraph 97, chapter 6, and elsewhere in the Discipline where it comes before the word "Conference," and inserting therefor the word "Semiannual," so as to read "Semiannual Conferences" instead of "Quarterly Conferences;" that the presiding elders be required to make only two visitations to the pastoral charges in their districts, instead of four, as now provided;

Semiannual
Confer-
ences.

MAY 9.
EIGHTH
DAY.
Morning.

that the Bishops be directed to lay off the presiding elders' districts with reference to said changes.

He also presented the following, which was referred to the Committee on Revisals:

¶ 42.

Resolved, That the Discipline be amended by striking out the word "six" before the word "months" in Chapter IV, paragraph 42, and inserting therefor the word "three," so as to read, "three months on probation," instead of six; "*provided*, however, that converted persons may be received into full membership at once, and probationers at any time after conversion."

He also presented the following, which was referred to the Committee on Revisals:

¶ 543.

Resolved, That the Discipline be changed by striking out the words "holy catholic" before "Church" in Chapter I, paragraph 543, and inserting therefor the words "the universal," so as to read "the universal," instead of "the holy catholic Church."

D. Stevenson presented the following, which was referred to the Committee on the State of the Church:

Federation
with
Church,
South.

Resolved, That the Commission which this Conference has ordered to be appointed to meet with the Commission appointed by the General Conference of the Methodist Episcopal Church, South, on Federation, be instructed, when appointed, to come to no agreement with the Commission of the Church South, whereby any ground which we now hold in the South shall be abandoned, or the right which we now possess of establishing and maintaining churches in any part of the South where the people may wish to unite with us shall be relinquished, or the hands of our ministers and members in the South be weakened.

R. T. Miller presented the following, which was referred to the Committee on the State of the Church:

Change of
sessions of
General
Conference.

Resolved, That the Committee on the State of the Church be requested to consider the expediency of changing the sessions of the General Conference from once in four years, as provided in paragraph 63 of the Discipline, to once in eight years, after the year A. D. 1900, with similar provisions for an extra session as now contained in said paragraph.

He also presented the following, which was referred to the Committee on Revisals:

¶ 56 to be
made
clearer.

Resolved, That the Committee on Revisals be requested to examine and report what further instructions should be added, for both ministers and people, to those now given in the Liturgy, that will secure more intelligent and orderly compliance with the provisions of section 4, paragraph 56, of the Discipline, relating particularly to the use of our Ritual in administering the sacraments.

He also presented the following, which was referred to the Committee on Episcopacy:

Election of
Missionary
Bishop.

Resolved, That the Committee on Episcopacy be requested to examine and report if further legislation is needed to determine under what circumstances and by whom the provisions of paragraph 168 of the Discipline, authorizing the election of a Missionary Bishop in the interim of the General Conference, shall be carried out, and to recom-

mend such amendments to the Discipline as in its judgment is required.

MAY 9.

EIGHTH DAY.

Morning.

He also presented the following, which was referred to the Committee on the Book Concern:

Resolved, That for the more thorough examination of book publications, one or more editors be elected, to be known as book editors, who shall first examine and approve all manuscript offered for publication in book form, before the agents are authorized to publish same.

Book editors.

LOUISIANA.

J. C. Hartzell and J. W. Hamilton presented the following, which was referred to the Committee on Consolidation of Benevolences:

Whereas, There is great diversity of opinion as to the best methods of raising the collections for the various Benevolent Societies of the Church; and,

Method of taking benevolent collections.

Whereas, This diversity of opinion has, in spite of the specific laws of the Discipline, led to the adoption of various methods, some of which, in the judgment of many, have resulted in unfavorable discriminations in some of the societies; therefore, be it

Resolved, That the Committee on Consolidation of Benevolences be and is hereby instructed to consider and present to the General Conference some plan which shall in its judgment be of greater uniformity as to the method of taking our benevolent collections, and shall insure to each cause such attention as its merits and comparative importance justify.

MICHIGAN.

J. I. Buell presented the following, which was referred to the Committee on Episcopacy:

Whereas, There is a very broad and growing sentiment in the Church, both among the ministry and laity, that a change should be made in the tenure of office now held by our Bishops; and,

Change in tenure of office of Bishops.

Whereas, It is believed that the change thus demanded would be more in harmony with our general polity in the matter of election of General Conference officers, and more in keeping with the spirit of the times; therefore, be it

Resolved, That should it be determined to elect an additional number of Bishops at any time during this General Conference, they be elected for a term of eight years, with the privilege of a reelection; and no Bishop thus elected shall hold his office beyond the period designated without a reelection.

P. J. Maveety presented the following, which was referred to the Committee on Episcopacy:

Resolved, That Chapter V, page 96, of the Discipline of 1892, be and is hereby amended by the addition of the following paragraphs:

Additions to Chapter V of Discipline.

"Bishops shall be elected for a term of eight years, and shall be eligible for reelection.

"A Bishop who shall resign his office, or who shall not be reelected, shall resume his relation with the Conference from which he was elected.

"Nothing herein enacted by the General Conference shall affect the tenure of office of Bishops elected prior to 1896."

MAY 9.
EIGHTH
DAY.
Morning.

MINNESOTA.

G. H. Bridgman presented the following, which was referred to the Committee on Revisals:

Licensing
local
preachers.

Whereas, There is a lack of definiteness in the requirements of the Discipline for local preachers' license, which often occasions discrepancy in administration; therefore, be it

Resolved, That in paragraph 193, section 1, last sentence, the initial word "and" be stricken out, and to what remains shall be added the words, "and when licensed he shall pursue the Course of Study prescribed for local preachers;" so that the sentence shall read: "No member of the church shall be at liberty to preach without such license, and when licensed he shall pursue the Course of Study prescribed for local preachers."

John Stafford presented the following, which was referred to the Committee on Sunday Schools and Tracts:

Agents to
organize
Sunday
schools.

Whereas, Our Church in the rural districts, especially in the West, has greatly suffered because we have had no one specially appointed to organize Sunday schools and introduce our Sunday school literature; and,

Whereas, Other societies and publishing houses send out their agents who operate to our disadvantage and hurt; therefore, be it

Resolved, That this General Conference provide for the appointment of agents who shall be employed by the Sunday School Union of the Methodist Episcopal Church, whose business it shall be to organize Sunday schools, introduce our literature, and, when practicable, take collections for our Sunday school work.

NORTH INDIANA.

H. N. Herrick presented the following, which was referred to the Committee on Consolidation of Benevolences:

Apportion-
ments.

Whereas, The apportionments made by the General Committees to the Annual Conferences for benevolent causes are practically by the same authority, and these with all other apportionments are received by the Conferences without question; and,

Whereas, A large number of our ministers and members, in obedience to their church membership covenant, consider these apportionments when sent down to the districts and charges as a trustworthy indication from the Head of the Church concerning the proper distribution of their own contributions; and,

Whereas, In accordance with the plan herein set forth the Discipline provides for the distribution of money raised for ministerial support, so that pastors, presiding elders, and bishops receive only their *pro rata* share of the amount thus raised; therefore, be it

Resolved, That the Committee on the Consolidation or Unification of the Benevolences consider the advisability of recommending such disciplinary provision as will make it the duty of the pastor to distribute the money he raises for benevolent causes on the basis of their apportionments.

C. B. Stemen presented the following paper, which was referred to the Committee on the State of the Church:

We desire to present to you the importance of making District Conferences universal and binding in all presiding elders' districts, and to be held twice each year. The reasons for this are,

First, In paragraph 91, section 2, we find that the District Conference is to take cognizance of all the local preachers and exhorters in the district as provided in paragraphs 192-200, and to arrange a plan of appointments for each until the next District Conference. This will bring into active service twenty-five thousand local preachers who are unemployed.

Second, by making a larger number of the Quarterly Conference members of the District Conference, a larger representation will be given the laity and thus greater prominence to the consideration of Church interests within the district.

This recommendation is made to carry out the suggestions of the Episcopal Address.

OHIO.

W. D. Cherington presented the following, which was referred to the Committee on Revisals:

Whereas, The great majority of our charges are circuits; and,

Whereas, It is manifestly unjust that in our present form of circuit reports, the appointments that do their full part in ministerial support should have to share the discredit of the societies that fail; and,

Whereas, The knowledge that each appointment will be reported separately would make all the societies more careful to report up in full; and,

Whereas, A table of this kind would take small space in the Annual Minutes of the Conferences, and would pay for itself many times over;

Resolved, That a separate table be introduced into the statistics of our Annual Conferences, giving the reports of circuits for ministerial support by societies.

MAY 9.
EIGHTH
DAY.

Morning.

District
Confer-
ences to be
made uni-
versal.

Statistics
from cir-
cuits by
societies.

PHILADELPHIA.

W. H. Ridgway presented the following, which was referred to the Committee on Revisals:

Resolution to amend the Discipline, paragraph 170, section 3:

Resolved, That item 2, section 2, paragraph 170, be amended by adding the following: "He shall not transfer a preacher into an Annual Conference without a corresponding transfer from said Conference, unless such transfer be at the request of the Conference affected thereby."

Transfers.

SOUTH KANSAS.

J. W. Stewart presented the following, which was referred to the Committee on Episcopacy:

Resolved, 1. That it is the sense of this Conference that the Bishops of our Church should retire from the episcopal office at the age of seventy years.

Resolved, 2. That a retiring Bishop shall return to membership in the Conference in which he was a member at the time of his election to the office of a Bishop.

Resolved, 3. That the above shall apply to Bishops elected after the adoption of these resolutions.

To retire
from epis-
copal office.

The following was presented by W. H. Rose, and referred to the Committee on Boundaries:

MAY 9.
EIGHTH
DAY.
Morning.
 Boundaries.

Whereas, An agreement as to the boundary line between the South-west and Northwest Kansas Conferences has been reached by commission, giving to the Southwest Kansas Conference all the territory in Lane, Scott, Wichita, and Greeley Counties; therefore, be it

Resolved, That in order to conform to said agreement the bounds of the Northwest Kansas Conference be defined as follows:

"The Northwest Kansas Conference shall be bounded on the west and north by the Kansas State lines, on the east by the sixth principal meridian, but shall include the Solomon Circuit, and on the south by the south line of township seventeen as far west as to the east line of Lane County, thence north to the north line of said Lane County, thence west to the State line."

TENNESSEE.

H. W. Key presented the following, which was referred to the Committee on Itinerancy:

Connec-
 tional fund
 for Confer-
 ence claim-
 ants.

Whereas, The connectional bonds of the Methodist Episcopal Church are more or less impaired by our Annual Conference boundary lines, which tend to localize our ministry and restrict their sympathies; and,

Whereas, These Conference lines are often inseparable barriers to the transfer of the older and more experienced of our ministry, owing to the fact that they may become claimants in the collection for superannuated preachers in the Conference to which they are transferred; and,

Whereas, We believe that when a preacher enters the traveling connection of the Methodist Episcopal Church he is only limited in the extent of his itinerancy by the legitimate authorities of the Church, and is not to consider the Annual Conference into which he is received as the utmost limit of his traveling ministry; and,

Whereas, The early policy of the Methodist Episcopal Church was to have the whole Church aid in supporting the superannuated preachers of the connection; and,

Whereas, By the later practice of the Church the funds are expended in the Conference where collected, making it very desirable to remain in what are known as the richer Conferences, and these have some protection for themselves and their families when worn-out or disabled from any cause; and,

Whereas, The policy of the Methodist Episcopal Church desires to give its active preachers only a comfortable support while in the active work, and aid them when superannuated or disabled; therefore, be it

Resolved, That the Committee on Revisals be instructed to inquire what changes in the Discipline may be necessary to make the funds for the Conference claimants a connectional fund, as the Missionary, Church Extension, and other general Church collections.

He also presented the following, which was referred to the Committee on Episcopacy:

Election of
 a colored
 Bishop.

Whereas, We believe that there is a great mission field in the South for the Methodist Episcopal Church, especially among the colored people; and,

Whereas, We believe that the quarter of a million or more of members which have been added to the Church in the last decade under adverse circumstances is only a beginning of what it will be in the near future if rightly fostered; and,

Whereas, The Methodist Episcopal Church has been falsely represented by its enemies, saying it is not willing to do justice to all of its members; and,

Whereas, The former General Conferences and the Church at large have declared that color is no barrier to its equal membership ; and,

Whereas, We believe the electing at this session of the Conference of a man of African descent to the Episcopacy, will add materially to the interest of the Church ; therefore, be it

Resolved, That the Committee on Episcopacy is hereby requested to recommend at least one such man for the Episcopacy.

MAY 9.
EIGHTH
DAY.
Morning.

UPPER IOWA.

J. B. Albrook presented the following, which was referred to the Committee on Epworth League:

Whereas, The religious teaching, molding, and training of the students of our academies, colleges, and universities is, largely, in the hands of an organization which is not Methodist in sympathy, doctrines, or usages; and,

Whereas, Many of our educated young people are lost to the Church, and not a few of those who remain are less useful because of lack of proper training, or diminished loyalty to the Church ; therefore,

Resolved, 1. That it is the sense of this General Conference that it is unwise and impolitic to intrust the religious culture and training of the students of our institutions of learning to other hands than those of our Church.

2. That if the Epworth League is not fully adapted to this work it ought to be so modified as to include work in our higher institutions of learning.

3. That the Board of Control be instructed to so arrange that the Epworth League shall be established in all our institutions of learning as soon as possible.

Religious
training of
students.

He also presented the following, which was referred to the Committee on Epworth League:

Whereas, The Epworth League has grown to be one of the great institutions, and promises to become the right arm of power, of the Methodist Episcopal Church, and should therefore be under the immediate direction and oversight of the General Conference ; therefore,

Resolved, That Article 4 of the Epworth League Constitution be changed so as to read as follows :

"Article 4. Government. The management of the League shall be vested in the Board of Control, to consist (1) of one Bishop and three members at large, who shall be appointed by the Bishops. The Bishop shall be President of the Epworth League and of the Board of Control, (2) and of one minister and one layman from each General Conference District who shall be nominated by their several districts and elected by the General Conference. This Board of Control shall meet twice each quadrennium."

Epworth
League
under direc-
tion of Gen-
eral Confer-
ence.

WEST WISCONSIN.

W. J. McKay presented the following, which was referred to the Committee on the Book Concern:

Whereas, The power of the daily paper is great for good or evil in the work of reform and the evangelization of the world ; and,

Whereas, The daily paper cannot be favorable to the ends above mentioned so long as it is edited from the condition of the counting room or at the dictation of the partisan political platform ; and,

Whereas, Our world-wide Methodism, one in polity, faith, and the proclamation of a Gospel that is now the preachable creed of Christian-

Publication
of a daily
paper.

MAY 9.
EIGHTH
DAY.
Morning.

dom; it would seem that the hour has come for our Church to add the only missing factor now needed to declare the truth to every creature; therefore, be it

Resolved, That we ask the Committee on the Book Concern to consider the institution and publication of one or more daily papers to be edited on the basis of the two great commandments.

WILMINGTON.

Alfred Smith presented the following, which was referred to the Committee on Revisals:

Change in
¶ 27.

Resolved, To amend the heading of paragraph 27 of the Discipline, following the words "In Europe" with the words "and of the Methodist Episcopal Church in America," and thus conforming it to the facts of the present, and of our history since 1784, so that the paragraph referred to shall read: "This was the rise of the United Society, first in Europe, and of the Methodist Episcopal Church in America."

WYOMING.

G. S. Bennett presented the following, which was referred to the Committee on Episcopacy:

No Confer-
ences on
Easter Sun-
day.

Whereas, Easter Sunday commemorates the most important event in the life of Christ, when the sublimest expectations of the Old Testament were fulfilled, when Christ gained his greatest triumph, and we thereby have given us the surest foundation for an intelligent faith, and a competent hope of our own resurrection; and,

Whereas, Easter has become the great Christian festival of the year, is generally observed by all the evangelical Churches and our own, and many of our churches and Sunday schools have a special Easter and missionary service on that day, which tends to the edification of the members, and to the benefit of the cause of missions; and,

Whereas, Many of our Spring Conferences are held over Easter Sunday, and thus many preachers are compelled to be absent from their churches and many of these pulpits are left vacant on that day; therefore, be it

Resolved, That the Bishops of our Church be requested to arrange the sessions of the Spring Conferences in the future so that no Conference shall be held on Easter Sunday, in order that each preacher may be in his own pulpit, and that each church may have the ministrations of its own pastor on that important day.

The following MEMORIALS were passed to the Secretary:

ALABAMA.

Change of
boundaries.

H. W. Perrin presented a memorial concerning the change of boundaries. Referred to the Committee on Boundaries.

AUSTIN.

Episcopal
residence.

O. L. Fisher presented a memorial from the Austin Conference relative to an episcopal residence. Referred to the Committee on Episcopacy.

E. B. Alling presented a memorial from the Lay Electoral Conference relative to an episcopal residence. Referred to the Committee on Episcopacy.

BALTIMORE.

L. B. Wilson presented two memorials. One respecting Quarterly Conference Committee on Epworth League, which was referred to the Committee on Epworth League, and one respecting the judicial system of the Church, which was referred to the Committee on Constitution.

MAY 9.
EIGHTH
DAY.
Morning.
Committee
on Epworth
League.

Judicial
system.

CENTRAL ILLINOIS.

H. D. Clark presented a memorial concerning eligibility of women for members of the Board of Trustees. Referred to the Committee on Judiciary.

Women el-
igible as
trustees.

CENTRAL NEW YORK.

R. D. Munger presented a memorial from the Auburn District Conference concerning membership in the Annual Conference. Referred to the Committee on Revisals.

Member-
ship in An-
nual Con-
ference.

He also presented a memorial concerning duties of presiding elders. Referred to the Committee on Revisals.

Duties of
presiding
elders.

C. C. Wilbor presented a memorial from the Central New York Conference concerning the trial of ministers. Referred to the Committee on Judiciary.

Trial of
ministers.

CENTRAL PENNSYLVANIA.

D. S. Monroe presented sample blanks for uniformity in making reports. These were received by mail, and it was not known who sent them.

Blanks for
reports.

E. J. Gray presented a memorial concerning General Conference elections. Referred to the Committee on the State of the Church.

General
Conference
elections.

CENTRAL SWEDISH.

J. R. Lindgren presented a memorial from the North Swedish Mission Conference relative to the *Sandebudet* and the *Baneret*. Referred to the Committee on the Book Concern.

Sandebudet
and *Baneret*.

CINCINNATI.

A. B. Leonard presented a memorial relative to the stewards. Referred to the Committee on Revisals.

Stewards.

He also presented a memorial, signed by himself and F. M. Bristol, with reference to the method of electing stewards. Referred to the Committee on Revisals.

Election of
stewards.

MAY 9.

EIGHTH

DAY.

Morning.

Assistant
Secretary
for Epworth
League.

DELAWARE.

J. H. Scott presented a memorial in behalf of colored Conferences, relative to an Assistant Secretary for the Epworth League. Referred to the Committee on Epworth League.

Change in
boundaries.

He also presented a memorial concerning a change in boundaries. Referred to the Committee on Boundaries.

Boundaries.

H. A. Monroe presented a memorial concerning a change in boundaries. Referred to the Committee on Boundaries.

DES MOINES.

Time of
holding
General
Conference.

J. M. Kittleman presented a memorial concerning the time of holding General Conference. Referred to the Committee on the State of the Church.

EAST GERMAN.

Deaconess
work.

J. C. Deininger presented a memorial from Bethany Deaconess Society concerning deaconess work. Referred to the Committee on Deaconess Work.

EAST OHIO.

Duties of
Bishops.

D. H. Muller presented two memorials. One concerning the duties of Bishops, and one concerning

Neglect of
means of
grace.

neglect of means of grace. Referred to the Committee on Revisals.

ERIE.

Credentials.

A. J. Merchant presented two memorials. One concerning restoration of credentials, which was referred

Control of
Sunday
schools.

to the Committee on Revisals; the other concerning control of Sunday schools, which was referred to the Committee on Sunday Schools and Tracts.

ILLINOIS.

Reception
of children
into church.

J. T. McFarland presented a memorial concerning a form for reception of children into the church. Referred to the Committee on Revisals.

Election of
stewards
and trustees

He also presented a memorial from W. D. Best relative to the election of stewards and trustees. Referred to the Committee on Revisals.

INDIANA.

Districting
the Bishops.

H. J. Talbott presented two memorials. One concerning districting the Bishops, which was referred to the Committee on Episcopacy, and one from members of

Meridian Street Church, Indianapolis, concerning the relation of young people's societies, which was referred to the Committee on Epworth League.

MAY 9.
EIGHTH
DAY.
Morning.
Young peo-
ples' so-
cieties.

ITALY.

William Burt presented a memorial recommending the change of boundary of the Bulgaria Mission. Referred to the Committee on Boundaries.

Boundary of
Bulgaria
Mission.

KANSAS.

J. A. Motter presented a memorial from the Kansas Conference relative to deaconess work. Referred to the Committee on Deaconess Work.

Deaconess
work.

KENTUCKY.

R. T. Miller presented two memorials relating to the Ritual. Referred to the Committee on Revisals.

Ritual.

He also presented two memorials relating to the terms of church membership and the election of trustees. Referred to the Committee on the State of the Church.

Terms of
member-
ship and
trustees.

He also presented a memorial relative to paragraph 240. Referred to the Committee on Judiciary.

† 240.

Daniel Stevenson presented memorials relative to changes in paragraphs 243, 56, 49, 84, 157, 193, 328, 352, 74, 172, 70, 72, and also relating to reception on trial in the Annual Conference, and page 243. Referred to the Committee on Revisals.

Changes in
Discipline.

He also presented a memorial relative to financial reports at Quarterly Conference. Referred to the Committee on the State of the Church.

Financial
reports in
Quarterly
Conference.

He also presented a memorial relative to the name of the Official Board. Referred to the Committee on Temporal Economy.

Name of
Official
Board.

He also presented a memorial relative to the time limit. Referred to the Committee on Itinerancy.

Time limit.

He also presented a memorial relative to episcopal decisions. Referred to the Committee on Episcopacy.

Episcopal
decisions.

He also presented a memorial relative to use of tobacco. Referred to the Committee on Temperance and Prohibition of the Liquor Traffic.

Use of to-
bacco.

He also presented a memorial relative to the probationary system. Referred to the Committee on the State of the Church.

Probation-
ary system.

He also presented a memorial relative to support of

MAY 9.
EIGHTH
DAY.

Morning.
Support of
noneffective
ministers.
Change in
Constitu-
tion of Mis-
sionary So-
ciety.

General
superin-
tendency.

noneffective ministers. Referred to the Committee on Temporal Economy.

MEXICO.

J. W. Butler presented a memorial from the Mexico Conference asking a change in Article III of the Constitution of the Missionary Society. Referred to the Committee on Missions.

He also presented a memorial from the Mexico Conference relative to the general superintendency. Referred to the Committee on Revisals.

MICHIGAN.

Enabling
act.

Levi Master presented a memorial relative to an enabling act. Referred to the Committee on Boundaries.

MINNESOTA.

Course of
Study.

H. C. Jennings presented a memorial concerning the Course of Study as presented by the Board of Bishops. Referred to the Committee on Itinerancy.

¶ 85 and
Mission
Conferences

He also presented a memorial from S. A. Bridgman, relative to paragraph 85, section 2, and one relative to Mission Conferences. They were referred to the Committee on Boundaries.

Probation,
general ad-
vice, studies,
time limit.

G. H. Bridgman presented memorials from the St. Paul's Preachers' Meeting. One concerning probation, one concerning general advice on the subject of imprudent and unchristian conduct, one concerning studies in Conference courses, and one concerning time limit. They were referred to the Committee on Revisals.

MISSOURI.

David H.
Laney.

J. H. Poland presented an appeal, signed by J. W. Caughlan, in behalf of David H. Laney, a local elder in the Missouri Conference. Referred to the Committee on Judiciary.

NEWARK.

Probation
and full
member-
ship.

R. R. Doherty presented a memorial from the Quarterly Conference of Westtown and Unionville, and one from the Quarterly Conference of Simpson Church, Jersey City, each referring to probation and full membership; and one from the First Church of Roselle concerning the four years' diaconate required by the Discipline, which were referred to the Committee on Revisals;

Four years'
diaconate.

one from the Sunday School Union, and one from the Tract Society, each asking for changes in the Discipline, which were referred to the Committee on Sunday Schools and Tracts.

MAY 9.
EIGHTH
DAY.
Morning.
Changes in
Discipline.

Samuel Van Benschoten presented a memorial from the Board of Managers of the Sunday School Union for more definite recognition in the Discipline. Referred to the Committee on Sunday School and Tracts.

Sunday
School
Union.

S. L. Baldwin presented a memorial, signed by H. A. Chamberlain, concerning rules for Conference stewards. Referred to the Committee on Revisals.

Rules for
Conference
stewards.

H. A. Buttz presented a memorial from the District Stewards of Jersey City District against changes in probationary system. Referred to the Committee on Revisals.

Probation-
ary system.

NEW ENGLAND.

J. W. Hamilton presented a petition from five hundred and eighty-six superannuated ministers. Referred to the Committee on Itinerancy.

Petition
from
superannu-
ated minis-
ters.

C. R. Magee presented a memorial from the Lay Electoral Conference of the New England Conference relative to the election of trustees and stewards. Referred to the Committee on Revisals.

Election of
trustees and
stewards.

NEW ENGLAND SOUTHERN.

G. H. Bates presented a memorial requesting a change in the form of Certificate of Church Membership. Referred to the Committee on Revisals.

Certificate
of Church
Member-
ship.

NEW HAMPSHIRE.

S. E. Quimby presented a memorial to amend paragraphs 329 and 332. Referred to the Committee on Sunday Schools and Tracts.

To amend
¶ 329, 332.

NEW JERSEY.

J. L. Roe presented a memorial recommending a change in paragraph 49. Referred to the Committee on Revisals.

Change in
¶ 49.

NEW YORK.

J. R. Day presented three memorials from the New York Conference. One concerning paragraph 240, which was referred to the Committee on Revisals; one referring to location of next General Conference, which was referred to the Committee on Location of next General

¶ 240.

Location of
next Gen-
eral Confer-
ence.

MAY 9.
EIGHTH
DAY.
Morning.
Assistant
Secretary of
Epworth
League.
Time limit.

Conference and one on Assistant Secretary of Epworth League, which was referred to the Committee on Epworth League.

He also presented a memorial from the New York Conference relating to time limit. Referred to the Committee on Itinerancy.

NEW YORK EAST.

Case of A. C.
Bowdish.

A memorial was presented from Joseph Pullman relating to the case of A. C. Bowdish. Appeals were presented from Joseph Pullman and A. C. Bowdish. Referred to the Committee on Episcopacy.

Church and
social prob-
lems.

G. P. Mains presented a memorial from the New York East Conference on the relation of the Church to social problems. Referred to the Committee on the State of the Church.

NORTH DAKOTA.

Boundaries.

D. C. Plannette presented a memorial relative to boundaries. Referred to Committee on Boundaries.

NORTHERN MINNESOTA.

Ninth Dis-
trict.

J. F. Chaffee presented a memorial from the Ninth General Conference District, relative to said District. Referred to the Committee on General Conference Districts.

Course of
Study.

J. B. Hingeley presented a memorial from the Minneapolis Preachers' Meeting relative to the Course of Study. Referred to the Committee on Education.

NORTH INDIANA.

Time of
electing lay
delegates.

C. B. Stemen presented a memorial relative to time of electing lay delegates to the General Conference. Referred to the Committee on the State of the Church.

NORTH NEBRASKA.

Omaha
Christian
Advocate.

Bishop Newman presented the report of the Commission appointed to publish the *Omaha Christian Advocate*. Referred to the Book Committee.

NORTH OHIO.

Episcopal
residence.

W. F. Whitlock presented a memorial, signed by ministers and laymen, and one signed by Horace Benton and others, requesting to make Cleveland, O., an episcopal residence. Referred to the Committee on Episcopacy.

J. C. Arbuckle presented the appeal in the case of C. W. Price. Referred to the Judiciary Committee.

MAY 9.
EIGHTH
DAY.

Morning.
Appeal of
C. W. Price.
Transfer of
Clear Lake
church.

NORTHWEST IOWA.

J. W. Walker presented a memorial from the First Methodist Episcopal Church, Clear Lake, Ia., asking that said church be transferred to the Upper Iowa Conference. Referred to the Committee on Boundaries.

NORTHWEST KANSAS.

W. H. Sweet presented a memorial concerning the establishment of a supreme ecclesiastical court to which shall be sent questions of law. Referred to the Committee on Constitution.

Supreme
ecclesiastical
court.

PHILADELPHIA.

T. B. Neely presented a petition in reference to the relation between the Epworth League and other young peoples' societies. Referred to the Committee on Epworth League.

Young peo-
ples' so-
cieties.

ST. LOUIS.

W. A. Quay presented a memorial relative to paragraph 293 of the Discipline. Referred to the Committee on Revisals.

¶ 293.

He also presented a memorial relative to the Course of Study. Referred to the Committee on Revisals.

Course of
Study.

SOUTH AMERICA.

C. W. Drees presented a memorial to insert a paragraph in the Discipline concerning the permission of lay members as missionaries. Referred to the Committee on Missions.

Lay mem-
bers as mis-
sionaries.

He also presented a memorial relative to paragraph 344. Referred to the Committee on Missions.

¶ 344.

He also presented a memorial petitioning for the publishing of books and periodicals in the Spanish language. Referred to the Committee on the Book Concern.

Literature
in Spanish
language.

He also presented a memorial concerning the enlargement of the plans of the Board of Education. Referred to the Committee on Education.

Plans of
Board of
Education.

He also presented a memorial asking that the operations of the Church Extension society be extended to South America. Referred to the Committee on Church Extension.

Operations
of Church
Extension
society.

MAY 9.EIGHTH
DAY.*Morning.*
Consolidation
of societies.

He also presented a memorial relating to the consolidation of the Board of Education and Freedmen's Aid and Southern Education Society. Referred to Committee on Consolidation of Benevolences.

SOUTH DAKOTA.

Stewards
and trustees

W. H. Jordan presented a memorial concerning reorganization of Boards of Stewards and Trustees. Referred to the Committee on Revisals.

Weekly
paper.

He also presented a memorial, signed by J. P. Junkins and others, relative to a weekly paper. Referred to the Committee on the Book Concern.

Change of
name.

He also presented three memorials. One from the Conference, asking for a change of name, was referred to the Committee on Boundaries; one from the Sioux Falls District Ministerial Association, concerning the sustentation of ministers' widows, was referred to the Committee on the State of the Church; and one, asking for a change in Discipline, was referred to the Committee on Revisals.

Sustenta-
tion of min-
isters' wid-
ows.Change in
Discipline.

SOUTHERN CALIFORNIA.

Abridged
edition of
Hymnal.

W. S. Matthew presented a memorial asking for publication of an abridged edition of the Hymnal that may be sold at from twenty-five to fifty cents per copy. Referred to the Committee on the Book Concern.

Episcopal
residence.

S. A. Thomson presented a memorial from the Ministers' Association of Los Angeles relative to an episcopal residence. Referred to the Committee on Episcopacy.

SOUTHWEST KANSAS.

Use of to-
bacco.

Granville Lowther presented a memorial concerning the use of tobacco. Referred to the Committee on Temperance and Prohibition of the Liquor Traffic.

TENNESSEE.

Preachers'
salaries.

H. W. Key presented a memorial relative to the preachers' salaries. Referred to the Committee on Revisals.

TROY.

Boundaries.

Homer Eaton presented a memorial asking a change in boundary lines. Referred to the Committee on Boundaries.

UPPER MISSISSIPPI.

E. H. McKissack presented a memorial concerning Sunday school superintendents. Referred to the Committee on Revisals.

MAY 9.
EIGHTH DAY.
Morning.
Sunday school superintendents.
Lay representation.

Richard Sewell presented a memorial concerning lay representation in the Annual Conferences. Referred to the Committee on Lay Representation.

WASHINGTON.

I. L. Thomas presented a memorial to amend the Constitution of the Missionary Society. Referred to the Committee on Missions.

Constitution of Missionary Society.

WEST NEBRASKA.

C. A. Hale presented a memorial from West Nebraska Orleans District Ministerial Association asking for admission of laymen to Annual Conferences, and that each charge shall have official recognition in making the appointments. Referred to the Committee on Lay Representation.

Laymen in Annual Conferences.

He also presented a memorial relative to presiding elders. Referred to the Committee on Itinerancy.

Presiding elders.

He also presented a memorial from West Nebraska Conference relative to the *Omaha Christian Advocate*, and that a Book Depository be established at Omaha. Referred to the Committee on the Book Concern.

Omaha Christian Advocate.

He also presented a memorial from Orleans District Ministerial Association asking a change of Discipline such that the membership may have a right to vote in the Fourth Quarterly Conferences. Referred to the Committee on the State of the Church.

Change in Discipline.

WEST WISCONSIN.

John Holt presented a memorial recommending the change of paragraph 230. Referred to the Committee on Revisals.

Change of ¶ 230.

WILMINGTON.

Merritt Hulburt presented a petition to the Congress of the United States concerning the recognition of God in the Constitution. Referred to the Committee on the State of the Church.

Petition to Congress.

MAY 9.

EIGHTH
DAY.
Morning.
General
Secretary of
Epworth
League.

WISCONSIN.

G. H. Trever presented a memorial recommending to suspend the office of General Secretary of the Epworth League. Referred to the Committee on Epworth League.

WYOMING.

Reporting
collections
at Confer-
ence.

M. S. Hard presented a memorial from the Conference concerning reporting collections in the Annual Conferences. Referred to the Committee on Consolidation of Benevolences.

Duties of
Book Com-
mittee.

A memorial was presented, signed by Asbury Lowrey and others, relative to the duties of the Book Committee and our publishing interests. Referred to the Committee on Revisals.

MAY 11.

NINTH DAY

Morning.

MONDAY MORNING, MAY 11.

The Conference convened at the usual hour, Bishop J. M. Walden in the chair.

Devotional
services.

The devotional services were conducted by L. R. Fiske, of the Detroit Conference.

Journal
approved.

The Journal of Saturday's session was read and approved.

The roll of the Conferences was called for resolutions.

S. C. Swallow presented the following, which, on motion of Allen Lewis, was laid on the table:

Meeting
places of
General
Conference.

Resolved, 1. That it is the sense of this General Conference that future sessions of the General Conference should, whenever practicable, be held in church buildings.

2. That the Committee of Arrangements to be appointed for the General Conference of 1900 is hereby respectfully requested to comply with the implied request contained in the foregoing resolution.

H. A. Monroe presented the following, which, on motion of J. H. Scott, was adopted:

Entertain-
ing General
Conference.

Resolved, That we highly appreciate the wisdom and fairness of the present method of entertaining the General Conference, and recommend that, in future, invitations from cities offering to entertain the General Conference be accompanied by like guarantees of equal treatment to all delegates who may attend; and where there is a failure to send such guarantee with the invitation, the Committee on Entertaining of the General Conference be requested to ask for the same before concluding arrangements.

J. M. Shumpert presented the following, which was adopted:

Duties of the
Secretary.

Resolved, That the Secretary of this General Conference shall be the lawful custodian of the Journal and papers of this General Confer-

ence, and shall deliver the same to his successor, and it shall be his duty to make up the roll of the ensuing General Conference, and in case of his death the assistants in order of their appointment shall attend to these duties.

On motion of G. H. Bridgman, the Rev. Luke Hitchcock was invited to a seat on the platform.

J. M. King presented the following, which was adopted:

Resolved, That the Committee on Judiciary be instructed to prepare and present to this Conference for consideration and action a plan concerning the number, the names, and order of the Standing Committees, and define their powers and scope.

On motion of J. B. Hingeley, the Secretary was requested to refer papers relating to the Conference Course of Study to the Committee on Education.

W. H. Hickman presented the following, which was read and referred to the Committee on Freedmen's Aid and Southern Education Society:

Whereas, Our mission in school work in the South is to raise up leaders among the people we teach, and not to furnish primary education for the masses; and,

Whereas, The public schools of the South have greatly improved in the last few years; and,

Whereas, The report of the Freedmen's Aid and Southern Education Society shows that over fifty per cent of all the students enrolled in our schools in the South are pursuing the English course only, and that out of the 8,725 students enrolled there are but 218 in college classes; and,

Whereas, There is a growing demand for greater economy on the one hand and better equipped schools on the other; therefore,

Resolved, 1. That the General Committee and Board of Managers of the Freedmen's Aid and Southern Education Society be instructed to so adjust our schools as not to duplicate the public schools in the same locality.

2. That our schools of higher grade should be strengthened in apparatus and teaching force, so as to furnish the best possible facilities for training Christian leaders for professional and industrial pursuits.

H. G. Jackson presented the following:

Resolved, That the Trustees of the Methodist Episcopal Church be hereby authorized to transfer the title of the church property of the Montrose Methodist Episcopal Church, Chicago Northern District, Rock River Conference, invested in them, to the Board of Trustees of that society.

J. E. Bills moved its reference to the Committee on Judiciary. A motion by S. M. Fellows to lay this on the table prevailed, and the resolution was adopted.

B. F. Witherspoon presented the following, which, on motion of G. E. Ackerman, was referred to the Committee on Episcopacy:

Resolved, 1. That the questions of color and caste prejudice are in no way entertained by this General Conference, and that the election of a

MAY 11.
NINTH DAY
Morning.

Rev. L.
Hitchcock.

Standing
Committees.

Course
of Study.

Schools in
the South.

Montrose
Church.

Colored
Bishop.

MAY 11.
NINTH DAY
Morning.

man to the Episcopacy does not depend upon his complexion, but his ability to fill the office.

2. That it is the sense of this General Conference that to elect a man of African descent to the Episcopacy is no more than to elect a man to that office of German descent, and that such a step, if taken, is not to be understood as class legislation, but as a legitimate and righteous method to promote the cause of God and the welfare of our world-wide Methodism.

P. O. Jamison presented the following, which, on motion of J. F. Chaffee, was referred to the Committee on Episcopacy:

Tenure of
Bishop.

Whereas, Any limit of time put upon the term of the Episcopal office in the Methodist Episcopal Church would, in our judgment, lessen the dignity of the office, introduce more frequent elections, and injure the efficiency of our superintendency; therefore,

Resolved, That we do not favor any change from the life term which has been a part of our polity from the beginning.

Commit-
tees' reports
presented.

The roll of Committees was called for the presentation of reports.

Report
No. I on
Sunday
Schools and
Tracts.

The Committee on Sunday Schools and Tracts presented Report No. I.

Report
No. I on
Freedmen's
Aid and
Southern
Education
Society.

The Committee on Freedmen's Aid and Southern Education Society presented Report No. I, and D. H. Moore moved its adoption.

J. A. Motter moved to lay the report on the table until the Committee on Consolidation of Benevolences reports.

The motion was lost, and the report was adopted. (See Reports, p. 409.)

J. D. Walsh presented the following, which was referred to the Committee on Freedmen's Aid and Southern Education Society:

Secretaries
of Freed-
men's Aid
and
Southern
Education
Society.

Whereas, The report of the Freedmen's Aid and Southern Education Society, as contained in the Agenda, page 246, shows that the society has paid during the last three years an average of about \$20,000 for salaries and traveling expenses of the secretaries of that society.

Resolved, That this Conference inquire into the propriety and utility of ordering for the Freedmen's Aid and Southern Education Society one corresponding secretary and one assistant secretary; the assistant secretary to be elected by the Board of Managers of the society.

Commission
on Fra-
ternity.

J. C. Hartzell moved, that as the General Conference of 1892 requested the Bishop to appoint a Commission on the subject of Fraternity and Organic Union with other Methodist bodies of the United States, that we request a report from that commission at the earliest practicable hour. Carried.

On motion of S. L. Baldwin, it was ordered that each Standing Committee meeting to-day be instructed to have at least one report ready for presentation at the session to-morrow morning.

MAY 11.
NINTH DAY
Morning.
Reports.

Lewis Curts presented the report of the Commission on Insurance appointed in 1892, and moved its reference to a Special Committee of five.

Insurance.

On motion of L. B. Wilson, it was referred to the Committee on Church Extension.

W. F. T. Bushnell moved that the Committee on Entertainment be instructed to provide two bulletin boards for the announcement of committees, one for the Standing Committees and the other for Special Committees, and that the chairmen of the committees be instructed to place the calls of the day on the bulletin boards.

Bulletin
boards.

J. B. Hobbs moved, as a substitute, that the information be published in the *Daily Christian Advocate*. The substitute was accepted, and adopted.

J. B. Graw moved to reconsider the vote by which the time for elections was fixed for next Monday, and proceed to elect on the 13th.

Time of
elections.

W. S. Matthew moved to amend so as to have the elections begin on Thursday, the 14th.

The amendment was adopted, and the motion, as amended, was passed.

Bishop Andrews announced the Committee on the Seat of the Next General Conference, and the three at large on Lay Representation. (See Committees, p. 377.)

Committees
announced.

The Secretary called the roll of Conferences for resolutions.

W. H. Wilder presented the following, which, on motion of Harry Swan, was referred to the Committee on Temporal Economy:

Whereas, The reports from the several boards of our connectional benevolences show large indebtedness, and in some instances a decrease in income;

Salaries of
officers.

Whereas, The financial condition of the country has already called for retrenchments and most rigid economy in our expenditures, reducing the salaries of missionaries and teachers, also retiring a number of efficient men and women who have rendered valuable service; therefore,

Resolved, That the Committees on the Book Concern, the Missionary, the Church Extension, the Freedmen's Aid and Southern Education, the Sunday School Union and Tract, and the Educational Societies be

MAY 11.
NINTH DAY
Morning.

and are hereby instructed to consider the wisdom of reducing the salaries and office expenses of the aforesaid societies and General Conference officers.

Bulletin
boards.

On motion of F. J. Cheney, the resolution of W. F. T. Bushnell relating to bulletin boards was reconsidered, and G. C. Sturgiss moved that notices be published both in the *Daily Christian Advocate* and on the bulletin boards.

The amendment prevailed, and the resolution, as amended, was adopted.

The following, presented by W. H. Jordan, was laid on the table:

Chairmen
of delega-
tions.

Resolved, That hereafter the persons receiving the highest number of votes of his Conference shall be chairman of his delegation, but choice of place on the Standing Committees shall be by lot.

C. D. Hills presented the following, which was referred to the Committee on the State of the Church:

City evan-
gelization.

Whereas, In the address of the Bishops it was declared that Christ formed a "new order of hand-to-hand, heart-to-heart contact with lepers of all sorts, which, if perpetuated in the lives of his followers, will heal all the running sores of the world;" and,

Whereas, The National City Evangelization Union of the Methodist Episcopal Church "has espoused the cause of the City Evangelization Union" to help such a union wage a "hand-to-hand, heart-to-heart" conflict to win souls to God; therefore, be it

Resolved, That this General Conference recommends to the National City Evangelization Union to encourage the City Evangelization Unions or combinations of Quarterly Conferences in cities to arrange to obtain names and residences of persons of certain nationalities in a particular ward or contiguous locality, and see to it that every man and woman included in the scope of this resolution in that locality, as far as practicable, be assigned to some Christian man or woman to be visited by the same as long as evident good results therefrom.

H. W. Key presented the following, which was referred to the Committee on the State of the Church:

Mob
violence.

Whereas, Certain sections of our country have been the disgraceful scene of mob violence, in which men charged with crime have been taken from prison and the officers of the law and executed without trial, in many instances having been flayed, burned, and most shockingly treated; and,

Whereas, Such lawlessness subverts the true end of government, renders property and life insecure, and disgraces our Christian land and nineteenth century civilization; therefore, be it

Resolved, 1. That we condemn mob violence in all form, wherever committed, by whatever crime incited. That we note with gratification the growing sentiment in the various States against this lawlessness—a sentiment crystallizing in legislative enactment, rendering it possible for damages to be secured from the county or State.

2. That this Conference urge upon all State Legislatures the passage of such laws as will eradicate this evil, and to secure for every citizen a just and impartial trial for all crime charged.

J. M. Buckley moved that, in the presentation of memoirs, fifteen minutes shall be the limit in the case of an official of the Church, and in case of members of the last General Conference the limit shall be five minutes, and that the chairman who officiates on that occasion shall indicate when the time here mentioned has expired.

John Lanahan moved to strike out all reference to members of the last General Conference. The amendment was adopted, and the motion, as amended, was passed.

On motion, the Order of the Day was taken up, and the ministers of the city present were introduced.

The Conference and the audience joined in singing,

“Blest be the tie that binds.”

Lewis Curts presented what is known as the “World’s Women’s Temperance Union Petition for the Protection of the Hall,” a polyglot petition in fifty languages, and asked the indorsement of this body to that petition, signed by the president and secretary.

On motion of John Lanahan, consent was given without reading.

On motion of A. J. Palmer, it was ordered that when we adjourn it be to 7:30 p. m., to hear the fraternal delegates from the British Wesleyan and the Irish Methodist Conferences.

On motion of W. M. Frysinger, the Conference adjourned. The Doxology was sung, and the benediction was pronounced by the Rev. Luke Hitchcock.

MONDAY EVENING, MAY 11.

The Conference met pursuant to adjournment, Bishop R. S. Foster in the chair. The devotional services were conducted by W. F. Warren, of the New England Conference.

C. H. Payne introduced to the President the Rev. W. L. Watkinson, fraternal delegate from the British Wesleyan Conference. His credentials having been placed in the hands of the Secretary, he then addressed the Conference.

MAY 11.
NINTH DAY
Morning.
Memoirs.

Ministers
introduced.

Evening
session.

MAY 11.
NINTH DAY
Evening.

Fraternal
address.

MAY 11.
NINTH DAY
Evening.
Fraternal
address.

C. H. Payne handed to the Secretary the credentials of the Rev. R. Crawford Johnson, D.D., fraternal delegate from the Irish Methodist Conference. J. T. McFarland introduced Dr. Johnson to the President, who presented him to the Conference, and he addressed the body. (See Fraternal Addresses, p. 461).

Conference adjourned. The Doxology was sung, and the benediction was pronounced by the Rev. Luke Hitchcock.

The following RESOLUTIONS were passed to the Secretary:

ARKANSAS.

J. H. Clendenning presented the following, which was referred to the Committee on Consolidation of Benevolences:

Efficient
manage-
ment of be-
nevolent
societies.

Whereas, In order to the attainment of the greatest measure of success of the several benevolent societies of the Church, it is necessary that the utmost confidence in the efficiency and economy of the management should exist; therefore, be it

Resolved, That the Committee on Unification and Consolidation of the Benevolent Societies be directed to investigate and report upon the following points:

1. The receipts of each and every one of the General Conference Societies, and from what source or sources.
2. The cost of management and expenditure of the same.
3. What measures, if any, looking toward a more economical management of such societies can be adopted.

CENTRAL OHIO.

E. T. Nelson presented the following, which was referred to the Committee on Missions:

Detailed
missionary
report in
Minutes.

Whereas, The mission fields both at home and abroad are embarrassed by diminished appropriations; therefore, the Committee on Missions of this General Conference is respectfully requested to report upon the wisdom of the further publication of the detailed missionary report in the Minutes of the Annual Conferences at the expense of the collections made for missions in the several stations and charges.

CINCINNATI.

J. W. Bashford presented the following, which was referred to the Committee on Temperance and Prohibition of the Liquor Traffic:

Committee
on
Temper-
ance and
Temper-
ance Sun-
day.

- Resolved*, 1. That the Committee on Temperance, provided for in the Discipline, paragraph 97, section 8, be comprised of men and women.
2. That with the cooperation of the pastor of the church the Com-

mittee on Temperance arrange for two or more public meetings to take the place of the regular Sunday morning or evening services.

3. That the Committee on Temperance see that the Sunday schools within its care be supplied with the best temperance books and papers.

4. That a roll of honor containing the total abstinence pledge and the names of scholars who have signed it be hung upon the walls of each Sunday school, and be presented for additional signatures twice a year.

5. That the Committee on Temperance arrange, in connection with the Sunday school superintendents, for the holding of from two to four temperance meetings in the Sunday school each year, either by the use of a temperance lesson from the Bible, or by shortening the exercises of the school for brief temperance addresses or concert exercises.

6. That the General Conference indorse the quarterly temperance lesson selected by the International Lesson Committee.

7. That the General Conference recommend that the fourth Sunday in November be observed, so far as practicable, by our churches and pastors as Temperance Sunday.

NOTE.—This Sunday has been accepted as the Temperance Sunday by the Sunday School Union, by the Triennial Council of the Congregational Church, and by the Sunday School Department of the Women's Christian Temperance Union.

MAY 11.
NINTH DAY
Evening.

COLORADO.

D. L. Rader presented the following, which was referred to the Committee on the Book Concern:

Resolved, That owing to the great distance between Denver and the location of any of our official Church papers, and the rapidity with which that mountain country is filling up with people from all lands; and in view of the importance of giving those people pure and helpful literature in the early days of their settlement in that new section of our country, therefore, we earnestly memorialize this General Conference to establish an official paper in Denver, Colorado, to be known as the *Rocky Mountain Christian Advocate*, which shall be under the control and management of the Western Book Concern of the Methodist Episcopal Church.

Official
paper in
Denver.

DETROIT.

R. S. Copeland presented the following, which was referred to the Committee on Lay Representation:

Resolved, That the General Conference hereby recommends the following proposition to the Annual Conferences to be held in 1897, to wit: To amend section 2, paragraph 67, of the Discipline, so that the section shall read as follows:

"The General Conference shall not allow of more than one ministerial representative for every fourteen members of an Annual Conference, nor of a less number than one for every forty-five, nor of more than two lay delegates for an Annual Conference; *provided*, nevertheless, that when there shall be in any Annual Conference a fraction of two thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional delegate for such fraction; *provided*, that hereafter as the membership of an Annual Conference increases till, under the rule, that Conference would be entitled to another ministerial delegate,

Ratio of
representa-
tion.

MAY 11.
NINTH DAY
Evening.

instead of electing such ministerial delegate, the Lay Electoral Conference shall choose an additional lay delegate; and *provided*, also, that no Conference shall be denied the privilege of one ministerial and of one lay delegate, and that the number of lay delegates from any Conference shall never exceed the ministerial delegates."

GENESEE.

J. D. Williams presented the following, which was referred to the Committee on Episcopacy:

Article on
"Foreign
Episcopal
Resi-
dences."

Resolved, That the article entitled "Foreign Episcopal Residences," by Bishop Walden, which appeared in the *Daily Christian Advocate* of May the 8th, be referred to the Committee on Episcopacy.

ILLINOIS.

W. H. Wilder presented the following, which was referred to the Committee on Itinerancy:

Organiza-
tion of An-
nual Con-
ferences.

Whereas, Paragraph 71 of the Book of Discipline provides for the organization of an Annual Conference with twenty effective members; and,

Whereas, In this provision is found a ground for serious objection to any change in the ratio of representation in the General Conference, and, doubtless, contributed largely toward the defeat of the proposition submitted during the last quadrennium to change the ratio of representation in this body; therefore,

Resolved, That paragraph 71 of the Book of Discipline shall be so amended as to read: "No Annual Conference shall be organized with less than thirty effective members."

KENTUCKY.

J. D. Walsh presented the following, which was referred to the Committee on Freedmen's Aid and Southern Education Society:

Secretaries
of Freed-
men's Aid
Society.

Whereas, The reports (see Agenda, page 246) of the Freedmen's Aid and Southern Education Society show that the society has paid in the past three years an average of about \$20,000 per year for salaries and traveling expenses of the secretaries of that society; therefore, be it

Resolved, That this Conference inquire into the propriety and utility of ordering for the Freedmen's Aid and Southern Education Society one corresponding secretary and one assistant secretary, the assistant to be elected by the board of managers of said society.

Daniel Stevenson presented the following, which was referred to the Committee on the State of the Church:

Reunion of
Churches.

Whereas, It is the belief of this General Conference that all the reasons which exist for nearer and more amicable relations between the Methodist Episcopal Church and the Methodist Episcopal Church, South, exist with equal force for the reunion of the two Churches; and,

Whereas, It is the belief, further, of this General Conference, that such reunion would tend to a purer peace and a more agreeable harmony between the members of the two Churches as they now exist apart, and to the more rapid promotion of the Redeemer's kingdom in this country and in all the world; therefore,

Resolved, 1. That this General Conference instruct the Bishops to appoint a commission on the subject of the reunion of the two Churches named.

2. That the said commission shall consist of fifteen members, eight of them ministers (one of whom shall be a Bishop) and seven laymen, at least three of the ministers and two of the laymen to be selected from that part of the Church which lies south of the Ohio River.

3. That said commission shall make known the fact and the object of its appointment to the next General Conference of the Methodist Episcopal Church, South, and request the appointment of a similar commission by that body, empowered to act with our commission with reference to the reunion of the two Churches.

4. That it is the design of this General Conference that whatever agreement shall be reached by the two commissions shall be alike honorable to both Churches.

5. That nothing that shall be agreed upon by the two commissions shall be binding till approved by the General Conference of 1900, to which body the commission now to be appointed shall report.

MAY 11.
NINTH DAY
Evening.

MICHIGAN.

P. J. Maveety presented the following, which was referred to the Committee on the Freedmen's Aid and Southern Education Society:

Whereas, The Theological Department and School of Arts in Grant University are located more than fifty miles apart; and,

Whereas, It might be possible by locating these two departments at the same place to secure a reduction of expenses for instruction; therefore,

Resolved, That the Committee on Freedmen's Aid and Southern Education Society be and is hereby instructed to inquire into transferring the Theological Department to Athens.

Grant Uni-
versity.

MONTANA.

Jacob Mills presented the following, which was referred to the Committee on the Book Concern:

Whereas, Certain outside publishers make earnest, and too often successful, efforts to get their literature into Methodist Episcopal Sunday schools; and,

Whereas, It appears that there is no weekly paper, in grade, between the *Epworth Herald* and the *Sunday School Advocate* issued by our publishing house, which fact is taken advantage of by others, who thus occupy, in many places, such field to the injury of our children and the financial interests of our Book Concern; therefore, be it

Resolved, That this General Conference instruct the Publishing Agents of the Church to supply the need suggested by making *The Classmate* a weekly publication, instead of a semimonthly as at present, at the lowest possible price.

*The Class-
mate to be a
weekly pub-
lication.*

NEW ENGLAND SOUTHERN.

S. O. Benton presented the following, which was referred to the Committee on Itinerancy:

Resolved, That the Committee on Itinerancy be instructed to report to the General Conference on the question whether it would not be wise for the Bishops to be advised, in the appointment of new presiding elders, to select ministers not addicted to the use of tobacco.

Use of to-
bacco by
presiding
elders.

MAY 11.
NINTH DAY
Evening.

NEW YORK.

A. D. Peake presented the following, which was referred to the Committee on the Epworth League:

Reports
from
Epworth
League.

Resolved, That there be added to the blanks printed for the purpose of gathering statistics for the Annual Conferences sufficient space properly arranged for full reports from Epworth League chapters.

NORTHERN MINNESOTA.

J. F. Chaffee presented the following, which was referred to the Committee on Church Extension:

Change of
adminis-
tration of
Board of
Church Ex-
tension.

Resolved, That the Committee on Church Extension be instructed to report to this Conference as to the advisability of so changing the administration of the Board of Church Extension that the moneys available for distribution among the Conferences as donations be paid to the Conferences, and be administered by the Conference boards severally.

NORTHWEST KANSAS.

E. S. Chenoweth presented the following, which was referred to the Committee on the Book Concern:

Book Depos-
itories.

Resolved, That paragraph 414, page 203, of the Discipline of 1892 be amended so as to read as follows:

"There shall be Depositories of our books at Cincinnati, New York, Chicago, St. Louis, Denver, and San Francisco, with full supplies of the books of our General Catalogues, Sunday school books and tracts, to be sold for the Concern at the same terms as at New York, said books to be supplied by the Agent at New York, and the amount of books to be kept on hand at each place is to be left to the judgment of the Book Committee."

He also presented the following, which was referred to the Committee on Revisals:

Suspension
of members
of Annual
Conference.

Resolved, That paragraph 289, pages 149 and 150, of the Discipline of 1892 be amended so as to read as follows:

"When a member of an Annual Conference is accused of crime in the interval of his Conference session and is suspended by a committee, subsequently convicted by his Conference and expelled, his claim upon the funds of the Conference shall cease from the time of his suspension, and when a member of an Annual Conference is suspended and afterward restored, he shall have claim on the congregation and upon the funds of the Conference during the period of such suspension.

"Providing that said congregation has not been to the expense of supporting a minister during the period of such suspension."

PUGET SOUND.

T. J. Massey presented the following, which was referred to the Committee on Missions:

Field
Agents for
Missionary
Society.

Believing that the present exigency of the Missionary Society of the Methodist Episcopal Church demands that the General Conference should take some definite action to avert the possibility of retrogression in the work of the society, and speedily extricate it from its present embarrassing debt, and enlarge its powers for the extension of

Christ's kingdom in the earth, we, the undersigned delegates, would respectfully submit for your consideration and adoption the following proposition, namely: "The election or appointment of Field Agents or District Secretaries who shall devote their entire time and energies to the work of disseminating missionary intelligence by means of public addresses from pulpit and platform, the distribution of missionary publications, by correspondence and otherwise, pressing upon the Church the claims of the society and raising funds for its work.

"Such Agents or Secretaries shall be under the direction and control of the Board of Managers. We recommend the election of one Secretary for each General Conference District or such smaller numbers as in your judgment may be required to do the work."

MAY 11.
NINTH DAY
Evening.

SOUTH DAKOTA.

R. N. Kratz presented the following, which was referred to the Committee on Sunday Schools and Tracts:

Whereas, Our frontier Sunday schools need to be brought in more direct contact with the Sunday School Department of our Church; and,

Whereas, In the report of the Board of Managers of our Sunday School Union this fact, together with a lack of interest on the part both of schools and pastors, is referred to and deplored; therefore, be it

Resolved, That any Annual Conference may appoint a general superintendent of all Sunday school interests within its bounds who shall have authority from the Sunday School Union of our Church to assist the pastors of said Conference in organizing new Sunday schools, and to secure a more general use of our Sunday school literature, and a more faithful observance of the normal and other methods by which the Union desires to improve the condition of, and work in, our Sunday schools; *provided*, that the Sunday School Union of our Church shall in nowise be responsible for the compensation of said general superintendent so appointed.

General
superin-
tendent of
Sunday
school inter-
ests.

SOUTHWEST KANSAS.

Granville Lowther presented the following, which was referred to the Committee on the State of the Church:

Whereas, A large number of unordained men are employed in our frontier work, and it is often exceedingly inconvenient and even at times impossible to obtain ordained men to bury the dead, perform marriage, and to baptize, and as a consequence many of the converts of such ministers are annually lost to our Church; therefore,

Resolved, That this General Conference do give to unordained men, who are supplying charges, under the regularly constituted authority of the Church, the right to bury the dead, perform marriage, and to baptize; *provided*, such authority shall not cover any period of time for which they are not employed as above designated.

Unordained
preachers
in frontier
work.

W. H. Rose presented the following, which was referred to the Committee on Revisals:

Whereas, Paragraph 45 of the Discipline provides that the pastor shall make an accurate register of the names of all baptized children within his pastoral care; and,

Registering
baptized
children.

Whereas, Our church registers in general use provide space only for

MAY 11.
NINTH DAY
Evening.

the names of those whose baptism occurs within the charge for which such register is used; and,

Whereas, The prevailing custom is that baptized children are expected to unite with the church on probation the same as those not baptized; and,

Whereas, No provision is made for the transfer of baptized children from one charge to another; therefore, be it

Resolved, That paragraph 45 be amended by adding: "and shall give a certificate of such registration to the parents of all such children removing from his charge, which certificate shall transfer the relation of said children to the charge to which they are removed."

WEST WISCONSIN.

W. J. McKay presented the following, which was referred to the Committee on Revisals:

Removals
without
letter.

Resolved, That when any member of our Church shall remove without letter from his church, the pastor may after the lapse of one year erase the name from the record, the statement for the erasure of said name to be made in writing opposite the name so erased.

The following MEMORIALS were passed to the Secretary:

BALTIMORE.

Laymen in
Annual
Conference.

D. S. Monroe, Secretary, presented a memorial from the Baltimore Conference relative to admission of laymen to the Annual Conference. Referred to the Committee on Lay Representation.

Deaconess
work.

L. B. Wilson presented a memorial on behalf of the Board of Managers of the Lucy Webb Hayes Deaconess Home relative to deaconess work.

Deaconess
Home of
Baltimore.

He also presented a memorial from the Board of Deaconesses concerning the Deaconess Home of Baltimore. Referred to the Committee on Deaconess Work.

CENTRAL ILLINOIS.

Proper ob-
servance of
the Sabbath

J. G. Evans presented a memorial relating to the proper observance of the Sabbath. Referred to the Committee on the State of the Church.

CENTRAL OHIO.

Appropri-
ations by
Missionary
Society.

E. T. Nelson presented a memorial relative to appropriations made by the General Missionary Society. Referred to the Committee on Missions.

CENTRAL PENNSYLVANIA.

Church in-
surance.

D. S. Monroe, Secretary of the General Conference, presented a memorial referring to church insurance. Referred to the Committee on Temporal Economy.

He also presented a memorial from Grace Methodist Episcopal Church, Worcester, Mass., in reference to a change in the Creed. Referred to the Committee on Revisals.

MAY 11.
NINTH DAY
Evening.
Change in
the Creed.

He also presented a memorial from the Philadelphia clergy and the Hall of Carpenters Company in relation to a meeting of the human family at Jerusalem in the year 1900. Referred to the Committee on the State of the Church.

Human
family at
Jerusalem
in 1900.

He also presented from the Ecclesiastical Peace Conference a petition for arbitration. Referred to the Committee on the State of the Church.

Arbitration.

He also presented appeals from episcopal decisions. Referred to the Committee on Judiciary.

Episcopal
decisions.

He also presented a memorial from Central China Mission relative to episcopal residence, which was referred to the Committee on Episcopacy; another relative to a China Mission Conference, which was referred to the Committee on Missions; and another relative to a Missionary Bishop, which was referred to the Committee on Episcopacy.

Episcopal
residence.

China Mis-
sion Confer-
ence.

Missionary
Bishop.

CENTRAL SWEDISH.

J. F. Wigren presented a memorial, signed by himself and others, respecting Swedish periodicals. Referred to the Committee on the Book Concern.

Swedish
periodicals.

DETROIT.

G. O. Robinson presented a memorial relative to deaconess work. Referred to the Committee on Deaconess Work.

Deaconess
work.

ERIE.

J. N. Fradenburgh presented a memorial from the Clarion District Epworth League Convention relative to paragraph 240. Referred to the Committee on the State of the Church.

¶ 240.

GULF MISSION.

A memorial was received from the Gulf Mission, signed by Cyrus A. King and others, referring to its growth, and asking to be erected into a Mission Conference. Referred to the Committee on Missions.

Growth of
Gulf
Mission.

MAY 11.
NINTH DAY
Evening.
Subsidy for
Methodist
Advocate
Journal.

HOLSTON.

R. J. Cooke presented a memorial, signed by seventy persons, asking subsidy for the *Methodist Advocate Journal*. Referred to the Committee on the Book Concern.

ILLINOIS.

New
Orleans
University.

J. A. Kumler presented a memorial relative to the New Orleans University administration. Referred to the Committee on Freedmen's Aid and Southern Education Society.

INDIANA.

Lay repre-
sentation.

W. R. Halstead presented a memorial relative to lay representation. Referred to the Committee on Lay Representation.

IOWA.

¶ 240.

F. J. Myers presented a memorial from the Keokuk District Conference relative to paragraph 240. Referred to the Committee on Revisals.

LITTLE ROCK.

Electing
faculties.

W. O. Emory presented a memorial from the trustees of Philander Smith College relative to electing faculties. Referred to the Committee on Freedmen's Aid and Southern Education Society.

MEXICO.

Freedmen's
Aid Society.

Church
Extension
Society.

Board of
Education.

J. W. Butler presented three memorials. One for the Freedmen's Aid Society to extend its territory, which was referred to the Committee on Consolidation of Benevolences; one on the Church Extension Society in Mexico, which was referred to the Committee on Church Extension; and one to enlarge the scope of the Board of Education, which was referred to the Committee on Education.

MICHIGAN.

Book Depos-
itory at
Detroit.

J. H. Potts presented a memorial to establish a Book Depository at Detroit, Mich. Referred to the Committee on the Book Concern.

¶ 240.

Levi Master presented a memorial from the First Methodist Episcopal Church, Kalamazoo, Mich., protesting against any change in paragraph 240. Referred to the Committee on the State of the Church.

NEW ENGLAND.

MAY 11.
NINTH DAY
Evening.

W. F. Warren presented a memorial from the New England Conference on the subject of ministerial examinations. Referred to the Committee on Education.

Ministerial
examina-
tions.

He also presented a memorial from James Mudge relative to International arbitration. Referred to the Committee on the State of the Church.

Interna-
tional arbi-
tration.

He also presented a memorial from the students of Boston University School of Theology. Referred to the Committee on Education.

Boston Uni-
versity.

He also presented a memorial from Daniel Steele and others concerning the doctrinal teaching of books published by our Book Concern. Referred to the Committee on the Book Concern.

Doctrinal
teaching of
our books.

E. M. Taylor presented a memorial from the New England Conference relative to the time limit. Referred to the Committee on Itinerancy.

Time limit.

NEW YORK.

C. C. McCabe presented a communication from G. S. Davis and others of the Bulgarian mission in reference to boundaries. Referred to the Committee on Boundaries.

Boundaries.

A. D. Peake presented a memorial in relation to statistics of the Epworth League. Referred to the Committee on the Epworth League.

Statistics of
Epworth
League.

He also presented a memorial, signed by W. E. Brooks, on the subject of church membership. Referred to the Committee on Revisals.

Church
member-
ship.

J. R. Day presented a memorial from the New York Conference relative to the Epworth League Board of Control, which was referred to the Committee on Epworth League; another relative to paragraph 240, which was referred to the Committee on Revisals; and another relative to the seat of the ensuing General Conference, which was referred to the Committee on Location of the next General Conference.

Epworth
League.

¶ 240.

Seat of next
General
Conference.

NEW YORK EAST.

C. J. North presented a memorial in behalf of the laymen of New Haven District relating to the time limit. Referred to the Committee on Itinerancy.

Time limit.

MAY 11.

NINTH DAY
Evening.
Statistical
cards.

NORTH INDIANA.

W. D. Parr presented a memorial recommending the adoption of Neal's Statistical Cards. Referred to Committee on Revisals.

Boundaries.

Also, a memorial relative to boundary lines. Referred to the Committee on Boundaries.

No change
in bound-
aries.

A. E. Mahin presented a memorial from the District Stewards of the Kokomo District protesting against a change in the boundaries of the North Indiana Conference. Referred to the Committee on Boundaries.

He also presented a memorial from the delegation of the North Indiana Conference on the same subject. Referred to the Committee on Boundaries.

NORTH NEBRASKA.

Support of
ministers'
widows.

J. B. Maxfield presented a memorial, signed by Joseph Pritchard, concerning support of ministers' widows. Referred to the Committee on Itinerancy.

OHIO.

Ratio of rep-
resentation.

D. Y. Murdoch presented a memorial from the Ohio Conference relative to the ratio of representation. Referred to the Committee on Itinerancy.

Districting
the Bishops.

J. C. Arbuckle presented a memorial from the Ohio Conference relative to districting the Bishops. Referred to the Committee on Episcopacy.

Time limit.

W. D. Cherington presented a memorial from the Ohio Conference relative to the time limit. Referred to the Committee on Itinerancy.

ROCK RIVER.

Church
Insurance
Company.

Lewis Curts presented a report of Commission on Church Insurance Company. Referred to the Committee on Church Extension.

SOUTH INDIA.

Educa-
tional work.

J. H. Stephens presented a memorial requesting an inquiry in reference to the educational work of India. Referred to the Committee on the State of the Church.

SOUTHWEST KANSAS.

Insurance
of Church
property.

Granville Lowther presented a memorial recommending the Board of Church Extension to adopt plan for insurance of Church property. Referred to the Committee on Church Extension.

ST. JOHN'S RIVER.

MAY 11.

NINTH DAY

Evening.

Transposition
of ¶ 193.

L. S. Rader presented a memorial asking for a transposition of paragraph 193, section 2, of the Discipline. Referred to the Committee on Revisals.

ST. LOUIS.

J. B. Young presented a memorial relative to the subject of Church insurance. Referred to the Committee on Temporal Economy.

Church
insurance.

TEXAS.

W. H. Logan presented a memorial asking that an enabling act be granted the Texas and West Texas Conferences. Referred to the Committee on Boundaries.

Enabling
act.

TROY.

W. W. Hughes presented a memorial from the Quarterly Conference at Saratoga Springs inviting the next session of the General Conference to be held at that place, which was referred to the Committee on Location of next General Conference.

Next session
of General
Conference
at Saratoga
Springs.

UPPER IOWA.

A. J. Kynett presented a memorial in behalf of the Woman's Home Missionary Society. Referred to the Committee on Deaconess Work.

Woman's
Home Mis-
sionary
Society.

W. F. King presented a memorial in reference to the administration of the Freedmen's Aid and Southern Education Society. Referred to the Committee on Freedmen's Aid and Southern Education Society.

Adminis-
tration of
Freedmen's
Aid and
Southern
Education
Society.

WASHINGTON.

W. H. Brooks presented a memorial to change paragraph 168. Referred to the Committee on Episcopacy.

To change
¶ 168.

WEST NEBRASKA.

C. A. Hale presented a memorial concerning the examinations of undergraduates. Referred to the Committee on Revisals.

Examina-
tions of
undergrad-
uates.

WISCONSIN.

G. H. Trever presented a memorial recommending the abolishing of the office of General Secretary of the Epworth League.

General
Secretary of
Epworth
League.

MAY 11.
NINTH DAY
Evening.
Epworth
League
Board of
Control.
Absent
members.

He also presented two memorials. One concerning the Epworth League Board of Control, which was referred to the Committee on Epworth League; the other for expunging absent members' names. Referred to the Committee on Revisals.

MAY 12.
TENTH
DAY.
Morning.

TUESDAY MORNING, MAY 12.

The Conference was called to order at 8:30 A. M., Bishop C. H. Fowler in the chair.

Devotional
services.

The devotional services were conducted by H. G. Jackson, of the Rock River Conference.

Journal
approved.

The Journals of yesterday morning and evening sessions were read and approved.

S. S. Reid.

Simon S. Reid, a reserve delegate of the Texas Conference, was seated in the place of T. A. Fortson, called home.

G. E. Ackerman presented the following, which was adopted:

Periodicals
to schools.

Resolved, That the publishers be and they are hereby authorized and requested to furnish gratis to any university, theological school, college, academy or seminary, regularly under the control of our Church, on application of the president or principal thereof, one copy of all our official Advocates and one of the *Methodist Review*.

C. C. Wilbor presented the following, which was adopted:

Index to
Discipline.

Whereas, The present Index of the Discipline is imperfect in that subjects sought for are often found with difficulty owing to the different titles by which different minds will seek for the various topics; therefore,

Resolved, That the editor or editors of the new Discipline be directed to make the Index more specific and comprehensive, giving double references where subjects will admit, by printing subtopics in their alphabetical order and place, and by adding the number of the paragraph where such topics elsewhere appear.

The following, presented by John Lanahan, was referred to the Committee on Book Concern:

Book Con-
cern re-
ports, 1872.

Whereas, Among the important reports presented to the General Conference of 1872 was one by Mr. John A. Gunn, more than half of which report was left out of the Journal of that Conference; and,

Whereas, Attention to said mutilated report has recently been called; therefore,

Resolved, That the Committee on the Book Concern be and they are hereby instructed to inquire into, and report upon the propriety of publishing the said report in full in the forthcoming Journal of this Conference.

Elvin Swarthout presented the following, which was referred to the Committee on Constitution:

MAY 12.

TENTH

DAY.

Morning.

Constitutional
Commission.

Whereas, It is evident from the discussions in General Conferences and in books and periodicals for eight years and more that it is morally impossible to agree, even approximately, among ourselves what part of the Discipline, if any, "has the nature and force of a constitution;" and,

Whereas, The recognized process of amending whatever is claimed as Constitution is both slow and unsatisfactory and out of harmony with the spirit of American ideas of equality, putting it in the power of a small minority of the traveling preachers to obstruct the wishes of more than two thirds of their ministerial brethren, and to wholly ignore the almost unanimous wishes of the laity, as has been lately shown by the votings on equal lay representation and the admission of women; and,

Whereas, It is absolutely impossible for such a body as this General Conference to give the deliberation necessary for the preparation of matter for the action of the Annual Conferences, even if there were not inherent objections to that method of amending the Constitution; therefore,

Resolved, 1. That there be, and is hereby created, a Constitutional Commission with full power to revise and amend the Constitution of the Methodist Episcopal Church so as to adapt it to its present world-wide field, and in the language of the Bishops in their Address of 1888 to "remove ambiguity, extirpate doubt, and obviate possible perplexing discussions in the future." Said Constitutional Commission shall be composed of two ministers and two laymen from each of the General Conference Districts as they now exist, the ministerial members thereof and one reserve to be elected by ballot, by the ministerial members of the present General Conference from the several General Conference Districts and the lay members thereof, and one reserve to be elected in like manner by the lay members of this General Conference. All representatives thus chosen to be not less than thirty years of age and to reside in the district they represent.

2. The Constitutional Commission thus chosen shall meet in the city of Chicago on the first Wednesday in August, 1896, at 10 o'clock A. M., at such place as may be provided for the Book Agent resident at Chicago. It shall organize by the election of one of its members as president and one as secretary, and such other officers as the Commission thus organized may deem necessary. It shall be governed by the Rules of Order of the present General Conference, as far as they may be applicable, until the same is changed by the said Commission. A majority of the members elected shall constitute a quorum for the transaction of business, but no measure that does not on its final passage receive a majority of the members elected shall be adopted.

3. It shall be the duty of said Commission to formulate therein, so much of the present Constitution and laws and usages of the Church as it shall deem wise, and to make such alterations and revisions as in its judgment ought to be made to better adapt it to the present and probable future wants of the Church. When it shall have completed its work, the president and secretary of said Commission shall cause the form of Constitution agreed upon to be published twice in alternate weeks in every official weekly paper of the Church in the United States, and request all other Methodist papers to copy the same within thirty days of the adjournment of said Commission. They shall also designate some calendar month, not less than three months nor more than six months from the adjournment of the Commission, in which the vote shall be taken on the adoption or rejection of said proposed Constitution by every member of the Methodist Episcopal Church in the United States who shall be twenty-one years of age and over. The

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Commission shall formulate rules and regulations for the taking of votes and for certifying the result to the Secretary of this General Conference, who shall tabulate the same as early as possible after receiving the returns, and he shall publish the result in every official weekly paper in the United States as soon as the result is known, and he shall assume, in the absence of information to the contrary, that all returns have reached him within ninety days after the time designated for taking the vote. If it shall appear that the proposed Constitution has received a majority of the votes cast and returned, then it shall become the Constitution of the Methodist Episcopal Church, and all officers and members of said Church shall at once be governed by it; provided that no present rule or regulation of the Church, which is purely statutory or administrative, shall be superseded or revoked by the operation of said Constitution until acted upon by the first General Conference succeeding the adoption of said Constitution, unless provision for such change shall be especially made in a schedule accompanying the Constitution and the schedule, the time of the meeting of said Commission shall designate in the next General Conference and the time and manner of the election of delegates, if any change from the present time and manner shall be made necessary.

4. Each member of said Commission shall keep an accurate detailed account of his expenses incurred in attending the meeting or meetings of said Commission, which when certified to shall be paid out of the funds of the Book Concern, and shall be charged to General Conference expenses and incorporated in the expenses of the next General Conference, to be collected with the expenses of the next General Conference.

J. M. Shumpert presented the following, which was referred to the Committee on Revisals:

Edit the
Discipline.

Resolved, That Bishop E. G. Andrews edit the Discipline of 1896, with whatever assistance he may employ.

J. M. Buckley presented the following, which was referred to the Committee on Episcopacy:

Coordinate
adminis-
tration.

Resolved, That the Committee on Episcopacy be instructed to inquire into the relation between the General Superintendent and the Missionary Bishop, especially as to the best methods practicable for their "coordinate" administration, as implied in the Discipline, paragraph 178.

W. H. Maxwell presented the following, which was referred to the Committee on Sunday Schools and Tracts:

Secretary
of the Sun-
day School
Union.

Judging by the report of the Sunday School Union of the Methodist Episcopal Church, this department is not receiving the support of the Church as it should; and,

Whereas, There is a wide and increasing demand that the periodical literature issued by said board should be greatly improved; therefore,

Resolved, That it is the judgment of this General Conference that whoever may be elected to the secretaryship of said board shall devote his entire time and attention to the promotion of this end.

William Wallis presented the following, which was referred to the Committee on Episcopacy:

Additional
Missionary
Bishops.

Whereas, The frequent visitations of our foreign mission fields by our Bishops is attended with great expense; and,

Whereas, The development of our missions in Europe, Asia, and Africa indicate providential guidance; therefore,

Resolved, That it is the sense of this Conference that additional Missionary Bishops should be elected by this body to represent our work in Europe, Asia, and Africa.

S. W. Trousdale presented the following, which was adopted:

Whereas, The proposition submitted by the West Wisconsin Annual Conference to change the time of meeting of the General Conference from the first day of May to the first Wednesday of May has received more than the necessary three fourths votes of the Annual Conferences (the actual vote being 8,663 for to 167 against);

Resolved, That this body make the Order of the Day for voting upon this amendment 9 A. M. Wednesday, May 13.

The following, presented by T. L. Matthews, was, on motion of J. F. Chaffee, referred to the Committee on Constitution:

Whereas, Under the law, as it now is, governing the submission of propositions to change or amend the Restrictive Rules, the membership, other than the members of the Annual Conference, have no voice further than an expression of an opinion; and,

Whereas, Any proposition changing or amending the organic law of the Church is a matter of vital importance in which every member of the Church is interested, and should have a voice and a vote; therefore,

Resolved, That the proviso to the Restrictive Rules, paragraph 68, Discipline, 1892, be amended as follows: After the word Conferences in lines three and ten insert the words, "and members of the Church over (21) twenty-one years of age," so that, when so amended, the proviso will read as follows:

"68. *Provided*, nevertheless, that upon the concurrent recommendation of three fourths of all the members of the several Annual Conferences, and the members of the Church over twenty-one years of age, who shall be present and vote on such recommendation, then a majority of two thirds of the General Conference succeeding shall suffice to alter any of the above Restrictions, excepting the first article; and also, whenever such alteration or alterations shall have been first recommended by two thirds of the General Conference, so soon as three fourths of the members of all the Annual Conferences and the members of the Church over twenty-one years of age, who shall be present and vote on such recommendation, shall have concurred as aforesaid, such alteration or alterations shall take effect; provided, further, that the procedure hereby established in the matter of altering the Restrictive Rules apply to changing, amending, or altering the organic law and Constitution of the Church.

On motion of J. F. Haley, A. F. Chase, a reserve delegate of the East Maine Conference, was seated in the place of W. L. Brown, called home on account of sickness.

The roll of the Conferences was called for the presentation of reports.

J. M. Buckley reported that the Committee on Epis-

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Morning.

Time of
meeting of
the General
Conference.

Restrictive
rules.

A. F. Chase.

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DAY.
Morning.
Reports
presented.

copacy was not ready to report as required by former action of this body.

The Committee on Itinerancy presented Report No. I.

The Committee on Revisals presented Report No. I.

The Committee on Temporal Economy reported that certain papers referred to it should be referred to other committees, which was ordered.

The Committee on State of the Church presented Report No. I.

Report No. I
on Deacon-
ess Work.

The Committee on Deaconess Work presented Report No. I.

G. O. Robinson moved that it lie over, be printed in the *Daily Christian Advocate* to-morrow, and be made the Order of the Day for 11 o'clock to-morrow morning.

C. J. Little moved, as a substitute, that we proceed to its consideration at once. Lost.

On motion of John Lanahan, the motion was divided, the first part was ordered to be printed, and the last part was laid on the table.

Report No. I
on Sunday
Schools and
Tracts.

Report No. I of the Committee on Sunday Schools and Tracts was adopted. (See Reports, p. 405.)

H. J. Talbot presented the following, which was referred to the Committee on Epworth League:

Secretary of
Epworth
League.

Whereas, The Secretaries of all the Church societies under the control of the General Conference are elected by the General Conference, with the exception of the Secretary of the Epworth League; and,

Whereas, The Constitution of the Epworth League provides for the election of the Editor of the *Epworth Herald* by the General Conference, but leaves the election of the General Secretary in the hands of the Board of Control; therefore,

Resolved, That in the interests of uniform administration the Constitution of the Epworth League should be so changed as to provide for the election of the General Secretary of the League also by the General Conference.

Rev. C. H.
Phillips.

The Rev. C. H. Phillips, fraternal delegate from the Colored Methodist Episcopal Church, was introduced.

Amanda
Smith.

On motion of J. W. E. Bowen, Amanda Smith, a world-wide evangelist, was introduced, and complied with a request to sing.

C. D. Hills presented the following, which was referred to the Committee on Revisals:

Section
helpers.

Whereas, Many of the aged, invalid, sick, non-resident, and other members of the local churches cannot or do not attend class meetings; and,

Whereas, They should be reached and their religious state be ascer-

tained from their own testimony as a means of grace to them; therefore,

Resolved, That the classes be divided into sections, and section helpers be appointed thereto by the pastor so that semiannually, if not quarterly, at a general class meeting the Church roll may be called and testimonies be given, either personally or by the section helper or class leader or pastor or by letter. By this method the moral and geographical whereabouts of each member will be constantly known.

On motion of A. B. Leonard, the Conference adjourned. The Doxology was sung, and the benediction was pronounced by the Rev. Dr. Rust.

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Morning.

Adjourned.

The following RESOLUTIONS were passed to the Secretary:

CENTRAL OHIO.

L. D. Belt presented the following, which was referred to the Committee on Consolidation of Benevolences:

Whereas, In the providence of God the beneficent operations of the General Missionary Society of the Methodist Episcopal Church have extended into nearly every portion of the globe; and,

Division of
Missionary
Society.

Whereas, The complex and difficult problems arising in the prosecution and administration of our mission work in foreign lands are in important respects essentially different from those arising at home; and,

Whereas, We believe there would be a marked increase in the aggregate gifts of our people for work at home and abroad if the proposed action were taken; therefore,

Resolved, That we, the undersigned, respectfully petition this General Conference to provide for the division of the General Missionary Society of our Church into societies for home and foreign missions.

CENTRAL PENNSYLVANIA.

D. S. Monroe presented the following, which was referred to the Committee on Temporal Economy:

Resolved, That immediately after paragraph 56, and immediately preceding the words "in order," there be inserted the following: "all the religious services and matters pertaining thereto shall be under the control of the pastor," so as to read:

Services to
be in control
of pastor.

"¶ 56. All the religious services and matters pertaining thereto shall be under the control of the pastor. In order," etc.

He also presented the following, which was referred to the Committee on Temporal Economy:

Resolved, That after paragraph 298 add another paragraph: "Our churches shall be used for purposes of worship and the regular meetings of our Church organizations only, except by consent of the pastor and the Board of Trustees."

Churches
for worship
only.

He also presented the following, which was referred to the Committee on Temporal Economy:

Resolved, That the following be substituted for paragraph 99, namely: "¶ 99. It shall be the duty of the Committee on Church Records and Audits to see that records of membership, the records of

Records and
Audits to be
properly
kept.

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DAY,
Morning.

the Leaders and Stewards' Meeting, of the Official Board, of the Board of Trustees, of the Sunday School Board, and of the Quarterly Conference are properly kept, and all the financial accounts of the charge are audited and properly certified in the books and to the fourth Quarterly Conference, and when any of these books are filled up, and no longer in use, they shall be deposited with the Recording Stewards for preservation."

2. That paragraph 98, question 31, read. "Are the Church Records and Audits properly kept?"

He also presented the following, which was referred to the Committee on Itinerancy:

Chapter II,
§ 75.

Chapter II, paragraph 75, strike out "president."

ILLINOIS.

W. H. Wilder presented the following, which was referred to the Committee on Education:

Educa-
tional col-
lections.

Whereas, Although wise provision has been made for the separation of the "Children's Fund" from the annual public collection for education, much confusion prevails among our preachers and people as to the meaning of paragraph 321 in the Book of Discipline;

Whereas, Often no distinction has been made by them between the annual public collection which is to be taken in all our churches for education and the annual collection which is to be taken in our Sunday schools on "Children's Day" for the "Children's Fund;"

Whereas, This failure to distinguish between these two collections, both of which are ordered by the General Conference, has been a positive disadvantage in securing funds for the great cause of Christian education, and especially to the annual collection for education.

Resolved, That paragraph 84 of the Book of Discipline under "Statistics No. IV," where it reads:

"Education:

a. Children's Fund.

b. Other Educational Objects."

Shall be so amended as to read:

"Education:

a. Educational Collection.

b. Children's Fund."

KENTUCKY.

R. T. Miller presented the following, which was referred to the Committee on Book Concern:

Sunday
Service,
Ritual, and
Hymnal.

Resolved, That the Committee on the Book Concern be requested to consider and report on the propriety of publishing in one volume the Sunday Service, Ritual, and Hymnal, in suitable and convenient form for use in our public worship.

He also presented the following, which was referred to the Committee on Sunday Schools and Tracts:

Sunday
Service,
Catechism,
and Ep-
worth
Hymnal.

Resolved, That the Committee on Sunday Schools and Tracts be requested to consider and report on the propriety of publishing the Sunday Service, Catechism, and Epworth Hymnal in suitable form for use in our Sunday school and Epworth League services.

The following MEMORIALS were passed to the Secretary :

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BALTIMORE.

W. S. Edwards presented a memorial relating to the order of public worship. Referred to the Committee on Revisals.

Order of
public wor-
ship.

Alexander Ashley presented a memorial from the official members of Hamline Church, Washington, concerning the Certificate of Membership. Referred to the Committee on Revisals.

Certificate
of Member-
ship.

CENTRAL GERMAN.

Jacob Rothweiler presented a memorial from the German Methodist Episcopal Church, Madison, Ind., requesting to be transferred to the Indiana Conference. Referred to the Committee on Boundaries.

Transfer of
Madison
Church.

CENTRAL ILLINOIS.

J. G. Evans presented a memorial from Libbie R. Hamsher in reference to the work of the Junior League. Referred to the Committee on the Epworth League.

Junior
League.

CENTRAL OHIO.

L. A. Belt presented from Hon. William Lawrence a memorial concerning Articles of Religion. Referred to the Committee on the State of the Church.

Articles of
Religion.

CENTRAL PENNSYLVANIA.

D. S. Monroe, Secretary, presented memorials which he had received by mail. One from L. S. Rader concerning paragraph 193 of the Discipline, which was referred to the Committee on Revisals ; one from the Nebraska Conference concerning districting the episcopacy, which was referred to the Committee on Episcopacy ; one from the same Conference relating to the *Omaha Christian Advocate*, which was referred to the Committee on the Book Concern ; one from the Society of Friends for united action of religious denominations in promoting reforms, which was referred to the Committee on the State of the Church ; and one from A. J. Joslin relative to the *Pacific Christian Advocate*, which was referred to the Committee on the Book Concern.

† 193.

Districting
the Bishops.

*Omaha
Christian
Advocate.*

United
action of
Churches.

*Pacific
Christian
Advocate.*

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DAY.*Morning.*
To change
¶ 98.

CENTRAL TENNESSEE.

J. M. Carter presented a memorial asking to change paragraph 98, item 11. Referred to the Committee on Revisals.

CINCINNATI.

Delegates
to reside
within
bounds of
Conference.

G. B. Johnson presented a memorial for the Lay Association of the Cincinnati Conference, asking that all delegates to the General Conference shall be resident within the bounds of the Conference they represent. Referred to the Committee on the Constitution.

General
Conference
officers.

He also presented a memorial relative to the General Conference membership of officers elected by the General Conference. Referred to the Committee on the Constitution.

DES MOINES.

¶ 243 to 245.

L. M. Shaw presented a memorial relative to paragraphs 243 to 245. Referred to the Committee on the State of the Church.

DETROIT.

Episcopal
residence.

W. H. Shier presented a memorial relative to continuing the city of Detroit as an episcopal residence. Referred to the Committee on Episcopacy.

EAST OHIO.

¶ 217.

D. C. Osborne presented a memorial relative to paragraph 217. Referred to the Committee on Judiciary.

ERIE.

¶ 240.

J. N. Fradenburgh presented a memorial relative to paragraph 240. Referred to the Committee on Judiciary.

Duties of
Bishops.

A. J. Merchant presented a memorial relating to the duties of Bishops. Referred to the Committee on Episcopacy.

ILLINOIS.

Children's
Fund.

W. H. Wilder presented a memorial relating to Children's Fund and educational collections. Referred to Committee on Education.

Change in
¶ 47.

J. B. Wolfe presented from himself and one other a memorial for a change in paragraph 47. Referred to the Committee on Revisals.

J. T. McFarland presented a memorial for the amendment of paragraph 95. Referred to the Committee on Revisals.

INDIANA.

William Newkirk presented a memorial to amend paragraph 285. Referred to the Committee on Temporal Economy.

IOWA.

T. J. Myers presented a memorial from the Keokuk District Conference asking for change in the Discipline. Referred to the Committee on Revisals.

KANSAS.

J. M. Miller presented the appeal of John D. Knox from the action of the Kansas Conference. Referred to the Committee on Judiciary.

LEXINGTON.

Joseph Courtney presented a memorial for a change in Discipline. Referred to the Committee on Revisals.

MICHIGAN.

P. J. Maveety presented a memorial relating to the statistical tables. Referred to the Committee on Revisals.

MINNESOTA.

John Stafford presented a memorial from G. A. Cooke relating to the election of stewards. Referred to the Committee on Revisals.

H. C. Jennings presented from himself and one other a memorial for an Intermediate Epworth League. Referred to the Committee on Epworth League.

MISSOURI.

A memorial was presented from W. J. Gibson relative to equal representation. Referred to the Committee on Lay Representation.

MONTANA.

Jacob Miller presented a memorial relative to the Methodist Hymnal and Methodist Sunday school literature. Referred to the Committee on Revisals.

NEBRASKA.

J. H. Mickey presented from Charles L. Smith a me-

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DAY.Morning.
Amend-
ment of ¶ 95.To amend
¶ 285.Change in
Discipline.Appeal of
J. D. Knox.Change in
Discipline.Statistical
tables.Election of
stewards.Intermedi-
ate Epworth
League.Equal rep-
resentation.Hymnal
and liter-
ature.Lay dele-
gates.

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DAY.
Morning.

memorial concerning lay delegates to the Electoral Conference. Referred to the Committee on Lay Representation.

NEW HAMPSHIRE.

Class meet-
ing testi-
monies.

C. D. Hills presented for himself and three others a memorial relating to obtaining class meeting testimonies. Referred to the Committee on Revisals.

NEW JERSEY.

Seat of next
General
Conference.

J. B. Graw presented a memorial for J. Q. Daniels relative to seat of next General Conference. Referred to the Committee on that subject.

NEWARK.

Board of
Stewards.

G. W. Smith presented a memorial concerning the composition of the Board of Stewards in Annual Conferences. Referred to the Committee on Itinerancy.

NORTH OHIO.

Antisaloon
League.

W. F. Whitlock presented a memorial relating to the American Antisaloon League. Referred to the Committee on Temperance and Prohibition of the Liquor Traffic.

Election of
stewards.

A memorial from P. E. Graham was presented concerning the election of stewards. Referred to the Committee on Revisals.

NORTHWEST INDIA.

Malaysia
Mission
Conference.

W. H. Daniels presented a memorial, signed by himself and others, relative to the Malaysia Mission Conference. Referred to the Committee on Boundaries.

NORTHWEST INDIANA.

Admission
in full mem-
bership.

Allen Lewis presented a memorial relating to admission into full membership. Referred to the Committee on Revisals.

NORTHWEST IOWA.

Court of Ap-
peals for
laymen.

Robert Smylie presented a memorial asking for a Court of Appeals for laymen. Referred to the Committee on Judiciary.

OKLAHOMA.

Amend-
ments to
¶ 54, 98.

J. F. Palmer presented a memorial asking for an amendment to paragraph 54. Also, for an amendment of paragraph 98. Referred to the Committee on Revisals.

PUGET SOUND.

C. S. Barlow introduced a memorial requesting the establishment of an official paper on the Pacific coast. Referred to the Committee on the Book Concern.

T. B. Ford presented a memorial concerning the *Pacific Christian Advocate*. Referred to the Committee on the Book Concern.

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DAY.
Morning.
Official
paper on
Pacific
coast.
*Pacific
Christian
Advocate.*

ROCK RIVER.

M. E. Cady presented a memorial asking to amend paragraph 269. Referred to the Committee on Revisals.

To amend
¶ 269.

He also presented a memorial relative to changes in the questions asked in the Quarterly Conference. Referred to the Committee on Revisals.

Questions
asked in
Quarterly
Conference.

He also presented a memorial from the Chicago Preachers' Meeting relating to election of stewards and trustees. Referred to the Committee on Temporal Economy.

Stewards
and trustees

ST. LOUIS.

W. A. Quayle presented a memorial asking the suppression of irresponsible Church papers. Referred to the Committee on the State of the Church.

Irresponsible
Church
papers.

SOUTH KANSAS.

J. W. Stewart presented a memorial relating to the number of Secretaries of the benevolent societies. Referred to the Committee on Temporal Economy.

Secretaries
of benevo-
lent socie-
ties.

UPPER IOWA.

A. J. Kynett presented a memorial requesting an inquiry in reference to the publication of a magazine on benevolences. Referred to the Committee on Consolidation of Benevolences.

Magazine
on benevo-
lences.

WEST NEBRASKA.

J. L. McBrien presented a memorial from the Lay Electoral Conference of West Nebraska Conference asking that the *Omaha Christian Advocate* be made the regular publication of the Book Concern. Referred to the Committee on the Book Concern.

*Omaha
Christian
Advocate.*

By O. R. Beebie, from Orleans Ministerial Association, asking a change of Discipline allowing all members of twenty-one years of age of good standing to

Change of
Discipline.

MAY 12.**TENTH
DAY.***Morning.*

Laity in Annual Conferences.

vote at Fourth Quarterly Conferences. Referred to the Committee on Revisals.

J. L. McBrien introduced a memorial on the introduction of the laity into the Annual Conference. Referred to the Committee on Lay Representation.

Election of presiding elders.

He also presented a memorial relative to the election of presiding elders. Referred to the Committee on Temporal Economy.

WESTERN SWEDISH.

Swedish papers.

O. J. Swan presented a memorial from the Conference concerning the publication of Swedish papers. Referred to the Committee on the Book Concern.

WISCONSIN.

Addition to ¶ 98.

G. H. Trever presented a memorial in behalf of the northwestern branch of the Woman's Foreign Missionary Society asking to include another question or item in paragraph 98. Referred to the Committee on Missions.

MAY 13.**ELEVENTH
DAY.***Morning.*

Devotional services.

Journal approved.

Dr. A. S. Hunt.

C. E. Lane.

W. T. Hagan.

Dr. R. Haney.

WEDNESDAY MORNING, MAY 13.

The Conference was called to order at 8:30 A. M., Bishop J. H. Vincent presiding.

The devotional services were conducted by R. E. Gillum, of the Central Missouri Conference.

The Journal of yesterday's session was read and approved.

On motion of S. L. Baldwin, the Rev. A. S. Hunt was invited to a seat on the platform.

On motion of J. W. Walker, C. E. Lane, a reserve delegate of the Northwest Iowa Conference, was seated in the place of C. B. Kilbourne, who had returned home on account of sickness.

W. T. Hagan, a reserve delegate of the Liberia Conference, was seated in the place of J. H. Deputie, deceased.

On motion of W. A. Spencer, the Rev. Dr. Richard Haney was invited to a seat on the platform.

The roll of the Conferences was called for resolutions.

The following was presented by W. H. Perrin, and referred to the Committee on the State of the Church:

Whereas, On the 11th instant, under the heading of "More Butchery," the *Cleveland Leader* published the substance of a letter dated from Chunkoosh, Armenia, March 5, 1896, from an American lady to her son in this city, in which, after describing in detail the recent renewed and terrible outbreak of the bloodthirsty Kurds against the defenseless and stricken Armenians, in which instance five thousands Kurds pillaged, devastated, robbed, murdered, and otherwise persecuted the Armenian inhabitants, hundreds of men, women, and children being murdered in cold blood; the letter closes with an appeal to the civilized world for help, and asks why Europe and America do not come to the aid of the unfortunate land; and,

Whereas, This appeal comes to America with more significance, more deeply pathetic, and with intensely greater anguish of heart than did the "Macedonian cry" come up in the vision of Paul, and as that "cry was heard and heeded," so must this louder cry from stricken Armenia be heard and heeded; and,

Whereas, The Methodist Episcopal Church in her true missionary spirit has ever sought to carry the Gospel with its peace-giving influence into the uttermost parts of the world, and has always cast its influence, sympathy, and support in behalf of the downtrodden and persecuted of every land and nation, and does now extend its tenderest ties of sympathy to these poor stricken Armenians; at the same time we must, as a Church, express our deep sense of humiliation and sorrow that in this Christian and enlightened age there should be such apparent lack of interest or so much apathy shown by the civilized and so-called Christian governments of Europe and America in taking no decisive action to stop this awful crime; therefore, be it

Resolved, 1. That the General Conference of the Methodist Episcopal Church, assembled at Cleveland, O., May, 1896, does hereby petition Congress to pass a joint resolution at the earliest possible date, authorizing the President of the United States to enter into negotiations with the European powers most directly interested, with the view and to the end that such powers or governments be requested in the name of humanity and civilization to take such united action as will forever put a stop to these atrocious and shameful outrages; further,

Resolved, 2. That a copy of these resolutions be sent to both Houses of Congress immediately upon their adoption, and that said copies shall be signed by the President and Secretary of this Conference.

On motion of S. W. Trousdale, the Order of the Day was taken up.

The following, having received the vote of three fourths of the members of the Annual Conferences, was adopted by a vote of 397 ayes to 19 nays.

To amend paragraph 63 of the Discipline of 1892, so that it shall read as follows, to wit: "Paragraph 63. The General Conference shall meet on the first Wednesday of May, in the year of our Lord 1900, and thenceforward on the first Wednesday in May once in four years, perpetually, at such hour and in such place in the United States as the General Conference may from time to time direct; but the General Superintendents, or a majority of them, by and with the advice of two thirds of all the Annual Conferences, shall have power to call an extra session of the General Conference to be constituted in the usual way. But if there shall be no General Superintendent, then two thirds of the Annual Conferences shall have power to call such extra session."

MAY 13.
ELEVENTH
DAY.
Morning.
Armenian
persecution.

Time of
meeting of
General
Conference.

MAY 13.
ELEVENTH
DAY.
Morning.

Trial of
ministers.

The following was presented by C. C. Wilbor, who moved to refer it to the Committee on Judiciary.

The Central New York Conference to the General Conference, held at Cleveland, O., May, 1896:

DEAR FATHERS AND BRETHREN: Whereas experience has shown that trials of ministers at or during the session of an Annual Conference are often accompanied by inconvenience, embarrassment, and delay; we, the members of the Central New York Conference, do, therefore, respectfully memorialize your honorable body to inquire into the expediency of so enacting that the trial of an accused member of an Annual Conference may be held at another time than during the session of the Conference, to wit:

1. Change paragraph 216, section 1, by striking out all after the words "face to face," and inserting the words, "if said committee shall discover reasonable ground they shall formulate charges, and the accused shall be brought to trial as hereinafter provided."

2. Add a new section 2, as follows:

§ 2. It shall be the duty of the presiding elder of such accused member of the Annual Conference to give him a certified copy of the charges and specifications, and not less than thirty days to prepare for the defense; to fix the time and place for his trial; to call together not less than nine nor more than fifteen of the traveling elders of the Conference of which the accused is a member, who shall constitute the select number for the trial; and further, he shall notify the Bishop having charge over the Conference, who shall preside at the trial or appoint a traveling elder to preside, and the records shall be kept and preserved by the Secretary of the last Conference, or by any one whom he may appoint as his assistant. This court shall have full power to try, reprove, suspend, deprive of ministerial office and credentials, expel or acquit, subject to an appeal to the Judicial Conference."

3. Change section 2 to section 3, and by striking out the word "adjoining" and inserting the word "other" in its place; also by striking out all after the words "who shall," and inserting the words, "proceed in the case as directed in section 3."

Change section 3 to section 4, and omit all after the words "investigation and trial," and add, "described in sections 1 and 2," so the whole passage shall read:

"¶ 216. When a member of an Annual Conference is under report of being guilty of some crime expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory.

§ 1. In the interval between the sessions of an Annual Conference the presiding elder shall call not less than five or more than nine members of the Conference to investigate the case, and if possible bring the accused and the accuser face to face; and if said committee shall discover reasonable grounds, they shall formulate charges and the accused shall be brought to trial as hereinbefore provided.

§ 2. It shall be the duty of the presiding elder of such accused member of the Annual Conference to give him a certified copy of the charges and specifications, and not less than thirty days to prepare for his defense; to fix the time and place for his trial; to call together not less than nine nor more than fifteen of the traveling elders of the Conference of which the accused is a member, who shall constitute the select number for the trial; and further, he shall notify the Bishop having charge over the Conference, who shall preside at the trial or appoint a traveling elder to preside, and the records shall be kept and preserved by the Secretary of the last Conference, or, by any one whom he may appoint as his assistant. This court shall have full power to try, reprove, suspend, deprive of ministerial office

and credentials, expel or acquit, subject to an appeal to the Judicial Conference.

"§ 3. But if the accused be a presiding elder, three of the senior members of his district shall inquire into the character of the report, and if they judge it necessary they shall call the presiding elder of any other district of the Conference, who shall proceed in the case as directed in the sections 1 and 2.

"§ 4. A supernumerary or superannuated minister residing without the bounds of his own Conference shall be subject, under authority of the presiding elder of the district within which he resides, to the investigation and trial as described in sections 1 and 2."

H. R. Brill moved its reference to the Committee on Revisals. Laid on the table.

W. S. Matthew moved its reference to the Committee on Itinerancy. Laid on the table.

The original motion was carried.

L. R. Fiske presented the following, which was referred to the Committee on Constitution:

Whereas, The sessions of the General Conference impose on the Church heavy financial burdens; and,

Whereas, In the holding of these sessions pastors and other servants of the Church are withdrawn from their regular fields of labor to the detriment of the cause of Christ; and,

Whereas, It is believed that none of the interests of our Zion would suffer should the General Conference be held less frequently than at present; therefore,

Resolved, That we recommend to the Annual Conferences that paragraph 63 of the Discipline be amended by inserting after the word "years," in the fourth line, the words, "up to and including the year 1896, that it shall meet on the first Wednesday of May in the year 1900, and thereafter on the first Wednesday of May once in six years," so that it shall read: "The General Conference shall meet on the first day of May in the year of our Lord 1812, in the City of New York, and thenceforward on the first day of May once in four years up to and including the year 1896; and that it shall meet on the first Wednesday of May in the year 1900, and thereafter on the first Wednesday of May once in six years, perpetually," etc.

MAY 13.
ELEVENTH
DAY.
Morning.

A sex-
ten-
nial General
Conference.

C. M. Cobern presented the following, which was referred to the Committee on the State of the Church:

Whereas, There is a growing opinion that it is desirable to change the time of meeting of the General Conference from once in four years to once in six years, for the following reasons, among others:

1. It would save a large expenditure of money, the expenses of the General Conference having been estimated at over \$2,500 a day.

2. It would save much valuable time, since according to the present order some five hundred and forty men are removed from the ordinary activities of Church work for a period of four weeks at each General Conference, an aggregate loss of forty-five years to the local churches.

3. It would reduce the total amount of anxiety and excitement attending, preceding, and following the election of Bishops and other officials.

4. It would afford a more satisfactory test of the fitness for their respective positions of our connectional elective officers.

5. It would give a longer period of rest from the heated criticisms

A sex-
ten-
nial General
Conference.

MAY 13.
ELEVENTH
DAY.
Morning.

of our Discipline and polity, which are invariably invoked by the assembling of this supreme court and legislature of the Church.

6. It would give a longer time in which to test the value or defects of changes in the Discipline.

7. It would tend to the greater stability and permanency of our legislation; therefore,

Resolved, That this matter be referred to the Committee on the State of the Church, with instructions to prepare and report an amendment to paragraph 63 of the Discipline in harmony with the aim of this memorial.

J. A. Kumler presented the following, which, on motion of S. L. Baldwin, was referred to the Committee on Judiciary :

Business
disagree-
ments.

Whereas, The settlement of disagreements by arbitration is a growing and Christian conviction among our people; and,

Whereas, The present plan set forth in our Book of Discipline is liable to many abuses, much dissatisfaction, and is too narrow in range, engendering much evil by its partisan and unwise privileges in selfish cunning allowed; and,

Whereas, It is desirable to avoid doubt and unrighteousness in motives and methods throughout; and to place the whole matter safely under the control and wisdom of those who love the peace, welfare, equity, piety, and fellowship of our people in the Church;

We therefore recommend that paragraph of Discipline, No. 243, under the title, "Disagreements in Business—Arbitration," be stricken out. The paragraph reads as follows, namely:

"§ 243. On any disagreement between two or more members of our Church concerning business transactions, which cannot be settled by the parties, the preacher in charge shall inquire into the circumstances of the case, and shall recommend to the parties a reference, consisting of two arbiters, chosen by one party, and two chosen by the other party, which four arbiters so chosen shall choose a fifth; the five arbiters being members of our Church. The preacher in charge shall preside, and the disciplinary forms of trial shall be observed."

And we recommend that the following be substituted for said paragraph 243, to make the paragraph read as follows, namely: "¶ 243. On any disagreement between two or more members of our Church concerning business transactions or personal matters, which cannot be settled by the parties, the preacher or preachers in charge shall inquire into the circumstances of the case, and if the same be of vital concern, he or they shall recommend to the parties a reference consisting of not less than three nor more than nine men, to be chosen by the parties in disagreement, to act as arbiters, and each of said arbiters so chosen shall represent equally each and all parties in disagreement, without fear, favor, prejudice, or reward, and shall hear and determine the matters in disagreement. The arbiters so chosen shall be members of our Church and may hold their membership in the same charge, or in charges other than that in which the parties may reside or hold their membership. In case the parties may reside or hold their membership in different charges, either preacher in charge may preside, or they may select some other preacher to preside. The disciplinary forms of trial shall be observed; the findings of the arbiters shall be made in writing, and a decision of a two thirds majority shall be binding."

W. H. Wilder presented the following, which was referred to the Committee on Revisals:

Whereas, Paragraph 324, article 2, of the Book of Discipline, 1892, makes it the duty of the presiding elder every year at the last Quarterly Conference in each charge to inquire:

"1. Has the sermon on Education been preached during the year, when, and by whom?

"2. Has the canvass for education been made and the collection for education been taken? Has Children's Day been observed and its collection taken as required by the Discipline, and how much was contributed for each of these purposes?

"3. What students in the charge are attending any of the secondary schools, colleges, universities, or theological schools of the Church?"

Whereas, These disciplinary questions do not appear in paragraph 98, which gives the order of business in the Quarterly Conference; therefore,

Resolved, That the Editor of the Discipline be instructed to insert the questions 1, 2, and 3, in paragraph 324 of the Discipline of 1892, in the proper place under the paragraph relating to the order of business in the Quarterly Conference.

The following, presented by Morris Sharp, was referred to the Committee on Book Concern:

Whereas, The business interests of the Methodist Episcopal Church have grown to enormous proportions; and,

Whereas, A business name of honorable mention and long standing carries with it prestige and great influence; and,

Whereas, Many of the business interests of the Methodist Episcopal Church are carried on in the name of the agents appointed to conduct the business, and these agents are frequently changed by reason of death, resignation, removal, or failure to reelect, thus causing the business to appear unstable and temporary, and in some cases making conspicuous the agent, rather than the Methodist Episcopal Church, whose property and business it is; therefore,

Resolved, That all the business organizations within the Methodist Episcopal Church and the conducting of the same ought and should be done in the name of and for the Methodist Episcopal Church, the agent's name appearing only when officially required.

The following, presented by J. W. Butler, was adopted:

Whereas, There exists a diversity of opinion on the subject; therefore, be it

Resolved, That the Committee on Judiciary be and is hereby instructed to investigate and report to this body not later than May 16, whether there is anything in the charter of the Book Concern which prohibits the granting of subsidies to official organs of the Church in foreign mission fields.

C. C. Morse presented the following, which was referred to the Committee on Constitution:

Resolved, 1. That the Constitution be so amended that the General Conference shall have power to act only as a legislative body.

2. That supreme judicial power rests only with the Board of Bishops sitting in semiannual session and at stated times during the session of the General Conference.

S. E. Quimby presented the following, which was adopted:

MAY 13.
ELEVENTH
DAY.

Morning.
Quarterly
Conference
questions.

Business of
Book Con-
cern.

Subsidies.

Powers of
the General
Conference.

MAY 13.
ELEVENTH
DAY.
Morning.
Devotional
services.

Whereas, The opening devotional exercises of the daily sessions of the Conference are seriously disturbed by the entrance of belated members, making it impossible either to hear or to reverently enjoy the services; therefore,

Resolved, That the sergeant-at-arms be requested to keep the doors closed during the prayer and the reading of the Holy Scriptures.

C. C. McCabe presented the following, which was referred to the Committee on Missions:

Missionary
appropri-
ations.

The General Committee must not appropriate for any one year a greater sum than the total amount of the income of the society for the year preceding.

W. M. Swindells moved:

Rules of
Order.

Resolved, That the Rules of Order be so amended that on the call of Conferences for resolutions to be put upon their passage, the author of a resolution shall have priority of right to the floor if he desires to address the Conference, and if the resolution be seconded.

Adopted.

On motion of Lewis Curts, the following was adopted:

Subsidies.

Resolved, That the Committee on Judiciary be requested to inquire and report not later than May 16, whether there is anything in the Restrictive Rules or law of the Church authorizing or preventing the granting of subsidies by the Book Concern to publications in foreign countries.

The following, offered by J. W. Van Cleve, was laid on the table:

Fraternity.

Whereas, The General Conference of 1892 appointed a Commission on Fraternal Relations and Organic Union to confer with a like Commission from the Methodist Episcopal Church, South; and,

Whereas, The General Conference of the Methodist Episcopal Church, South, ignoring the question of organic union, appointed a Commission on Federation;

Resolved, That the Commission appointed by this General Conference to confer with said Commission from the Methodist Episcopal Church, South, be and hereby is instructed to confer with said Commission from the Methodist Episcopal Church, South, only on condition that the subject of Organic Union shall be part of the matters to be considered.

The following, presented by Granville Lowther, was, on motion of A. J. Kynett, referred to the Committee on Eligibility:

Word "lay-
man."

Whereas, This Conference has decided to send to the Annual Conferences the question as to whether the word "layman" shall be so construed as to include woman; and,

Whereas, It is believed by many that on scriptural grounds women cannot be admitted to the General Conference; therefore,

Resolved, That we also submit to the Annual Conferences the following questions:

1. Are women included in our Articles of Religion, paragraph 7, which reads, "Man is very far gone from original righteousness?"

2. While this question is pending it be the order of this General

Conference that the women of the Church obey the apostolic injunction, "Let your women keep silence in the churches."

3. That they do also refuse the knowledge that comes from books, papers, magazines, lectures, lyceums and reading circles, and "if they would learn anything, let them ask their husbands at home."

4. Since "on scriptural grounds" some of our brethren have served notice that they will raise this question on the day of judgment, that the Annual Conferences decide by vote whether women are included or excluded in the language, "every man in his own order," in Paul's chapter on the resurrection.

I. L. Thomas presented the following:

Whereas, His motto, "The world is my parish," has been an inspiration to men and women whose lives and deeds have been marvelous in the extension of our work, both at home and abroad; and,

Whereas, Divine Providence has led and is still leading our branch of the Christian Church into fields that are now white for the harvest; and,

Whereas, Several of our missionaries, foreign and domestic, and deaconesses are in attendance at the sessions of this General Conference; and,

Whereas, We have no language which could fully express our high esteem for the men and women who have sacrificed home comforts and family and friendly ties to respond to the Macedonian cry of our brethren beyond the seas and in America; therefore, be it

Resolved, That Tuesday, May 19, 11 A. M., be the time fixed to introduce them to this body.

J. M. Buckley moved its reference to the Committee on the State of the Church. Lost.

A motion by E. W. Parker, that it be laid on the table, was lost, and the resolution was adopted.

The roll of committees was called for reports.

Report No. I of the Committee on Itinerancy was taken up.

Report No. I
on Itiner-
ancy.

The following changes in the Discipline were approved: The last four lines on page 13, paragraphs 41, 46, 189, and 98. By general consent these paragraphs as adopted constitute Report No. I. And the other items of the report were recommitted.

Report No. I of the Committee on Revisals was read and adopted. (See Reports, p. 305.)

Report No. I
on Revisals.

Report No. I of the Committee on the State of the Church was taken up, and A. J. Palmer moved its adoption. After consideration it was recommitted.

Report
No. I on
State of the
Church.

Reports Nos. I and II of the Committee on Book Concern were taken up and adopted. (See Reports, p. 393.)

Reports
Nos. I and II
on Book
Concern.

Report No. III was read.

J. W. Butler moved to insert, instead of "Spanish Missions," the words, "Publishing Committee of any Spanish Mission."

Report
No. III on
same.

MAY 13.
ELEVENTH
DAY.
Morning.

Introduc-
tion of dea-
conesses.

MAY 13.
ELEVENTH
DAY.
Morning.
Reports
presented.

The amendment passed, and the report, as amended, was adopted. (See Reports, p. 394.)

The Committee on Education presented Report No. I.

The Committee on Sunday Schools and Tracts presented Report No. II.

The Committee on Church Extension presented Reports Nos. I and II.

The Committee on Missions presented Report No. II.

Adjourned.

On motion, Conference adjourned. The Doxology was sung, and the benediction was pronounced by Bishop J. H. Vincent.

The following RESOLUTIONS were passed to the Secretary:

CALIFORNIA.

E. R. Willis presented the following, which was referred to the Committee on Boundaries:

Change of
line of Cali-
fornia Con-
ference.

Whereas, As considerable territory, really neutral, though nominally attached to the Southern California Conference, can be more easily reached and served if connected with the California Conference; therefore,

Resolved, That the line of the California Conference be changed as follows:

"Beginning at the north line of San Luis Obispo County, and running eastward to the west line of Tulane County, and running north along the line of Fresno County to the summit of the Sierras, thus throwing into the California Conference all that part of Monterey, Merced, and Mariposa Counties now included nominally within the bounds of the Southern California Conference."

He also presented the following, which was referred to the Committee on Revisals:

Unordained
local
preachers.

Whereas, Unordained local preachers have interpreted the first clause of item 5, paragraph 196, as authorizing them to solemnize marriage, thus giving rise to serious embarrassments; therefore,

Resolved, That to said item 5, paragraph 196, the following note, in parenthesis, be added, "if he be ordained," so it will read:

"5. Marriages solemnized (if he be ordained)," etc.

KANSAS.

Amend-
ment to
Discipline.

W. P. Fryhofer presented a resolution, signed by himself, respecting proposed amendment to Discipline. Referred to the Committee on Sunday Schools.

KENTUCKY.

R. T. Miller presented the following, which was referred to the Committee on Revisals:

Resolved. That a committee be appointed by the Bishop to prepare a section for insertion in Chapter II of the Discipline, which shall define the composition of the Annual Conference in like manner with that of the General, District, and Quarterly Conferences.

MAY 13.
ELEVENTH
DAY.

Morning.
Composition
of Annual Con-
ference.

INDIANA.

W. R. Halstead and J. H. Martin presented the following, which was referred to the Committee on Education:

Whereas, The General Conference of 1892 created a University Senate with authority to determine the minimum equivalent of academic work in all our Church schools for the Baccalaureate degree; and,

Course of
Study in
University
Senate.

Whereas, The University Senate, in pursuance of its functions, has formulated a Course of Study in the Preparatory Department requiring three years of Latin and two years of Greek for admission to the Freshman year; and,

Whereas, This is found to be a serious embarrassment to some of our Church schools, especially those which are brought into competition with State institutions, in which no such requirements are made; therefore, be it

Resolved, That we recommend that the word "collegiate" be substituted for the word "academic" in section 1, paragraph 323, of the Discipline, so that it shall read: "Shall determine the minimum equivalent of collegiate work in our Church institutions for graduation to the Baccalaureate degree," etc.

Resolved, That we recommend further, that the work in the three years of Preparatory Study shall be arranged by the local authorities to suit the needs and environments of their respective schools.

LITTLE ROCK.

W. O. Emory offered the following, which was referred to the Committee on Judiciary:

Whereas, There is a difference of opinion as to the meaning intended to be conveyed by the words, "and in all cases the presiding elder shall share with the pastors in his district in proportion to what they have respectively received," as found in the Discipline, paragraph 282, on support of presiding elders; and,

Meaning of
¶ 283.

Whereas, Much trouble arises between pastors and presiding elders as to the interpretation or meaning of the same; therefore, be it

Resolved, That this General Conference request the Judiciary Committee to give us what, in its judgment, is the meaning of these words, and that its decision be printed in the Appendix of the Discipline.

LOUISIANA.

C. C. Morse presented the following, which was referred to the Committee on the Book Concern:

Resolved, That the Advertising Agents of the Eastern and Western Publishing Houses be requested to insert the *Southwestern Christian Advocate* in their published schedules at such rates as shall be deemed equitable.

*Southwest-
ern Chris-
tian Advo-
cate.*

MAY 13.
ELEVENTH
DAY.
Morning.

He also presented the following, which was referred to the same committee:

Depository
in New
Orleans.

Whereas, A large and increasing constituency of our Church live adjacent to the rapidly growing city of New Orleans, whose orders for books and Church requisites can be more speedily filled therefrom; therefore, be it

Resolved, That a Depository be established in the said city.

He also presented the following, which was referred to the Committee on the Book Concern:

The Quar-
terly Pro-
gram.

Whereas, A large sum can be saved in postage by publishing our anniversary programs in periodical form; therefore, be it

Resolved, That a periodical be established, named *The Quarterly Program*, which shall contain the Easter, the Children's Day, the Harvest Home, the Christmas Exercise, and such programs as may be prepared for use in our churches.

NEW ENGLAND SOUTHERN.

G. H. Bates presented the following, which was referred to the Committee on Revisals:

Status of
suspension
for church
members.

Whereas, There is embarrassment and burden arising on account of members "removed without certificate" (see section 6, paragraph 49);

Resolved, That the Committee on Revisals is hereby requested to consider the advisability of establishing a status of suspension for church members whose location is lost, and for such other cases as should not be reported in the Minutes.

NEW JERSEY.

J. F. Rusling presented the following, which was referred to the Committee on Revisals:

To amend
¶ 240.

Resolved, That paragraph 240 of the Discipline be amended by striking out the words "dancing, playing at games of chance, attending theaters, horse races, circuses, dancing parties, or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency," and inserting the words, "taking such diversions as cannot be used in the name of the Lord Jesus," so that the whole shall read:

"¶ 240. In cases of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, the buying, selling, or using intoxicating liquors as a beverage, signing petitions in favor of granting license for the sale of intoxicating liquors, becoming bondsmen for persons engaged in such traffic, renting property as a place in or on which to manufacture or sell intoxicating liquors, taking such diversions as cannot be used in the name of the Lord Jesus, or disobedience to the order and Discipline of the Church, first let private reproof be given by the pastor or leader, and if there be an acknowledgment of the fault, and proper humiliation, the person may be borne with. On a second offense the pastor or leader may take one or two discreet members of the Church. On a third offense let him be brought to trial, and if found guilty, and there be no sign of real humiliation, he shall be expelled."

NORTH DAKOTA.

MAY 13.
ELEVENTH
DAY.
Morning.

D. C. Plannette presented the following, which was referred to the Committee on the Book Concern:

Whereas, There is a large and rapidly growing Methodist population in the Northwest, of which St. Paul and Minneapolis are the business and religious centers; and,

Whereas, These cities are over 400 miles from Chicago, necessitating a great delay and inconvenience in the distribution of our books and periodicals; therefore, be it

Resolved, That this General Conference authorize the Book Committee to locate a Depository and official Church paper in one or the other of what is known as the twin cities of the Northwest.

Book De-
 pository and
 Church
 paper in St.
 Paul or
 Minneapolis

NORTH INDIANA.

H. N. Herrick presented the following, which was referred to the Committee on Revisals:

Resolved, That paragraph 96 be amended by adding in the first line, after the words "The presiding elder shall," the words "fix the time of and," so that the sentence shall read: "The presiding elder shall fix the time of and preside in the Quarterly Conference."

To amend
 ¶ 96.

He also presented the following, which was referred to the Committee on Episcopacy:

Whereas, The Bishops, in making the annual appointments of corresponding secretaries, publishing agents, editors, presidents and professors in our institutions of learning, and others, uniformly fix their Quarterly Conference membership within the bounds of the Annual Conferences to which they belong, making it, by reason of distance, in many instances practically impossible for these ministers to attend the Quarterly Conferences where they belong, or to be fully identified with the work of the church where they may chance to reside; and,

Whereas, The Judiciary Committee of the General Conference of 1892, in response to a request from the Bishops to determine "whether superannuated and supernumerary preachers, residing out of the bounds of their Conferences, are members of the Quarterly Conferences where they reside in such a sense as to entitle them to vote therein," reported that they were members in this sense, and this report was adopted by the General Conference, indicating that there is no law compelling traveling preachers to hold their Quarterly Conference membership within the bounds of their Annual Conferences; and,

Whereas, Presiding elders are not recognized as members of any Quarterly Conference, and as a consequence are often not able to fully identify themselves with the work of the church where they reside; therefore,

Resolved, That the Committee on Episcopacy consider the wisdom of recommending the addition of the following, to be known as item 4, section 3, paragraph 170:

"He shall, upon consultation, designate for officers elected by the General Conference, for presiding elders, and for all others than pastors who are subject to his appointment, such Quarterly Conference membership as will be most convenient and desirable."

Presiding
 elders and
 all others
 not pastors
 as members
 of Quarterly
 Conference.

MAY 13.

ELEVENTH
DAY.

Morning.

NORTHWEST KANSAS.

W. H. Sweet presented the following, which was referred to the Committee on Itinerancy:

Women as
lay evangel-
ists.

Whereas, It was written by the prophet, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, . . . and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy;" and,

Whereas, In apostolic times, in fulfillment of this prophecy, there were women who were accredited as prophets and teachers; and,

Whereas, There are women in the Church whose labors as evangelists and preachers have been and are being singularly blessed and owned of God in the salvation of souls; and,

Whereas, There are others who impose themselves upon pastors and societies to their hurt and detriment; therefore,

Resolved, 1. That the Committee on Itinerancy be requested to provide for the licensing of women by Quarterly and District Conferences as lay evangelists, which license shall be renewed from year to year the same as that of a local preacher.

2. That after the year 1897 pastors or societies shall not be at liberty to admit to their pulpits women who are not so authorized either by our own or some other evangelical Church.

OHIO.

D. H. Moore presented the following, which was referred to the Committee on Episcopacy:

Term of
office of all
General
Superin-
tendents.

Resolved, 1. That the term of office of all General Superintendents and full Missionary Bishops elected after the adoption of this resolution shall expire when they reach the age of seventy years;

2. That at the first session of their respective Annual Conferences, after they reach this age, they shall cease to exercise the rights and prerogatives and to enjoy the emoluments of the Episcopal office, and become amenable to their respective Annual Conferences the same as before their election to the Episcopacy.

ST. LOUIS.

W. A. Quayle presented the following, which was referred to the Committee on Education:

Division of
Children's
Day col-
lections.

Whereas, In view of the fact that such disposition of funds is possible under the charter of the Board of Education of the Methodist Episcopal Church; therefore,

Resolved, That during the ensuing quadrennium the collections on Children's Day be equally divided between loans to students in our schools and donations to our literary institutions needing assistance, such moneys to be applied on current expense or on the endowment of the college, as may be determined by the trustees of said institution.

SOUTHERN ILLINOIS.

J. W. Van Cleve presented the following, which was referred to the Committee on Episcopacy:

Whereas, The title Missionary Bishop is in some of our mission fields regarded as belonging to an office greatly inferior to that of General Superintendent; and,

Whereas, This impression, where it exists, tends to take from the office of Missionary Bishop something of the weight and dignity which it ought to possess; therefore,

Resolved, That this General Conference submit to the Annual Conferences a proposition to amend the third Restrictive Rule by striking out the word "missionary," so that it shall read as follows:

"The General Conference shall not change nor alter any part or rule of our government so as to do away with Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may appoint a Bishop or Superintendent for any of our foreign missions, limiting his Episcopal jurisdiction to the same respectively."

MAY 13.
ELEVENTH
DAY.
Morning.
Missionary
Bishops.

SOUTH KANSAS.

S. S. Murphy presented the following, which was referred to the Committee on Episcopacy:

Whereas, There is an increasing number of self-constituted, so-called evangelists seeking employment among our churches; and,

Whereas, There are others specially gifted for evangelistic work, and worthy of the churches' confidence; therefore,

Resolved, That it is the sense of this General Conference, that in order to protect the Church against imposition from unworthy men, the Bishops, upon the recommendation of the Annual Conference, may appoint Conference evangelists.

Conference
evangelists.

UPPER MISSISSIPPI.

Richard Sewell presented the following, which was referred to the Committee on Freedmen's Aid and Southern Education:

Whereas, Rust University is located in or about the center of the colored population; and,

Whereas, The building of Rust Hall is incomplete, and for this reason many of our boys and girls are forced to go elsewhere for better accommodation; and,

Whereas, We believe that the importance of completing said building would so greatly enhance its importance as an institution competent to compete with others of its kind so as to be more than filled with students; therefore, be it

Resolved, That this General Conference ask the General Board of Managers of the Freedmen's Aid and Southern Education Society to arrange for the completion of Rust Hall, at Rust University, Holly Spring, Miss., at as early date as practicable.

Rust
University.

The following MEMORIALS were passed to the Secretary:

BLUE RIDGE.

Augustus Graybeal presented from the Conference a memorial concerning *Methodist Advocate-Journal*. It was referred to the Committee on the Book Concern.

*Methodist
Advocate-
Journal.*

MAY 13.
ELEVENTH
DAY.*Morning.*
Use of tobacco.**CENTRAL ILLINOIS.**

J. G. Evans presented a memorial, signed by himself and four others, concerning the use of tobacco by ministers. Referred to the Committee on Itinerancy.

CENTRAL NEW YORK.Trial of
ministers.

C. C. Wilbor presented a memorial, signed by Charles Eddy and others, respecting "on trial of ministers." Referred to the Committee on Judiciary.

CENTRAL TENNESSEE.Schools in
the South.

J. M. Carter presented a memorial, signed by himself, concerning schools in the South. Referred to the Committee on Freedmen's Aid and Southern Education.

Cheaper
edition of
the Hymnal

He also presented a memorial, signed by himself, respecting a cheaper edition of the Hymnal, which was referred to the Committee on the Book Concern.

DETROIT.Church Fed-
eration.

J. F. Berry presented a memorial, signed by Charles E. Simmons and others, concerning Church Federation. Referred to the Committee on the State of the Church.

Change in
meetings of
General
Conference.

L. R. Fiske presented a memorial asking a change of the time between the meetings of the General Conference to six years instead of four. Referred to the Committee on Constitution.

EAST OHIO.Board of
Conference
Claimants.

D. C. Osborne presented a memorial, signed by himself, respecting Board of Conference Claimants. Referred to the Committee on Temporal Economy.

ERIE.Employ-
ment of
local
preachers.

A. J. Merchant presented a memorial, signed by himself, in reference to the employment of local preachers. Referred to the Committee on Revisals.

No change
in ¶ 240.

S. H. Prather presented a memorial from Jamestown District Epworth League Convention, signed by L. D. Power and Victoria Payne, asking that no change shall

be made in paragraph 240 of Discipline relating to popular amusements, unless it be to make it more specific. Referred to the Committee on the State of the Church.

MAY 13.
ELEVENTH
DAY.
Morning.

ILLINOIS.

J. T. McFarland presented a memorial, signed by himself and one other, for an amendment to paragraph 97, section 6, of the Discipline, which was referred to the Committee on Revisals.

Amend-
ment to
¶ 97.

He also presented a memorial asking for a change in paragraph 544 of the Discipline relating to the reception of children into the Church. Referred to the Committee on Revisals.

Change in
¶ 544.

INDIANA.

W. R. Halstead presented a memorial relating to the time limit. Referred to the Committee on Itinerancy.

Time limit.

IOWA.

I. P. Teter presented a memorial from the colored brethren of the Iowa Conference asking for the organization of a Central Iowa Mission Conference. Referred to the Committee on Boundaries.

Organiza-
tion of Cen-
tral Iowa
Conference.

MINNESOTA.

A memorial was presented from E. R. Lathrop asking that the third question in the order for Reception of Members into full connection in the Church be stricken out. Referred to the Committee on Revisals.

Reception
of members.

John Stafford presented a memorial asking that all specifications of amusements be stricken out of paragraph 240 of the Discipline, so that that part of the paragraph from the word "renting," in the sixth line, to the word "Church," in the twelfth line, inclusive, shall read as follows, namely: "renting property as a place in or on which to manufacture or sell intoxicating liquors, taking such amusements as are obviously of misleading moral tendency, or disobedience to the order and Discipline of the Church." Referred to the Committee on the State of the Church.

Change in
¶ 240.

By same, asking that the probationary system in

Probation-
ary system.

MAY 13.
ELEVENTH
DAY.
Morning.

church membership be made optional. Referred to the Committee on Revisals.

MISSISSIPPI.

*Southwest-
ern Chris-
tian Advo-
cate.*

S. A. Cowan presented a memorial relative to the *Southwestern Christian Advocate*. Referred to the Committee on the Book Concern.

NEW ENGLAND SOUTHERN.

Election of
stewards
and treas-
urer.

T. J. Everett presented a memorial relating to the election of stewards and treasurer, and to change the following paragraphs: 97, 98, 268, 275, 276. Referred to the Committee on Revisals.

NEW JERSEY.

Probation-
ers.

J. B. Graw presented from the Official Board of Trinity Church, Bordentown, a memorial concerning probationers. Referred to the Committee on Revisals.

NEW YORK.

Time limit.

A. D. Peake presented a memorial, signed by himself, respecting the time limit. Referred to the Committee on Itinerancy.

NORTH CHINA.

Organiza-
tion of Con-
ference.

H. H. Lowry presented the report of the organization of the Conference. Referred to the Committee on Boundaries.

NORTH OHIO.

Temper-
ance in Sun-
day schools.

John Mitchell presented a memorial relative to temperance in Sunday schools. Referred to the Committee on Sunday Schools and Tracts.

NORTHWEST KANSAS.

To assist
theological
students.

W. H. Sweet presented a memorial requesting the adoption of a plan to assist theological students in the Conference Course of Study. Referred to the Committee on Education.

NORTHWEST NEBRASKA.

Consolida-
tion with
Black Hills
Mission
Conference.

A. R. Julian presented a memorial from the Conference concerning consolidation with the Black Hills Mission Conference. Referred to the Committee on Boundaries.

OHIO.

J. C. Arbuckle presented a memorial relative to General Conference officers. Referred to the Committee on Temporal Economy.

W. H. Lewis presented a memorial, signed by D. Y. Murdoch, respecting ordained deacons when admitted on trial. Referred to the Committee on Revisals.

MAY 13.
ELEVENTH
DAY.
Morning.
General
Conference
officers.
Ordained
deacons.

OREGON.

G. W. Gue presented a memorial, signed by himself and four others, asking for a division of the Fourteenth General Conference District. Referred to the Committee on General Conference Districts.

Division of
Fourteenth
District.

PHILADELPHIA.

S. W. Gehrett presented a memorial, signed by J. W. Rudolph and F. A. Gilbert, respecting the basis of union for Epworth League and Christian Endeavor. Referred to the Committee on Epworth League.

Union of
Epworth
League
and Chris-
tian En-
deavor.

PUGET SOUND.

T. B. Ford presented a memorial, signed by A. F. Joslyn, concerning the *Pacific Christian Advocate*. Referred to the Committee on Book Concern.

*Pacific
Christian
Advocate.*

R. S. Willard presented a memorial from the Puget Sound Lay Electoral Conference concerning equal lay representation in the General Conference. Referred to the Committee on Lay Representation.

Equal rep-
resentation.

ROCK RIVER.

H. G. Jackson presented memorials, signed by himself and one other, proposing changes in the Ritual for the administration of baptism to infants, the administration of baptism to such as are of riper years, the reception of members into full membership, and the administration of the Lord's Supper. Referred to the Committee on Revisals.

Changes in
Ritual.

SAVANNAH.

M. M. Alston presented a memorial for the appointment of evangelists. It was referred to the Committee on Itinerancy.

Evangelists.

MAY 13.
ELEVENTH
DAY.

Morning.
Probation-
ary system.

SOUTHERN CALIFORNIA.

S. A. Thomson presented a memorial, signed by J. B. Halloway, respecting the probationary system. Referred to the Committee on Revisals.

SWEDEN.

Swedish
Annual
Conference.

J. M. Erikson presented a memorial asking in behalf of the Swedish preachers of the Eastern States the organization of a Swedish Annual Conference. Referred to the Committee on Boundaries.

WEST WISCONSIN.

Time limit.

W. J. McKay presented a memorial concerning the extension of the time limit. Referred to the Committee on Itinerancy.

WISCONSIN.

Change of
name of
Sunday
schools.

E. S. McChesney presented a memorial, signed by himself and others, respecting change of name of Sunday schools. Referred to the Committee on the Book Concern.

Editor of
Sunday
school
periodicals.

He also presented a memorial, signed by himself and others, respecting the Editor of Sunday school periodicals. Referred to the Committee on the Book Concern.

MAY 14.
TWELFTH
DAY.

Morning.

THURSDAY MORNING, MAY 14.

The Conference was called to order at 8:30 A. M., Bishop W. F. Mallalieu in the chair.

Devotional
services.

The devotional services were conducted by J. N. Fradenburgh, of the Erie Conference.

Journal
approved:

W. H.
Murphy.

The Journal of yesterday was read and approved.

William H. Murphy, lay delegate of the Newark Conference, having arrived, was accorded the seat of H. K. Carroll, a reserve delegate.

On motion of G. B. Wight, the roll was called for reports of committees.

Rule 18
amended.

On motion of D. S. Monroe, the following amendment to Rule 18 was adopted:

Except amendments to the report of a committee when under consideration for adoption.

Report
No. II on
Missions.

On motion of W. N. Brodbeck, Report No. II of the Committee on Missions was read and adopted. (See

Reports, p. 399.) Section 3 was referred to the Committee on Boundaries.

MAY 14.

TWELFTH
DAY.

Morning.

Visitors introduced.

The Rev. Dr. R. M. Drury, Editor of the *Religious Telescope*, and the Rev. Dr. W. J. Shuey, Publishing Agent, both of the United Brethren Church, were introduced, as was also the Rev. J. W. Waugh, a missionary, and they were invited to seats on the platform.

W. F. King called up Report No. I of the Committee on Education, which was read and adopted. (See Reports, p. 402.)

Report
No. I on
Education.

On motion of M. S. Hard, it was ordered that the seats in the rear of the delegates be kept clear of visitors.

Report No. I of the Committee on Church Extension was taken up, and, on motion of W. M. Swindells, it was read and adopted, as was also Report No. II of the same Committee. (See Reports, pp. 406, 407.)

Reports
Nos. I and II
on Church
Extension.

Report No. I of the Committee on Episcopacy was presented by J. M. Buckley.

Report
No. I on
Episcopacy.

Bishops Bowman and Foster, having requested leave to retire, their request was, on motion of J. W. Haney, granted.

On motion of W. H. Shier, Item I was adopted.

G. H. Bridgman offered the following substitute for Item II:

Whereas, In the case of Bishop Morris in 1864, and of Bishop Simpson in 1872, the General Conference, in view of their age and long and efficient service, continued them in the Board of Bishops with limited work; therefore,

Resolved, That in view of these precedents and of the essential justice of such action, Bishop Bowman and Bishop Foster be relieved hereafter from full service, and that the Board of Bishops be directed to assign to these honored servants of the Church such work as, in the judgment of the board, they are able to perform.

On motion of Jacob Rothweiler, the substitute was laid on the table, and the report was adopted. (See Reports, p. 379.)

J. M. Buckley presented Report No. II of the Committee on Episcopacy, which was read.

Report
No. II on
Episcopacy.

L. B. Wilson offered the following substitute:

Since all ministers and members of the Methodist Episcopal Church, of every kindred, tribe, and tongue, are equally entitled to all its rights and privileges, the race or nationality of Bishops is not a proper subject for legislation, but must be decided by the free votes of those invested with the responsibility of electing Bishops.

MAY 14.
TWELFTH
DAY.
Morning.

On motion of W. H. Logan, the substitute was laid on the table.

A motion by I. P. Teter, to divide the report, was laid on the table, and the report was adopted. (See Reports, p. 380.)

Report
No. III on
Episcopacy.

J. M. Buckley presented Report No. III of the same Committee, which was read.

J. D. Walsh offered the following amendment:

Colored
Bishop.

Whereas, The election of Bishops by this Conference requires a two thirds majority of all the votes cast; and,

Whereas, This provision will keep before this Conference for a considerable length of time some of the brethren who will be presented for this office, that they may be carefully considered as to eminent fitness for this place of high honor and extraordinary authority, thus properly and sufficiently guarding the door of entrance; and,

Whereas, There are so many more than three men here who, in the estimation of their friends, are well fitted to adorn this high calling; and,

Whereas, Our colored brethren cannot hope to win a place for one of their number against so many well-deserving white contestants; and,

Whereas, The presence of a colored Bishop among our 18 colored Conferences and 265,000 members would be a great stimulant and inspiration to that department of the work; and,

Whereas, Many members of this body and of the Church at large believe a much larger body of General Superintendents could be profitably employed;

Therefore, I move to amend the report by adding the following words, to wit: "Provided that if one of the men receiving a two thirds majority for this office be a colored man, then the number to be elected shall be four instead of three."

C. J. Little moved, as a substitute for the whole, that the word "three" be stricken out and "two" be inserted.

F. M. Bristol moved, as an amendment, that "we do not find it necessary to elect any more Bishops." Laid on the table.

The amendment of J. D. Walsh was laid on the table, and a motion by J. A. Mansfield to recommit the report was lost.

The substitute of C. J. Little was accepted and adopted, and the report, as amended, was passed. (See Reports, p. 380.)

Election of
Bishops.

M. S. Hard moved that the election of Bishops be made the Order of the Day for 9 o'clock to-morrow morning.

A motion by J. I. Buell, that it follow the report of the Committee on Itinerancy, was laid on the table, and the original motion was adopted.

On motion of J. M. King, it was ordered that the chairmen of committees be allowed to pass perfected reports to the Editor of the *Daily Christian Advocate* to be printed; the same being considered a compliance with the rule.

MAY 14.
TWELFTH
DAY.
Morning.
Reports.

The Committee on Revisals presented Report No. II.

Reports presented.

The Committee on the State of the Church presented Reports Nos. II and III.

The Committee on Consolidation of Benevolences presented Report No. I.

The Committee on Temporal Economy presented Report No. I.

On motion, Conference adjourned. The Doxology was sung, and Bishop J. M. Walden pronounced the benediction.

Adjourned.

The following MEMORIALS were passed to the Secretary:

ITALY.

William Burt presented a memorial, asking that paragraphs 61, 67, and 85 of the Discipline be amended so that paragraph 61 shall read, "*provided*, that in Mission Conferences entitled to but one representative in the General Conference, that lay and ministerial delegates shall vote together in the Electoral Conference;" to paragraph 67, section 2, shall be added, "nor a Mission Conference the privilege of one delegate, who may be either a minister or layman;" paragraph 85 shall read as follows: "A Mission Conference is authorized to exercise the powers of an Annual Conference, and its members shall share *pro rata* in the proceeds of the Book Concern with the Annual Conference, but shall not elect more than one delegate to the General Conference, who may be either minister or layman." Referred to the Committee on Missions.

Amendments to
¶ 61, 67, 85.

Also, a memorial relating to the printing of Italian literature. Referred to the Committee on the Book Concern.

Italian literature.

MISSOURI.

J. H. Poland presented an appeal in behalf of D. H. Laney, signed by J. W. Caughlan. Referred to the Committee on Judiciary.

Appeal for
D. H. Laney.

MAY 14.TWELFTH
DAY.

Morning.

Recognition
of Boston
Corre-
spondence
School.

NEW ENGLAND.

J. W. Hamilton presented a memorial, signed by himself and others, concerning the recognition of the Boston Correspondence School as a Methodist institution of learning. Referred to the Committee on Education.

NORTH OHIO.

Episcopal
residence.

John Mitchell presented a memorial, signed by himself and Harry Barnes, respecting episcopal residence. Referred to the Committee on Episcopacy.

NORWEGIAN AND DANISH.

Aid to pub-
lish hymn
book.

W. J. Pihl presented a memorial asking aid to publish a hymn book. Referred to the Committee on Schools and Tracts.

SWEDEN.

Division of
Conference.

J. A. Anderson presented a memorial asking the division of this Conference into two Annual Conferences. Referred to the Committee on Boundaries.

Change of
boundaries.

Also, one asking to change boundaries of the Sweden Conference and the Finland and St. Petersburg Mission. Referred to the Committee on Boundaries.

UPPER IOWA.

Substitute
for Confer-
ence Course
of Study.

W. F. Barclay presented a memorial asking that in place of the Conference Course of Study there be substituted a General Theological Seminary. Referred to the Committee on Education.

WESTERN NEBRASKA.

Boundary.

Erastus Smith presented a memorial, signed by himself and one other, concerning the boundary of the West Nebraska Conference. Referred to the Committee on Boundaries.

WILMINGTON.

Time limit.

Merritt Hulburt presented a memorial from the Conference against the removal of the time limit for pastoral appointments. Referred to the Committee on Itinerancy.

FRIDAY MORNING, MAY 15.

MAY 15.

THIR-
TEENTH
DAY.

Morning.

The Conference was called to order at 8:30 A. M., Bishop J. N. Fitzgerald presiding.

The devotional services were conducted by J. M. Shumpert, of the Mississippi Conference.

Devotional
services.

The Journal of yesterday's session was read and approved.

Journal
approved.

Consent was given to reverse the action of yesterday concerning a motion of J. M. King relative to the printing of reports.

Printing
reports.

On motion of H. A. Buttz, a seat was assigned H. K. Carroll.

H. K.
Carroll.

J. S. Hill presented the following, which was carried:

Whereas, The general officers of the Woman's Home and of the Woman's Foreign Missionary Societies are in attendance upon the sessions of this Conference as visitors; therefore, be it

Introduc-
tions.

Resolved, 1. That the hour of 10 o'clock to-day be the time fixed for their formal introduction to the Conference.

2. That they be invited to seats on the platform.

Alfred Smith presented the following, which was adopted:

Whereas, The General Conference of the Methodist Protestant Church convenes in quadrennial session at Kansas City, Kan., to-day; therefore,

Methodist
Protestant
Church.

Resolved, That the Secretary be instructed to send a message of fraternal greetings.

On motion of S. H. Prather, the Rev. O. L. Mead was invited to a seat on the platform.

Rev. O. L.
Mead.

On motion of F. J. Cheney, the sergeant-at-arms was directed to keep the doors closed during the devotional services.

The Order of the Day, the election of Bishops, was taken up.

Election of
Bishops.

The rules for the order of elections were read by the Secretary.

Bishop C. D. Foss led in prayer.

Bishop Andrews announced the list of tellers as follows:

FIRST SECTION.

At large, William Burt, Italy.

Tellers.

MAY 15.THIR-
TEENTH
DAY.*Morning.*

DISTRICTS.

- I. G. D. Lindsay, Maine.
- II. H. A. Monroe, Delaware.
- III. H. E. Waugh, Northern New York.
- IV. J. C. Scofield, Erie.
- V. E. T. Nelson, Central Ohio.
- VI. J. S. Hill, East Tennessee.
- VII. W. D. Parr, North Indiana.
- VIII. Christopher Haw, Iowa.
- IX. S. W. Trousdale, West Wisconsin.
- X. J. M. Erikson, Sweden.
- XI. J. W. Van Cleve, Southern Illinois.
- XII. E. H. McKissack, Upper Mississippi.
- XIII. Bartholomew Lampert, Chicago German.
- XIV. T. J. Massey, Puget Sound.

SECOND SECTION.

Tellers.

At Large, J. R. Lindgren, Central Swedish.

DISTRICTS.

- I. S. E. Quimby, New Hampshire.
- II. L. E. Barrett, Wilmington.
- III. T. J. Scott, North India.
- IV. Asbury Mick, West Virginia.
- V. Morris Sharp, Ohio.
- VI. H. F. Ketron, Blue Ridge.
- VII. C. M. Cobern, Detroit.
- VIII. J. W. Walker, Northwest Iowa.
- IX. D. C. Plannette, North Dakota.
- X. Eiji Asada, Japan.
- XI. E. S. Chenoweth, Northwest Kansas.
- XII. Frank Gary, Texas.
- XIII. H. C. Grawe, St. Louis German.
- XIV. Fred Gamer, Montana.

After the ballots were cast and the tellers had retired the roll of Conferences was called for resolutions.

G. E. Ackerman presented the following, which was laid on the table:

Delegates
leaving.

Whereas, To every delegate to this General Conference are committed interests of exceeding great importance, both to his immediate constituency and to the entire Church; and,

Whereas, Acceptance of the position is virtually a promise to discharge the duties thereof during the entire session, unless providentially hindered; and,

Whereas, Quite a number of delegates are already planning to leave toward the last of next week ; therefore,

Resolved, That we hereby express our solemn conviction that every delegate is in duty bound to remain, if possible, until final adjournment, and that any delegate who leaves before that date, except in case of severe illness, either of himself or in his family, or unless excused by a two thirds vote, shall incur the displeasure of this body.

MAY 15.
THIR-
TEENTH
DAY.
Morning.

On motion of E. R. Willis, it was ordered that a love feast be held in this building next Sunday. Love feast.

R. S. Copeland presented the following which was referred to the Committee on Sunday Schools and Tracts:

Whereas, In our Sunday schools the interests of the Missionary Society alone are presented, and the members of the Sunday school are unacquainted with the other benevolent societies of our Church ; and,

Whereas, We believe more liberal giving would follow as a result of information concerning these societies ; therefore, be it

Resolved, That it shall be the duty of the pastor and superintendent once in each year to present to each Sunday school in our churches the claims of, and give information upon, Education, Missionary Work, Church Extension, and Freedmen's Aid and Southern Education. The collection of the Sunday schools for each of these benevolences shall be reported in the Annual and General Minutes.

Informa-
tion in Sun-
day schools.

A. F. Chase presented a paper relating to the seating of the next General Conference, which was referred to the Committee on the State of the Church.

Seating
General
Conferences

On motion of J. N. Fradenburgh, the Rev. H. M. Chamberlain was invited to a seat on the platform.

Rev. H. M.
Chamber-
lain.

J. N. Fradenburgh presented the following, which was referred to the Committee on Judiciary :

Whereas, The opinion has been expressed by several distinguished writers that the enumeration of particulars concerning amusements as found in paragraph 240 of the Discipline of 1892 is unconstitutional, as changing the General Rule which prohibits those diversions which "cannot be used in the name of the Lord Jesus," or adding thereto ; therefore, be it

¶ 240.

Resolved, That this question be referred to the Committee on Judiciary for judicial opinion.

He also offered the following, which was, on motion of T. L. Matthews, laid on the table:

Whereas, The opinion has sometimes been expressed that many memorials, petitions, and resolutions which are presented to the General Conferences and referred to the various committees received little or no attention ; and,

Final
adjourn-
ment.

Whereas, It seems desirable to correct this erroneous opinion, and at the same time announce the policy of this General Conference ; therefore,

Resolved, 1. That the several committees be instructed to give to each paper that careful consideration to which its merits justly entitle it.
2. That this General Conference do not finally adjourn until all

MAY 15.
THIR-
TEENTH
DAY.
Morning.

matters of important business and all reports from committees have been acted upon if possible.

R. J. Cooke presented the following, which, on motion of T. B. Neely, was referred to the Committee on Episcopacy:

Episcopal
residences.

Resolved, That for the information of this General Conference the following action of the General Conference of 1884 be printed in the *Daily Christian Advocate*: First, from the report of the Committee on Judiciary adopted by the General Conference, May 9, 1884, as follows: "The Methodist Episcopal Church now exists in different parts of the world, and the residences of its Bishops are assigned by order of General Conference. It is therefore the opinion of the Committee that the General Conference has power to fix the residence of any of its Bishops in any part of the territory occupied by the Methodist Episcopal Church." Second, a resolution adopted May 10, 1884, as follows: "That all Conferences heretofore organized outside of the United States are now, and all those which may be organized hereafter under the authority of this General Conference shall be, entitled to all the rights, privileges, and immunities which belong to Conferences within the United States."

1240.

On motion of J. C. Hartzell, the Committee on Judiciary was requested to present its opinion on the resolution of J. N. Fradenburgh relating to paragraph 240 of the Discipline.

Notices.

On motion of J. M. Buckley, the rule fixing the hour for the presentation of notices was reconsidered, and 11 A. M. was substituted for 12:15 P. M.

The following was presented by W. N. McElroy, and, on motion of John Lanahan, referred to the Committee on Constitution:

Third Re-
strictive
Rule.

Whereas, The third Restrictive Rule of our Book of Discipline requires the General Superintendents to itinerate throughout the connection; and,

Whereas, The present plan of a constantly itinerating General Superintendency is not adapted to our work in foreign fields, requiring large expenditures of time and means, with minimum results of superintendency; and,

Whereas, Our membership of African descent in our own country is desirous of having a General Superintendent of their own race to travel and superintend the work among them; and,

Whereas, The plan of itinerant General Superintendency adopted by our fathers is not adapted to the enlarged growth of the Church, and the conditions of the present time; therefore,

Resolved, 1. That the third Restrictive Rule of our Book of Discipline be so amended that instead of its reading, "The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may appoint a Missionary Bishop or Superintendent for any of our foreign missions, limiting his episcopal jurisdiction to the same respectively," it shall read as follows:

"The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may appoint a Mission-

any Bishop or Superintendent for any of our foreign missions, limiting his Episcopal jurisdiction to the same respectively. But the General Superintendents shall have authority to arrange their work so as to give a continuous superintendency of the work in foreign countries, and among the people of African descent or other nationalities in the United States, to any one of their number so long as the conditions and interests of the work may require it."

2. That this change in the third Restrictive Rule be presented to the Annual Conferences by the Bishops, to be voted upon during the year 1896 and 1897, and if it shall receive a two thirds vote of the General Conference and three fourths vote of the members of the Annual Conferences present and voting, the rule shall be so changed, and our General Superintendents shall arrange their work accordingly.

On motion of T. B. Neely, this reference was reconsidered, and, on the motion of W. S. Matthew, it was referred to the Committee on Episcopacy.

W. M. Swindells moved the adoption of the following:

Resolved, That it is the solemn judgment of the General Conference of the Methodist Episcopal Church, now assembled in the city of Cleveland, O., that no property under the control of the United States government, whether of the legislative or executive branch, should be used for the traffic in intoxicating liquors. Therefore we respectfully petition the United States Congress to enact such legislation as will prohibit the issuance of a certificate for the manufacture or sale of intoxicating liquors in any building under the control of the general government.

Liquor certificate.

A motion, by G. C. Sturgiss, to refer it to the Committee on Temperance and Prohibition of the Liquor Traffic was, on motion of S. E. Gehrett, laid on the table, and the paper was adopted.

J. A. Sargent presented a resolution requesting the Bishops to prepare and submit a form for setting apart deaconesses. It was referred to the Bishops and ordered to be printed in the *Daily Christian Advocate*.

Deaconesses.

The Committee on Revisals presented Reports Nos. IV, V, and VI.

Reports presented.

The Committee on Missions presented Report No. III.

The Committee on Education presented Report No. II.

The Committee on Itinerancy presented Report No. II.

The Committee on Book Concern presented Reports Nos. IV, V, and VI.

The Committee on the American Bible Society presented Report No. I.

MAY 15.
THIRTEENTH
DAY.
Morning.

MAY 15.THIR-
TEENTH
DAY.*Morning.*Memorial
services.

On motion, the Order of the Day was taken up, and the Memorial Services were conducted.

Bishop Bowman presided. C. C. McCabe led the audience in singing Hymn 1037,

"There is a land of pure delight."

W. V. Kelley offered prayer. Hymn 998 was sung,

"I would not live away."

Dr. J. W.
Mendenhall

The memoir of Rev. J. W. Mendenhall, D.D., LL.D., was read by the Rev. W. F. Whitlock.

Dr. J. O.
Peck.

The Rev. G. E. Reed read the memoir of Rev. J. O. Peck, D.D.

On motion of A. J. Kynett, this service was suspended until to-morrow after the announcements are made.

Tellers re-
port.

The tellers having returned, the Chair announced the result of the first ballot for Bishops. (See Ballots, p. 439.) There being no election, a second ballot was ordered. The tellers were permitted to retire.

Afternoon
session.

J. B. Graw moved to adjourn until 2:30 P. M. A substitute to adjourn until to-morrow was laid on the table. J. M. Buckley moved to amend by inserting "to hear the result and take another vote if necessary." The amendment was carried, and the motion, as amended, was adopted.

Adjourned.

Conference adjourned by expiration of time. The Doxology was sung, and Bishop J. N. FitzGerald pronounced the benediction.

MAY 15.THIR-
TEENTH
DAY.*Afternoon.*Devotional
services.**FRIDAY AFTERNOON, MAY 15.**

The Conference was called to order at 2:30 P. M., Bishop J. N. FitzGerald in the chair.

J. I. Buell, of the Michigan Conference, conducted the devotional services.

Ballot.

The tellers reported the result of the second ballot for Bishops. (See Ballots, p. 439.) There being no choice, another ballot was ordered, and, after receiving the votes, the tellers retired.

Adjourned.

The Conference adjourned. The benediction was pronounced by Bishop S. M. Merrill.

The following RESOLUTIONS were passed to the Secretary :

ALABAMA.

G. E. Ackerman presented the following, which was referred to the Committee on Missions :

Whereas, It must be manifest to every man who has carefully studied the situation that there is still urgent need of assistance from the Missionary Society in many parts of our Southern field, notwithstanding the oft-repeated assertion that the work there should be self-supporting ; and,

Whereas, The thought of our good sisters engaged in the Woman's Home Missionary Society has not been turned toward our suffering, needy ministers in the South as fully as it should have been, and believing as we do that if the plain facts could be generally understood by the leaders in both these societies more aid would be extended where it is so greatly needed and so richly deserved ; therefore,

Resolved, First, That we urge upon them a careful consideration of the following truths :

1. The sacrifices which many of our pastors and their families are making in the South are fully equal to those made in foreign lands, and these sacrifices are made uncomplainingly and with a spirit which does high honor to our entire Church.

2. The men who are thus toiling and enduring hardships for the sake of Christ and the "dear old Church," as they lovingly call her, are not weaklings, nor men of small attainments, but men of brains as well as piety, men of power as well as zeal.

3. The wives and mothers who share the burdens of the itinerancy are ladies of refinement and spirit, who under more favorable conditions would grace the parsonage homes of the North and East, and, in many instances, this spirit of true nobility deters them from appealing to the Woman's Home Missionary Society, even when the needs of themselves and their families render such appeals every way worthy.

4. The success of the work, even under the great and peculiar embarrassments which have confronted the workers, has been very great during the past quadrennium. Many new churches have been built, and many old ones greatly improved. The increase in membership has been healthful and steady and there is every reason for encouragement.

5. A very large factor in our success during the past quadrennium has been the work of our schools, whereby hundreds of young men and women have been sent out into the various fields of activity, well equipped for life's work, and imbued with a spirit of loyalty and devotion to our institutions and principles, and considerable numbers of educated young men have been brought into our Conferences, thus greatly strengthening all our work.

6. Public sentiment is constantly coming to be more strongly in our favor. Wherever the influences of our Church and schools are felt prejudice is giving place to fairmindedness, and multitudes who in former years looked upon us with suspicion now regard us with favor, and bid us "Godspeed."

Resolved, Second, That, in consideration of these truths, this General Conference urges upon the General Missionary Committee a very careful consideration of the needs of the Southern field, and earnestly prays that the appropriations be as liberal as possible.

Resolved, Third, That we respectfully request the Woman's Home Missionary Society to extend its most helpful and highly appreciated aid to the fullest extent possible to the families of our ministers in that field who shall apply for the same.

MAY 15.

THIR-
TEENTH
DAY.

Afternoon.

Needs of our
Southern
field.

MAY 15.THIR-
TEENTH
DAY.

Afternoon.

Changes in
boundaries.

FLORIDA.

S. H. Hugar presented the following, which was referred to the Committee on Boundaries :

Whereas, The boundary of the Florida Conference includes only that part of the State of Florida east of the Appalachicola River, leaving that portion west of the Appalachicola River in the Central Alabama Conference ; and,

Whereas, This portion of the State is thickly settled with people, many of whom are members of the Methodist Episcopal Church coming from other States, thus making it necessary for our Church to take up the work in this part of the State in order to meet this increasing demand ; therefore, be it

Resolved, That this General Conference empower the Alabama and Florida Conferences to make such changes as can be mutually agreed upon by the two Conferences with the concurrence of the two Bishops presiding over the said Conferences any time within the next quadrennial.

LIBERIA.

W. E. Dennis and others presented the following, which was referred to the Committee on Missions :

Proper
schools in
Liberia.

Whereas, There is great desire now being manifested on the part of the youths of Liberia to have a proper schooling, and thereby secure a common education for future usefulness, etc.; and,

Whereas, Other denominations are establishing day schools and giving every facility for such educational training throughout the said republic, and thereby forcing all who attend said schools to adopt their faith and doctrines, thus proselyting a number of the noblest and most promising boys and girls of the Methodist Episcopal Church, who very often are compelled to leave the Church of their choice to try and get an education, as no equal educational facility is given by the Methodist Episcopal Church ; therefore,

Resolved, That this General Conference, in view of the above recited facts, order the immediate establishing of proper schools in the leading districts of said republic, and the more thorough equipment of those already in existence.

LITTLE ROCK.

W. O. Emory and J. M. Coxe presented the following, which was referred to the Committee on Freedmen's Aid and Southern Education Society:

Tuition in
schools.

Whereas, It is very necessary that our ministers and their children attend the schools of the Freedmen's Aid and Southern Education Society, in order that they may show to the public and to those in charge of these schools that they are in hearty sympathy with the work, and are willing to do all they can for its upbuilding ; and,

Whereas, No class of men work harder and receive less pay than do our ministers in the South, and, since full rates are charged them, many have been compelled, because of poverty, to leave school, and to stop their children ; therefore,

Resolved, That ministers of the Methodist Episcopal Church in good standing, their wives and their children, be allowed to attend any of the nonprofessional schools of the Freedmen's Aid and Southern Education Society at half-rate tuition or incidental fee.

MISSISSIPPI.

S. A. Cowan presented the following, which was referred to the Committee on Revisals :

Whereas, The Discipline does not clearly express in what form the written report of an exhorter shall be made to the Quarterly or District Conference; be it

Resolved, That paragraph 200 of the Discipline shall be so amended as to contain after the word "same," in the fourth line from the bottom of said paragraph 200, the following :

- "1. Number of prayer meetings held ?
- "2. Number of Sunday schools attended ?
- "3. Number of class meetings attended ?"

The said paragraph 200 shall then read :

"The duties of exhorters are, to hold meetings for prayer and exhortation wherever opportunity is afforded, subject to the direction of the pastor; to attend all sessions of the District and Quarterly Conferences, and to present a written report to the same as follows :

- "1. Number of prayer meetings held ?
- "2. Number of Sunday schools attended ?
- "3. Number of class meetings attended ?"

"He shall be subject to an annual examination of character in the Quarterly or District Conference, and a renewal of license to be signed by the president thereof."

G. W. Stith presented the following, which was referred to the Committee on Revisals :

Resolved, That section 4 of paragraph 57 in the Book of Discipline, which reads as follows, to wit : "Should the preacher in charge desire it, let the Quarterly Conference appoint annually a committee of three or more, of which committee the preacher in charge shall be chairman, and they cooperating with him shall regulate all matters relating to this part of divine worship. The action of said committee shall be in every respect subject to the control of the Quarterly Conference," shall be so amended by striking out the first eight words in line 1, which reads, "Should the preacher in charge desire it, let," and adding the word "shall" after the word "Conference" in line 2; also by adding the words "on music" after the word "more" in line 3 of said section; so that, when amended, said section shall read as follows, to wit : "The Quarterly Conference shall appoint annually a committee of three or more on music, of which committee the preacher in charge shall be chairman, and they cooperating with him shall regulate all matters relating to this part of divine worship. The action of said committee shall be in every respect subject to the control of the Quarterly Conference."

NEW YORK EAST.

C. J. North presented the following, which was referred to the Committee on Epworth League :

Resolved, That the following be added to paragraph 326 of the Discipline : "Also, it shall be their duty to secure the organization of Epworth League chapters in our institutions of learning situated within the bounds of their districts, whenever practicable."

J. S. Chadwick presented the following, which was referred to the Committee on Revisals :

Whereas, The last sentence of paragraph 168 of the Discipline, which reads : "But the General Conference may authorize the election

MAY 15.

THIR-
TEENTH
DAY.

Afternoon.

Report of
exhorter to
Quarterly
Conference.Committee
on Music.Epworth
League in
our institu-
tions of
learning.

MAY 15.

THIR-
TEENTH
DAY.

Afternoon.

Election of a
Missionary
Bishop.

of a Missionary Bishop in the interim of the General Conference" is incomplete legislation; therefore,

Resolved, That the Committee on Revisals be requested to submit to the General Conference an amendment to paragraph 168, so that it shall read: "But the General Conference may authorize the election of a Missionary Bishop by the General Missionary Committee in the interim of the General Conference."

NORTHERN MINNESOTA.

J. F. Chaffee presented the following, which was referred to the Committee on the Book Concern:

Book Depos-
itory and
Church
paper in
Minneapolis

Resolved, That the Committee on the Book Concern be instructed to report to this Conference as to the advisability of passing an enabling act by which it shall be made possible for the Book Committee during the coming quadrennium to establish a Book Depository, and also to publish an official Church paper, in the city of Minneapolis, Minn.

WEST WISCONSIN.

W. J. McKay presented the following, which was referred to the Committee on Sunday Schools and Tracts:

Full text of
the Cate-
chism.

Resolved, That the Secretary of the Sunday School Union and Tract Society be requested to print at least once each year in some of our Sunday school publications a full text of the Catechism.

H. P. Magill presented the following, which was referred to the Committee on Church Extension:

Mutual
Church In-
surance
Company.

Whereas, The Commission appointed in accordance with the action of the General Conference of 1892 to originate and operate a Church Insurance Company has surrendered its commission after an ineffectual attempt to organize on the stock plan; and,

Whereas, Most of our churches and parsonages, except those belonging to our German brethren, are either allowed to go uninsured—a dangerous practice, and not in harmony with our Discipline—or are insured in stock companies at rates far beyond cost; and,

Whereas, Our German brethren have had a mutual insurance plan in successful operation throughout the United States for about twelve years, with the best of results; and,

Whereas, The West Wisconsin Conference in 1890 directed the organization of the Mutual Church Insurance Company of Wisconsin for the protection of property belonging to churches and ministers at actual cost, which plan has now been in successful operation since 1891, as is attested by the examinations and indorsements of the West Wisconsin and Wisconsin Conferences in 1895—as reported in the Minutes of said Conferences—resulting in a substantial saving to our churches in Wisconsin, Minnesota, Iowa, North Dakota, South Dakota, and Nebraska, and placing insurance by its annual installment premium plan and annual division of profits within reach of every church; and,

Whereas, The said Mutual Church Insurance Company of Wisconsin has collected through our presiding elders information as to fires damaging the property of the Methodist Episcopal Church in one hundred and seventy-one districts in forty-one States of the Union during periods of from five to fifty years past, said district containing church and parsonage property, not including ground, valued at between thirty-nine million dollars and forty million dollars, not including the property of ministers; and,

Whereas, These reports show that if the property included had been properly covered by insurance our membership in the districts referred

to would have been obliged to pay over three quarters of a million of dollars more than would have been necessary under the system used by the Mutual Church Insurance Company of Wisconsin during the period covered by the operations of that company; and,

Whereas, This system applied to the United States during the same five years would have saved over one and one half millions of dollars to our people; therefore, be it

Resolved, 1. That this General Conference approves of the action of the West Wisconsin Conference, in which the Wisconsin Conference has cooperated; and,

2. That this General Conference shall provide for the organization of a Mutual Church Insurance Company for the benefit of the Church at large in the United States on a similar plan for such of our churches and pastors as desire to avail themselves of it, as follows:

3. The General Conference shall elect a Board of Insurance to serve for four years, consisting of one from each General Conference District to be nominated by the delegates of each district represented, and three to be nominated by the Bishops.

4. Such Board shall have general supervision of the matter of fire, lightning, and tornado insurance; it shall as speedily as practicable be incorporated according to law, with such powers and prerogatives as may be needful to the organization and operation of a mutual insurance company; such organization to be subject to the control of the General Conference.

5. The time of service of the members of the said Board shall begin on the second Wednesday in June following their election, and continue until their successors shall be duly chosen and have entered upon their duties.

6. The Board may fill vacancies occurring among its members.

7. The officers of the Board, who shall also be officers of the organization as incorporators, shall be a president, a vice president, a secretary, a treasurer and attorney, and an executive committee of three, which committee may be chosen from among the other officers, all of whom shall be elected by the Board at the first regular meeting of each quadrennium, and shall hold office for four years, or until their successors are elected and qualified. The Board shall have power to employ a manager and such other employees as it may find necessary.

8. The annual meeting of the Board shall be held on the second Tuesday in February each year at such place as may have been selected at the previous meeting, except the first, which shall be held in Chicago, Ill. Special meetings may be called by the president or any three directors. At all regular meetings of the Board seven shall constitute a quorum.

9. The Board shall have power to make by-laws not in conflict with the action of the General Conference.

10. The Board shall submit to each General Conference a report of its proceedings for the preceding four years.

11. The necessary expenses incurred by the members of the Board in attending its meeting, and all expenses incurred in the transaction of its business, shall be paid out of the funds of the insurance company.

The following MEMORIALS were passed to the Secretary:

CALIFORNIA.

J. W. Whiting presented a memorial which he had received from the laity of San Francisco and vicinity asking for an investigation into the management of the San Francisco Book Depository. Referred to the Committee on the Book Concern.

MAY 15.

THIR-
TEENTH
DAY.

Afternoon.

San Fran-
cisco Book
Depository.

MAY 15.THIR-
TEENTH
DAY.Afternoon.
Boundaries.**CENTRAL ALABAMA.**

E. M. Jones presented a memorial for a change in boundaries. Referred to the Committee on Boundaries.

CENTRAL NEW YORK.

Time limit.

E. M. Mills presented a memorial, signed by McKendree Shaw and others, respecting the removal of the time limit. Referred to the Committee on Itinerancy.

CENTRAL PENNSYLVANIA.Course of
Study for
Junior
League.

E. J. Gray presented a memorial from W. L. Woodcock asking a change in the Course of Study prepared for the Junior League of the Epworth League. Referred to the Committee on Epworth League.

CINCINNATI.

¶ 240.

A. B. Leonard presented a memorial asking to amend paragraph 240, relating to "Unchristian Conduct." Referred to the Committee on Revisals.

Woman's
Home Mis-
sionary
Society.

G. B. Johnson presented three memorials in behalf of the Woman's Home Missionary Society asking a change in the Constitution and a place in the reports and statistics of the Church. Referred to the Committee on Missions.

DES MOINES.Court of
Appeals for
laymen.

L. M. Shaw presented a memorial concerning a Court of Appeals for laymen. Referred to the Committee on the State of the Church.

EAST OHIO.City evan-
gelization.

D. H. Muller presented a memorial on the subject of city evangelization. Referred to the Committee on Revisals.

IOWA.Probation-
ary period.

J. P. Teter presented a memorial on the probationary period. Referred to the Committee on Revisals.

KENTUCKY.Insurance
of church
property.

Daniel Stevenson presented a memorial concerning the insurance of church property. Referred to the Committee on Temporal Economy.

MAINE.Chautauqua
work.

G. D. Lindsay presented a memorial relative to Chautauqua work. Referred to the Committee on Education.

MINNESOTA.

John Stafford presented a memorial defining the boundaries of the Minnesota Conference. Referred to the Committee on Boundaries.

MAY 15.

THIRTEENTH DAY.

Afternoon.
Boundaries.

NEW YORK.

J. M. King presented a memorial concerning an order of public service. Referred to the Committee on Revisals.

Order of
public serv-
ice.

NEW YORK EAST.

G. P. Mains presented a memorial asking for a local auditing committee. Referred to the Committee on Temporal Economy.

Local audit-
ing com-
mittee.

NORTH INDIA.

E. W. Parker presented a memorial for change in constitution of Central Conference. Referred to the Committee on Itinerancy.

Constitu-
tion of Cen-
tral Confer-
ence.

NORTH INDIANA.

H. N. Herrick presented a memorial, signed by himself and others, respecting order of business for Quarterly Conferences. Referred to the Committee on Revisals.

Order of
business for
Quarterly
Confer-
ences.

NORTHERN MINNESOTA.

J. B. Hingeley presented a memorial defining the boundaries of the Northern Minnesota Conference. Referred to the Committee on Boundaries.

Boundaries.

NORTHWEST IOWA.

J. W. Walker presented a memorial from R. Burnip and others concerning Conference statistics. Referred to the Committee on Revisals.

Conference
statistics.

NORTHWEST NEBRASKA.

A. R. Julian presented a memorial concerning the boundary of said Conference. Referred to the Committee on Boundaries.

Boundary.

OHIO.

Morris Sharp presented a memorial on districting the Bishops. Referred to the Committee on Episcopacy.

Districting
the Bishops.

PHILADELPHIA.

T. B. Neely presented a memorial asking to amend paragraphs 186 and 189 of the Discipline pertaining to the General Rules. Referred to the Committee on Revisals.

To amend
¶¶ 186, 189.

MAY 15.THIR-
TEENTH
DAY.Afternoon.
Appeal of T.
W. Robins.Deacon-
esses.

PITTSBURG.

T. H. Woodring presented a memorial in behalf of T. W. Robins, appealing his case, and asking to be restored to his former Conference relation. Referred to the Committee on Judiciary.

C. W. Smith presented a memorial relating to the chapter on Deaconesses. Referred to the Committee on Deaconesses.

ROCK RIVER.

Missionary
Report.

M. E. Cady presented a memorial relating to the Missionary Report. Referred to the Committee on Missions.

MAY 16.FOUR-
TEENTH
DAY.

Morning.

Devotional
services.Journals
approved.

Ballot.

Rule 7.

Dr. F. S.
Hoyt.Death of Dr.
J. M. Reid.

SATURDAY MORNING, MAY 16.

The Conference was called to order at 8:30 A. M., Bishop I. W. Joyce presiding.

The devotional services were conducted by John Stafford, of the Minnesota Conference.

The Journals of yesterday morning and afternoon sessions were read and approved.

The tellers reported the result of the third ballot for Bishops. (See Ballots, p. 439.)

On motion of J. M. Buckley, Rule No. 7 in the Order of Elections was stricken out, and, on motion of D. S. Monroe, three secretaries instead of one was authorized to retire with the tellers.

On motion of W. F. Whitlock, the Rev. F. S. Hoyt was invited to a seat on the platform.

A telegram was read from Dr. A. K. Sanford announcing the death of Dr. J. M. Reid, and, on motion of S. F. Upham, the Secretary was instructed to send a telegram of condolence to the family; and, on motion of A. B. Leonard, a committee of three was ordered to draft appropriate resolutions. Bishop Andrews announced as the committee, A. B. Leonard, C. C. McCabe, and S. F. Upham.

The following, presented by W. J. Martindale, was adopted:

Liquor.

Resolved, That it is the judgment of the General Conference of the Methodist Episcopal Church, now in session in the city of Cleveland, O., that the Congress of the United States should pass a law prohibiting the issuing of permits by the government for the sale of intoxicating

liquors as a beverage in those States where by Constitutional or Legislative enactment such sale is prohibited.

Resolved, That a copy of this resolution, signed by the President and Secretary of this body, be forwarded to the President of the Senate, also to the Speaker of the House.

The Rev. R. Crawford Johnson being unable in person to take leave of the Conference sent to Bishop Andrews a letter of regret, a part of which was read, as follows:

MY DEAR BISHOP ANDREWS: I write to remind you of your kind promise, to take leave of the Conference for me this morning. The vigor of your debates, the order of your committees, and the amazing growth of your Church, in all its departments, have most profoundly impressed me; while the courtesy, kindness, and hospitality accorded to Mrs. Johnson and myself will make the Conference one of the happiest memories of our lives. May I very earnestly express the hope that you will send us representatives more frequently—if possible every year? The visit of American representatives is always both an inspiration and benediction to us.

(Signed,)

R. CRAWFORD JOHNSON.

MAY 16.
FOUR-
TEENTH
DAY.
Morning.

Dr. R. C.
Johnson's
letter.

The Committee on Fraternal Delegates was permitted to fix such a date for the reception of the Rev. C. H. Phillips as may suit his convenience.

Rev. C. H.
Phillips.

On motion of S. F. Upham, Report No. I of the Committee on Itinerancy was taken up. The change recommended in paragraph 69 was adopted; the rest of the report was recommitted.

Report
No. I on
Itinerancy.

On motion of J. M. King, Report No. II of the Committee on Revisals was taken up. Items 1 and 2 were adopted.

Report
No. II on
Revisals.

Hon. William McKinley, ex-Governor of Ohio, was introduced.

Hon. Wm.
McKinley.

On motion, the Rules were suspended.

On motion of J. M. Buckley, it was ordered that the tellers in making up the report shall not count defective ballots.

Defective
ballots.

The tellers having returned, the Secretary announced the result of the fourth ballot. (See Ballots, p. 439.)

Ballots.

There being no election, another ballot was taken.

On motion of G. H. Bridgman, the Rev. Dr. Dorchester was invited to a seat on the platform; as was also Mr. William Deering, of Chicago, on motion of F. M. Bristol.

Dr. D.
Dorchester.

Wm. Deering.

E. J. Gray moved to postpone the Memorial Services until after the tellers make their report. Laid on the table.

Memorial
Services.

MAY 16.
FOUR-
TEENTH
DAY.
Morning.

John Lanahan moved that the committee arrange for the time.

C. W. Drees moved that the tellers remain out until after the services.

C. J. Little moved, as a substitute for all before the house, that we proceed with the Memorial Services until 12:15 P. M., then hear the report of the tellers, and, if necessary, take another ballot.

The substitute was accepted and adopted.

MEMORIAL SERVICES.

At the request of the President, Bishop R. S. Foster took the chair.

Hymn 656, beginning,

"Jesus, Lover of my soul,"

was sung.

The Rev. A. J. Nast read the memoir of the Rev. Henry Liebhart. (See Memoirs, p. 556.)

The Rev. John Coyle read the memoir of the Rev. B. F. Crary. (See Memoirs, p. 552.)

The Rev. Homer Eaton read the memoir of the Rev. Sandford Hunt, D.D. (See Memoirs, p. 546.)

On motion of W. F. Whitlock, the report of the Committee on Memoirs was adopted. (See Memoirs, p. 533.)

Ballots.

The tellers returned, and the Secretary read the result of the fifth ballot. (See Ballots, p. 439.)

There being no election, another vote was ordered.

John Sweet was substituted for C. M. Cobern on the list of tellers.

Afternoon
session.

On motion of J. E. C. Sawyer, it was ordered that when we adjourn it be to meet at 2:30 P. M.

The following, presented by A. F. Chase, was adopted:

Standing
Committees

Standing Committees of the General Conference shall hold their meetings on the days of the week as follows:

The Committees on Episcopacy, on Itinerancy, on Boundaries, on Revisals, on Temporal Economy, on the State of the Church, and on Temperance, Monday, Wednesday, and Friday. The Committees on the Book Concern, on Missions, on Education, on Church Extension, on Sunday Schools and Tracts, and on Freedmen's Aid and Southern Education, Tuesday, Thursday, and Saturday. The Committee on Epworth League, Tuesday and Friday.

On the day following the election of delegates, the chairman of the delegation from each Annual Conference shall furnish the Secretary of the last General Conference with the names of the several Standing Committees, as chosen by the members of his delegation, and from these returns the Secretary shall construct, so far as possible, the rolls of

the Standing Committees in advance of the opening of the session of the ensuing General Conference. This order shall be printed in the Appendix to the Discipline.

Conference adjourned by expiration of time. The Doxology was sung, and the benediction was pronounced by Bishop E. G. Andrews.

SATURDAY AFTERNOON, MAY 16.

The Conference met, pursuant to adjournment, at 2:30 P. M., Bishop I. W. Joyce in the chair.

R. J. Cooke, of the Holston Conference, conducted the devotional services.

On motion of G. B. Johnson, the Rev. Dr. D. M. Smith, Book Agent of the Methodist Episcopal Church, South, was invited to a seat on the platform; as was also the Rev. J. E. King, on motion of J. E. C. Sawyer.

The tellers reported the sixth ballot for Bishops. (See Ballots, p. 439.)

There being no election, another vote was ordered.

C. D. Hammond moved a suspension of the rule requiring secrecy on the part of the tellers. Lost.

W. M. Swindells moved that whenever the several committees, to whom any part of the communication of the Bishops concerning amendments to the Discipline was referred, shall report for adoption any of the said amendments, unchanged, then the printing of the same in the *Daily Christian Advocate* of May 9 shall be taken as a sufficient compliance with the requirements of Rule 25; but if the committee deem a modification of any of the recommendations of the Bishops to be advisable, then the requirements of the rule shall be carefully observed in order to have a clear understanding of the matter by the Conference.

A. J. Kynett moved, as an amendment, to add, "and that the chairmen of committees having handed in reports not yet printed be permitted to edit these reports accordingly."

The amendment was passed, and the motion, as amended, was adopted.

On motion of W. M. Swindells, the recommittal of the Report No. I of the Committee on Itinerancy was reconsidered, and the motion to recommit was laid on the table.

MAY 16.

FOUR-TEENTH DAY.

Morning.
Adjourned.

MAY 16.

FOUR-TEENTH DAY.

Afternoon.

Devotional services.

Dr. D. M. Smith.

Dr. J. E. King.

Ballot.

Bishops' recommendations.

Reports.

MAY 16.
FOUR-
TEENTH
DAY.

Afternoon.
Report
No. I on
Itinerancy.

S. F. Upham again called up Report No. I of the Committee on Itinerancy. Item 1 was adopted. Item 2 was read, and, on motion of R. D. Munger, it was laid on the table. Items 4 to 8 were adopted. Item 9 was read, and, on motion of T. B. Neely, the words "Book of" were inserted before "Discipline," and, thus amended, the item was adopted. Items 10 to 13 were adopted.

Ballot.

The tellers returned, and the Secretary read the result of the seventh ballot for Bishops. (See Ballots, p. 439.)

There being no election, the eighth ballot was ordered.

The Secretary was authorized to destroy all ballots after the vote is announced.

Journal re-
ports.

On motion of Homer Eaton, the Secretary was instructed to omit in the publication of the Journal the names of all persons receiving less than twenty votes.

Minute on
death of Dr.
Reid.

The committee to prepare a minute in regard to the death of Dr. J. M. Reid presented the following report, which was adopted:

This Conference has heard with profound sorrow of the death of the venerable Honorary Secretary of the Missionary Society, the Rev. J. M. Reid, D.D., LL.D., which occurred at his residence in New York May 15, 1896. Dr. Reid's varied services as pastor, educator, editor, author, and corresponding secretary of the Missionary Society have made him widely known throughout the entire Church and country, and have greatly endeared him to a multitude of people. We desire to place on record our high regard for this eminent servant of God, and to express our deep sympathy with his bereaved family.

We direct that a copy of this minute be forwarded to the family of our deceased brother.

Your committee, not being in possession of all the facts necessary to a fitting memorial for this eminent minister and servant of God, recommend that such memoir be prepared by the Secretaries of the Missionary Society, to be published in the Journal of the present session of the General Conference.

Signed by the committee.

Report
No. I on
Itinerancy.

Consideration of Report No. I of the Committee on Itinerancy was resumed.

S. F. Upham moved the adoption of item 14—151, questions 20 and 21.

A motion to lay on the table was lost.

L. B. Wilson moved, as a substitute, that both these questions be asked, but the answers be given in writing. The substitute was accepted, and the report, as amended, was adopted. (See Reports, p. 382.)

Report No. II of the same Committee was taken up. Items 14 to 21 were adopted. Item 22 was read. T. B. Neely moved to amend by adding, "or other unavoidable circumstances."

MAY 16.
FOUR-
TEENTH
DAY.
Afternoon.
Report
No. II on
Itinerary.

A motion to lay the amendment on the table was lost.

The amendment was then adopted, and the item, as amended, was passed. (See Reports, p. 383.)

A motion by J. M. Buckley, to adjourn immediately after the announcement of the ballot, was carried.

The tellers reported the eighth ballot for Bishops. (See Ballots, p. 440.)

The Conference adjourned. The Doxology was sung, and Bishop I. W. Joyce pronounced the benediction.

Adjourned.

The following RESOLUTIONS were passed to the Secretary:

CINCINNATI.

G. B. Johnson presented the following, which was referred to the Committee on Revisals:

Resolved, That article 2 of paragraph 241 of the Discipline be so amended as to read: "If he do not amend his conduct let the preacher in charge present the complaint to the Quarterly Conference, whereupon, without trial by a committee, the neglecting member may be suspended or expelled by a two thirds vote."

To amend
¶ 241.

EAST TENNESSEE.

J. S. Hill presented the following, which was referred to the Committee on Episcopacy:

To change section 3, paragraph 67, of the Restrictive Rules, and add after the words "foreign missions" the following, "or to labor among races and nationalities in this country or elsewhere," so that the whole paragraph shall read:

Addition to
¶ 67.

"The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may appoint a Missionary Bishop or Superintendent for any of our foreign missions, or to labor among races and nationalities in this country or elsewhere, limiting his Episcopal jurisdiction to the same respectively."

KANSAS.

J. A. Motter presented the following, which was referred to the Committee on the Entertainment of the next General Conference:

Resolved, That, in behalf of the Preachers' Meeting of Kansas City, Mo., the Committee on the Entertainment of the next General Conference be requested to select Kansas City as the place of holding the next General Conference.

Place of
holding
next Gen-
eral Confer-
ence.

MAY 16.

FOUR-
TEENTH
DAY.
Afternoon.

Powers of
the Quar-
terly Con-
ferences.

LOUISIANA.

J. F. Marshall presented the following, which was referred to the Committee on Revisals:

Resolved, That paragraph 94 of the Discipline, beginning with line ten and concluding the paragraph, relative to the powers of Quarterly Conferences, be so changed as to read as follows:

"In those districts in which District Conferences shall be held the powers of the District Conferences shall not be exercised by the Quarterly Conferences, except in special cases, when such power is delegated by the District Conferences. In all other cases the powers of the Quarterly Conferences shall remain as hereinafter provided."

C. C. Morse presented the following, which was referred to the Committee on the Book Concern:

Southwest-
ern Chris-
tian Advo-
cate.

Resolved, That the *Southwestern Christian Advocate* be granted a subsidy of \$2,000 per annum and the white paper, that it be enlarged to twice its present size, and that a further sum of \$25 per month be allowed for office rent at New Orleans.

NORTHERN MINNESOTA.

J. F. Chaffee presented the following, which was referred to the Committee on Itinerancy:

"Effective"
and "non-
effective."

Whereas, This Conference has significantly used the word "non-effective" instead of the word "superannuated" in its treatment of the question of the effectiveness of the Bishops; and,

Whereas, The word "noneffective" is descriptive of a condition without respect to age; therefore, be it

Resolved, That the Committee on Itinerancy be instructed to inquire as to the expedience and advisability of using the words "effective" and "noneffective" as descriptive of all the preachers in the traveling connection, with a view to the elimination of that class which is called supernumerary, and the disappearance from use among us of the words "supernumerary" and "superannuated."

SOUTH DAKOTA.

W. F. T. Bushnell presented the following, which was referred to the Committee on Temperance and Prohibition of the Liquor Traffic:

Liquor
traffic in
America.

Whereas, The liquor traffic in America is more thoroughly organized, equipped, and disciplined for its evil work than ever before, and is a practical unit throughout the nation; and,

Whereas, It is the imperative duty of the Christian Church to accomplish its speedy overthrow, and God is only awaiting a wise consecration to practical methods of those material and spiritual powers with which he has endowed his people, to give them a complete victory over this deadly enemy; and,

Whereas, For lack of unity among those who oppose the saloon, and for want of financial aid at critical times and places, they have often suffered serious defeat; therefore, be it

Resolved, That we commend the plans now proposed by the American Antisaloon League and kindred organizations for the federation of all forces opposed to the saloon.

Resolved, That we encourage all our people to contribute promptly

and freely of their means to the success of the work these organizations are seeking to accomplish.

Resolved, That in this connection we call attention to the important and critical struggle for the retention of constitutional prohibition in South Dakota the present year. There is not a place nor a cause upon the earth in which the interests of Christ's kingdom are more truly formed than they are upon the issue there. There ought to be no practical indifference to the far-reaching results of a conflict like that in which a struggling people contend for the life of the great principle of prohibition against the mighty power of the American liquor interests.

WISCONSIN.

Leander Ferguson presented the following, which was referred to the Committee on Sunday Schools and Tracts:

Whereas, The catalogues furnished by the Book Concern for selection of Sunday school libraries contain many books believed to be unsuitable for children and youths; and,

Whereas, It is impossible to judge the character of a book from its title, which makes it very difficult to select libraries from these lists alone, and occasions needless expense in forwarding and returning books; therefore,

Resolved, That we request the Committee on Sunday Schools and Tracts to inquire into the necessity of a higher moral and intellectual standard for our Sunday school books, and that a brief account of their character and contents be published in the catalogues.

MAY 16.

FOUR-TEENTH DAY.

Afternoon.

Books for
Sunday
school
libraries.

The following MEMORIALS were passed to the Secretary:

BALTIMORE.

W. S. Edwards presented a memorial relating to the words "holy catholic Church." Referred to the Committee on Revisals.

Holy catholic Church.

CENTRAL NEW YORK.

R. D. Munger presented a memorial, signed by himself, asking changes in District Conference questions. Referred to the Committee on Revisals.

District
Conference
questions.

CINCINNATI.

A. B. Leonard presented a memorial, signed by nineteen persons, asking that the Book Committee investigate complaints against publications of the Book Concern. Referred to the Committee on the Book Concern.

Publications of
Book Concern.

GENESEE.

H. C. Woods presented a memorial, signed by Ward Platt and fifteen others, asking the removal of the time

Time limit.

MAY 16.FOUR-
TEENTH
DAY.

Afternoon.

limit from pastoral appointments. Referred to the Committee on Itinerancy.

ILLINOIS.

Boundaries.

J. B. Wolfe presented a memorial asking to change the boundary line between the Central Illinois and Illinois Conferences. Referred to the Committee on Boundaries.

MICHIGAN.

Ordained
local
preachers.

P. J. Maveety presented a memorial concerning the relation of ordained local preachers to the Quarterly Conference. Referred to the Committee on Revisals.

MISSISSIPPI.

Duties of
stewards.

G. W. Stith presented a memorial relative to the duties of stewards. Referred to the Committee on Revisals.

Boundaries.

J. M. Shumpert presented a memorial, signed by himself, concerning the boundaries of the Mississippi and the Upper Mississippi Conferences. Referred to the Committee on Boundaries.

NEW ENGLAND.

Aid for the
Ostra Sande-
budet.

A memorial was presented asking for aid from the Tract Society in the publication of the *Ostra Sandebudet* ("Eastern Messenger"), a Methodist paper printed in the Swedish language. Referred to the Committee on Sunday Schools and Tracts.

Gifts to
Board of
Church Ex-
tension.

S. O. Benton presented a memorial, signed by himself and five others, in reference to loan and gift conditions of the Board of Church Extension. Referred to the Committee on Church Extension.

NEW YORK.

Course of
Study.

C. C. McCabe presented a memorial asking to secure the modification in the plan of Course of Study. Referred to the Committee on Education.

NEW YORK EAST.

Model Be-
nevolent
System.

G. E. Reed presented a memorial commending the Model Benevolent System. Referred to the Committee on Temporal Economy.

NEWARK.

R. R. Doherty presented a memorial concerning amendments to the chapter constitution of the Epworth League. Referred to the Committee on the Epworth League.

MAY 16.

FOUR-
TEENTH
DAY.Afternoon.
Epworth
League.

NORTH CHINA.

H. H. Lowry presented a memorial requesting the General Conference to pass an enabling act empowering the Central China Mission to organize itself into a Conference. Referred to the Committee on Missions.

Enabling
act.

NORTH INDIA.

E. W. Parker presented a memorial, signed by N. L. Rockey, respecting Course of Study. Referred to the Committee on Judiciary.

Course of
Study.

OKLAHOMA.

J. F. Palmer presented a memorial, defining the boundaries of the Oklahoma Conference. Referred to the Committee on Boundaries.

Boundaries.

SOUTH AMERICA.

Justo Cubilo presented a memorial asking the General Conference to create the office of Missionary Bishop for South America. Referred to the Committee on Episcopacy.

Missionary
Bishop for
South
America.

VERMONT.

A. J. Hough presented a memorial asking for a judicial decision in reference to Conference examination. Referred to the Committee on Judiciary.

Conference
examina-
tion.

WESTERN NORWEGIAN AND DANISH.

C. J. Larson presented a memorial asking to unite all the work of different languages in the State of Utah into one Mission Conference. Referred to the Committee on Boundaries.

To unite
work of dif-
ferent lan-
guages.

WYOMING.

A. J. Van Cleft presented a memorial to amend paragraph 193, section 2, pertaining to the studies of local preachers. Referred to the Committee on Education.

To amend
¶ 193.

MAY 18.
FIFTEENTH
DAY.

Morning.

MONDAY MORNING, MAY 18.

The Conference was called to order at 8:30 A. M., Bishop J. P. Newman in the chair.

Devotional
services.

The devotional services were conducted by Alfred Hodgetts, of the North Nebraska Conference.

Journals
approved.

The Journals of Saturday morning and afternoon sessions were read and approved.

J. F. Hall.
R. A. Booth.

A. W. Harris announced that J. F. Hall was present, and J. F. Caples stated that R. A. Booth, of the Oregon Conference, had arrived.

Fraternal
delegates.

C. H. Payne introduced to the President, and he to the Conference, the Rev. J. C. Morris and the Hon. G. B. Perkins, fraternal delegates from the Methodist Episcopal Church, South.

D. W. C. Franklin moved that the ninth ballot for Bishops be now taken. J. M. Buckley moved, as a substitute, that it be deferred until 10 o'clock. The substitute was accepted and adopted.

Dr. Wel-
bourne.

On motion of J. A. Sargent, the Rev. Dr. Welbourne was invited to a seat on the platform.

E. D. Holtz presented the following, which was adopted by a rising vote:

Death of
Dr. Fresh-
water's
daughter.

Whereas, The Rev. R. M. Freshwater, D.D., a member of the last General Conference and a member of the Local Committee of this General Conference, and also a member of the General Missionary Committee, is now stricken with great sorrow, in the death, on Saturday, of his only remaining daughter, Jessie, his wife and eldest daughter having died eighteen months ago; and,

Whereas, The funeral of this daughter of our bereaved brother will occur this Monday at 2:30 P. M.; therefore,

Resolved, That we in General Conference assembled do hereby express our profound sympathy and pray the compassionate All Father to vouchsafe grace and comfort in this hour of inexpressible sorrow; and that a copy of these resolutions be sent to Dr. Freshwater by the Secretary.

The roll of committees was called for reports.

Report
No. II on
Revisals.

On motion of J. M. King, Report No. II of the Committee on Revisals was taken up.

Item 3 was read. T. B. Neely moved that it be indefinitely postponed. Lost. W. D. Cherington moved to strike out that part giving to the Official Board the powers of the Leaders and Stewards' Meeting. The motion was laid on the table, and the report was adopted. (See Reports, p. 386.)

On motion of S. W. Gehrett, the ninth ballot was taken for Bishops.

MAY 18.
FIFTEENTH
DAY.

Morning.

Report No. III of the Committee on Revisals was taken up and adopted. (See Reports, p. 386.)

Report
No. III
on Revisals.

Report No. IV was read and adopted. (See Reports, p. 387.)

Report
No. IV on
Itinerancy.

J. M. King moved that the form prepared by the Bishops be inserted in the Discipline.

Report No. V was read. A motion by G. H. Trever, to so amend section 7 as to read, "If the person shall not report to the church within two years the Board can strike his name from the record," was laid on the table, and the report was adopted. (See Reports, p. 387.)

Report
No. V on
Itinerancy.

On motion of C. W. Drees, Report No. I of the Committee on the American Bible Society was read and adopted. (See Reports, p. 429.)

Report
No. I on
Bible So-
ciety.

On motion of A. T. Needham, the Rev. John Thompson was invited to a seat on the platform.

Rev. J.
Thompson.

The tellers having returned, the Secretary announced the result of the ninth ballot. (See Ballots, p. 440.) There being no election, a tenth ballot was ordered. S. A. Morse was appointed a teller in place of T. J. Scott.

Ballots.

The Rev. W. L. Watkinson, in a few well chosen remarks, to which Bishop Newman responded, took leave of the Conference.

Dr. Watkin-
son takes
leave.

On motion of A. J. Palmer, an evening session was ordered to receive fraternal delegates.

Evening
session.

On motion of S. L. Baldwin, Report No. VI of the Committee on Revisals was taken up. Items 1 and 2 were adopted, and item 3 was, on motion of R. D. Munger, laid on the table, and the report, as amended, was adopted. (See Reports, p. 388.)

Report
No. VI on
Revisals.

Report No. I of the Committee on Temporal Economy was taken up, and, after discussion, was recommended.

Report
No. I on
Temporal
Economy.

The tellers reported the result of the tenth ballot for Bishops. (See Ballots, p. 440.)

Ballot.

On motion of J. M. Buckley, it was ordered that after another ballot is taken we adjourn until 2:30 P. M. The eleventh ballot was taken.

MAY 18.
FIFTEENTH
DAY.

Morning.
Bishops to
be notified.

D. S. Monroe presented the following, which was adopted:

Resolved, That in all matters before the Committee on Judiciary affecting the administration of the Bishops no action shall be taken until the Bishop interested shall have been notified by the chairman thereof, and he be given an opportunity to be heard.

Dr. J. A.
Johnson.

The Rev. Dr. J. A. Johnson, fraternal delegate from the African Methodist Episcopal Church, was introduced.

Adjourned.

On motion, the Conference adjourned. The Doxology was sung, and S. F. Upham pronounced the benediction.

MAY 18.
FIFTEENTH
DAY.
Afternoon.

MONDAY AFTERNOON, MAY 18.

The Conference met, pursuant to adjournment, at 2:30 P. M., Bishop D. A. Goodsell in the chair.

Devotional
services.

The devotional services were conducted by A. W. Harris, lay delegate of the East Maine Conference.

Second
afternoon
session.

J. M. Buckley moved that after the taking of another ballot we adjourn to meet at 5 o'clock, to hear the report of the vote and take another ballot. J. E. C. Sawyer moved to strike out "5" and insert "5:30." The amendment was passed, and the motion, as amended, was adopted.

Ballot.

The tellers reported the result of the eleventh ballot. (See Ballots, p. 440.) Another ballot was ordered.

Adjourned.

E. J. Gray moved we adjourn. Carried. The benediction was pronounced by Bishop D. A. Goodsell.

MAY 18.
FIFTEENTH
DAY.
Second
Afternoon
Session.

MONDAY AFTERNOON, MAY 18, 5:30 P. M.

Conference met at 5:30 P. M., Bishop D. A. Goodsell in the chair.

The devotional services were conducted by D. W. C. Franklin, of the Des Moines Conference.

The tellers reported the result of the twelfth ballot. (See Ballots, p. 440.) There being no election, another vote was taken. I. P. Teter moved that when we adjourn it be to meet at 7:30 P. M. Laid on the table.

A motion was adopted that at the evening session the result of the ballot should be announced.

The Conference adjourned. Bishop D. A. Goodsell pronounced the benediction.

MAY 18.
FIFTEENTH
DAY.
Evening

MONDAY EVENING, MAY 18.

The Conference was called to order at 7:30 P. M., Bishop H. W. Warren in the chair.

The devotional services were conducted by C. W. Winchester, of the Genesee Conference.

The credentials of the Hon. G. B. Perkins, fraternal delegate from the Methodist Episcopal Church, South, were presented, and he, after being introduced by J. B. Hobbs, addressed the Conference. (See Fraternal Addresses, p. 501.)

Hon. G. B.
Perkins.

The credentials of the Rev. John Lathern, fraternal delegate from the Methodist Church of Canada, were presented. He was introduced to the President by W. S. Matthew, and, being presented to the Conference, delivered an address.

Rev. John
Lathern.

The thirteenth ballot for Bishops was announced. (See Ballots, p. 440.)

Ballot.

On motion, the Conference adjourned. The Doxology was sung, and Bishop H. W. Warren pronounced the benediction.

Adjourned.

The following RESOLUTIONS were passed to the Secretary:

CENTRAL NEW YORK.

C. C. Wilbor presented the following, which was referred to the Committee on Revisals:

Whereas, Very many of those who are converted in our churches are lost to our membership because of the reluctance of pastors to baptize by immersion, and that such reluctance often obtains because of the lack of proper facilities for such form of baptism; therefore,

Baptisteries
in our
churches.

Resolved, 1. That we recommend that so far as practicable our churches be furnished with baptisteries for the immersion of converts, when they so elect.

2. That this recommendation be published in the Appendix to the Discipline.

IOWA.

Morris Bamford presented the following, which was referred to the Committee on Temporal Economy:

Whereas, We now have eleven general secretaries who are chiefs of departments; and,

Whereas, Some of these departments contemplate essentially the same work; and,

Whereas, It is found that all large business interests are more economically and successfully operated through one head; therefore, be it

Resolved, That the Board of Bishops be requested by the General Conference, now in session in the city of Cleveland, Ohio, to appoint a commission, consisting of one layman, to report to the next ensuing

Reorganiza-
tion of all
benevo-
lences.

MAY 18.
FIFTEENTH
DAY.
Evening.

General Conference a plan for the reorganization of all our benevolences under one management, to be known as a Bureau of the Benevolences.

MINNESOTA.

H. C. Jennings presented the following, which was referred to the Committee on Epworth League:

Intermedi-
 ate Ep-
 worth
 League.

Whereas, The development of the Epworth League movement has enlisted the activities of our more mature young people; and,

Whereas, The Junior Epworth League provides for the needs of the children; and,

Whereas, There is a large company between the ages of twelve and seventeen who need especial care, and who do not find it in the work as now organized; therefore, be it

Resolved, That we respectfully petition the General Conference to provide for the organization and chartering in due form of the Intermediate Epworth League wherever desired, for which especial provision shall be made by the Board of Control.

The following MEMORIALS were passed to the Secretary:

BALTIMORE.

Order of
 public wor-
 ship.

Alexander Ashley presented a memorial concerning the order of public worship. Referred to the Committee on Revisals.

CENTRAL NEW YORK.

Union of
 Epworth
 League and
 Christian
 Endeavor.

F. J. Cheney and others presented a memorial asking that steps be taken looking to the fraternization of the Epworth League and Christian Endeavor associations. Referred to the Committee on Epworth League.

CENTRAL OHIO.

Question 13
 to be
 omitted.

A memorial from J. W. Avann and J. F. Newcomb was presented asking that in examination of preachers for full membership in the Annual Conference, question 13, "Will you recommend fasting and abstinence, both by precept and example?" be omitted. Referred to the Committee on Revisals.

GENESEE.

Episcopal
 compensa-
 tion.

J. E. Williams presented a memorial, signed by B. F. Beazell and others, concerning episcopal compensation. Referred to the Committee on Episcopacy.

LOUISIANA.

Collections.

J. C. Hartzell presented a memorial from the General Committee on Freedmen's Aid concerning the collections. Referred to the Committee on Freedmen's Aid and Southern Education Society.

NEW YORK.

C. C. McCabe presented a memorial, signed by himself, respecting current expenses of Missionary Secretaries. Referred to the Committee on Missions.

MAY 18.
FIFTEENTH
DAY.
Evening.
Current ex-
penses of
Missionary
Secretaries.

NORTH OHIO.

N. S. Albright presented a memorial for an amendment of pastor's report. Referred to the Committee on Revisals.

Pastor's
report.

A memorial from J. Tarbot was presented relative to paragraph 185 of the Discipline. Referred to the Committee on Itinerancy.

¶ 185.

ROCK RIVER.

P. H. Swift presented a memorial, signed by J. P. Brushingham and others, asking the General Conference to recognize the office of evangelist. Referred to the Committee on Itinerancy.

Evangelist.

SOUTH AMERICA.

Justo Cubilo presented a memorial concerning the state of the work in Peru, Bolivia, Ecuador, and Chili. Referred to the Committee on the State of the Church.

Work in
South
America.

WYOMING.

M. S. Hard presented a memorial from the New York Bar Association relating to arbitration. Referred to the Committee on Arbitration.

Arbitration

TUESDAY MORNING, MAY 19.

The Conference was called to order at 8:30 A. M., Bishop Thomas Bowman presiding.

MAY 19.
SIXTEENTH
DAY.
Morning.

The devotional services were conducted by D. H. Muller, of the East Ohio Conference.

Devotional
services.

The Journals of yesterday's sessions were read and approved.

Journals
approved.

C. L. Stafford moved to indefinitely postpone the election of Bishops. The motion did not prevail.

Election of
Bishops.

The fourteenth ballot was ordered.

The Committee on State of the Church presented Reports Nos. IV, V, VI, VII, VIII, IX, X, XI.

Reports
presented.

Report No. I of the Committee on the State of the Church was taken up. J. D. Walsh moved its adoption. L. B. Wilson moved to divide the report. Lost.

Report
No. I on
State of the
Church.

MAY 19.
SIXTEENTH
DAY.
Morning.

A motion by C. S. Wing to lay the second part of the report on the table was also lost, and the report was adopted. (See Reports, p. 391.)

The tellers returned, and the Secretary read the result of the fourteenth ballot. (See Ballots, p. 440.) There being no election, another vote was ordered. On motion of A. B. Leonard, it was resolved that no report of any individual vote less than ten be announced. A. J. Merchant was appointed a teller in place of J. C. Scofield.

Dr. Lathern
takes leave.

The Rev. Dr. Lathern, in a few well-timed remarks, took leave of the Conference.

Reports
presented.

The Committee on Revisals presented Reports Nos. VII, VIII, and IX.

The Committee on Temperance and Prohibition of the Liquor Traffic presented Report No. I.

The Committee on Epworth League presented Reports Nos. II and III.

Dr. J. A.
Johnson.

The credentials of the Rev. Dr. J. A. Johnson, fraternal delegate from the African Methodist Episcopal Church, were presented; he was introduced, and addressed the Conference. (See Addresses, p. 517.)

C. C. Mc-
Cabe
elected.

The fifteenth ballot was announced, and the President declared that C. C. McCabe, having received a sufficient number of votes, was elected a Bishop, and he was invited to the platform. (See Ballots, p. 440.) On motion of C. J. Little, the Conference proceeded to another ballot.

Reports
presented.

The Committee on Temporal Economy presented Reports Nos. II and III. A minority report was presented with No. II.

The Committee on Itinerancy presented Report No. III.

Memorials.

On motion of F. G. Mitchell, it was ordered that all memorials hereafter presented be passed by the Secretary to appropriate committees.

Deacon-
esses and
mission-
aries intro-
duced.

On motion, the Order of the Day was taken up, and the deaconesses and missionaries were, by name, presented to the Conference.

Earl Cran-
ston elected.

The tellers returned, and the President announced that Earl Cranston, having received a sufficient number

of votes, was elected a Bishop, and he was invited to the platform. (See Ballots, p. 440.)

J. M. Buckley presented the following, which was adopted:

That the roll of the Conference be called, and that when it is called any man having a nomination to make or a desire to second a nomination, shall then have the undisturbed opportunity to do either.

A ballot was ordered for Publishing Agents of New York. Nominations were made, the votes were taken, and the tellers retired.

On motion, Nathaniel A. Chamberlain, a reserve delegate of the Colorado Conference, was seated in the place of Earl Cranston.

On motion of J. F. Berry, a ballot was ordered for Publishing Agents at Cincinnati.

J. M. Buckley moved that the roll of Conferences be called for nominations; amendments offered thereto were laid on the table, and the motion was adopted. The ballot was taken, and the tellers retired.

The first class of tellers returned, and the President announced that Homer Eaton, having received a sufficient number of votes, was elected a Publishing Agent at New York. (See Ballots, p. 441.)

A second ballot was ordered for Publishing Agent at New York.

On motion of A. B. Leonard, the motion ordering a roll of Conference to be called was reconsidered, and it was ordered that persons making or seconding nominations shall stand until their nominations be announced.

On motion, Conference adjourned. The Doxology was sung, and the benediction was pronounced by Bishop Thomas Bowman.

The following RESOLUTION was passed to the Secretary:

● WYOMING.

M. S. Hard presented the following concerning benevolent collections, which was referred to the Committee on Temporal Economy:

Whereas, There is a growing and general conviction that the requisition upon pastors to give publicly when their names are called in the Annual Conference the amount of the missionary collection, especially when the report of other collections is not so required, is unjust, oppressive, and misleading; and,

MAY 19.
SIXTEENTH
DAY.
Morning.

Publishing
Agents.

N. A. Cham-
berlain.

Nomina-
tions.

Homer
Eaton
elected.

Nomina-
tions.

Adjourned.

Change in
\$ 352.

MAY 19.**SIXTEENTH
DAY.***Morning.*

Whereas, To report all would be equally misleading, since the public and even the Conference cannot be acquainted with the relative difficulties under which what is reported has been raised; therefore, be it

Resolved, That the following, which appears in paragraph 352 of the Discipline as follows, "and when the character of a pastor is examined, he shall inquire of him what amount has been raised on his charge for Missions," be stricken out.

The following MEMORIALS were passed to the Secretary:

BLUE RIDGE.

Mission
Conference
in North
Carolina.

Augustus Graybeal presented a memorial relative to a Mission Conference in eastern North Carolina. Referred to the Committee on Boundaries.

CINCINNATI.

Black Hills
Mission
Conference.

F. G. Mitchell presented a memorial in behalf of the Black Hills Mission Conference. Referred to the Committee on Boundaries.

EAST MAINE.

Problem of
country
town.

J. F. Haley presented a memorial from the East Maine Conference concerning the problem of the country town. Referred to the Committee on the State of the Church.

INDIANA.

Book Depos-
itory in In-
dianapolis.

M. S. Heavenridge presented a memorial from the Preachers' Meeting of Indianapolis relative to a Book Depository. Referred to the Committee on the Book Concern.

OHIO.

Deacon's
orders.

W. H. Lewis presented a memorial relating to electing to deacon's orders persons who are admitted on trial. Referred to the Committee on Itinerancy.

ROCK RIVER.

Paper in
Bohemian
language.

H. G. Jackson presented a memorial to consider and devise means to publish a paper in the Bohemian language. Referred to the Committee on the Book Concern.

SWEDEN.

Board of
Church
Extension.

J. M. Erikson presented from the Finland and St. Petersburg Mission three memorials. One, for the extension into Europe of the Board of Church Extension, was referred to the Committee on Church Extension; one, concerning time limit, was referred to the Commit-

Time limit.

tee on Itinerancy; one, referring to an episcopal residence in Europe, was referred to the Committee on Episcopacy.

WASHINGTON.

I. L. Thomas presented a memorial relative to the boundaries between the North Carolina Conference and the Washington Conference. Referred to the Committee on Boundaries.

MAY 19.
SIXTEENTH
DAY.
Morning.
Episcopal
residence.

Boundaries.

WEDNESDAY MORNING, MAY 20.

The Conference was called to order at 8:30 A. M., Bishop R. S. Foster in the chair.

The devotional services were conducted by the Bishop.

The Journal of yesterday's session was read and approved.

On motion of G. H. Trever, Edgar M. Beach, of the Wisconsin Conference, was seated in the place of Leander Ferguson, called home.

On motion of G. E. Ackerman, the following was adopted:

Resolved, That we have listened with great pleasure to the fraternal address by the Rev. J. A. Johnson, of the African Methodist Episcopal Church, and we hereby assure him, and the excellent body of Christians which he represents, that we most cordially reciprocate his kind words and earnest good wishes.

MAY 20.
SEVEN-
TEENTH
DAY.
Morning.

Devotional
services.

Journal
approved.

E. M. Beach.

Address of
Dr. Johnson

On motion of J. T. McFarland, the vote fixing the Order of Elections was reconsidered, and he moved the adoption of the following :

When nominations are to be made for any office those who desire to put candidates in nomination shall stand, simply the original nominator. Each one shall be permitted to name his candidate, stating distinctly his own name and Conference and the name and Conference of the candidate. The name of the first person put in nomination shall be called by the Secretary, and all who desire to second his nomination shall stand and, beginning with the one nearest the front, each person standing shall be permitted to offer his second, giving his name and Conference, and so on in the order of nominations until the list of nominations is exhausted. Each person on making a second or a nomination shall be seated.

Order of
elections.

C. J. Little moved as a substitute that there be one nomination and one second in each case. The substitute was accepted and adopted.

MAY 20.SEVEN-
TEENTH
DAY.

Morning.

Ballot.

Lewis Curts
elected.

The tellers reported the second ballot for Publishing Agents at New York, and, there being no election, another vote was ordered. (See Ballots, p. 441.)

The other section of tellers reported the result of the vote for Publishing Agents at Cincinnati, and Lewis Curts, having received a majority, was declared elected. (See Ballots, p. 441.)

Another ballot was ordered.

C. S. Barlow was appointed a teller in place of T. J. Massey; Alfred Hodgetts in place of Eiji Asada; E. W. Ryan in the place of C. M. Cobern; T. J. Everett in place of S. E. Quimby.

The following, presented by D. H. Moore, was adopted:

Secretary to
send forms.

Resolved, That the Secretary of the General Conference be instructed to prepare and furnish duplicate forms of returns to the Secretary of each Annual Conference for every question submitted to the vote of the members thereof; said returns to be made by the Secretary of each Annual Conference, one to the Secretary of the Board of Bishops and one to the Secretary of the General Conference.

On motion of J. M. Shumpert, the following was adopted:

African
Methodist
Episcopal
Zion Church

Whereas, The General Conference of the African Methodist Episcopal Zion Church is now in quadrennial session at Mobile, Ala.; therefore,

Resolved, That the Secretary be instructed to send a message of fraternal greetings.

A. J. Van Cleft presented the following, which was adopted:

Liquor in
the Capitol
building.

Whereas, The sale of intoxicating liquors as a beverage in the Capitol building at Washington is a standing disgrace to this Christian nation, and is to be deplored by every Christian citizen of our land; and,

Whereas, On the 15th instant there was reported favorably to the House of Representatives from the Committee on Public Buildings and Grounds a bill to prohibit the sale of intoxicating liquors in the Capitol building, with an amendment giving the courts of the District of Columbia jurisdiction over violations of the act; therefore, be it

Resolved, 1, by the General Conference of the Methodist Episcopal Church, assembled at Cleveland, O., this 20th day of May, 1896, representing a constituency of at least ten millions of people, That we are in hearty sympathy with the provisions of the bill and its amendment, and hope it may be speedily passed by both Houses of Congress and become a law.

2. That we earnestly request the members of the House of Representatives and of the United States Senate to promptly pass the bill with the amendment.

3. That we instruct the President and Secretary of this General Conference to sign this preamble and these resolutions, and that a copy be sent at once to the Vice President of the United States and another to the Speaker of the House of Representatives.

On motion of J. B. Albrook, the following was adopted :

Whereas, It is the custom of the Church to dedicate the buildings of our Church schools; and,

Whereas, The Discipline does not contain a "Form for the Dedication of Institutions of Learning;" therefore,

Resolved, That the Bishops be and are hereby requested to prepare such a form and publish the same in the Discipline.

The Committee on the State of the Church called up Report No. II, which was read and adopted. (See Reports, p. 392.)

Report No. III of the same Committee was read. A motion to recommit it was laid on the table, and the report was adopted. (See Reports, p. 392.)

The Secretary read the third ballot for Publishing Agent at New York, and, there being no election, another ballot was ordered. (See Ballots, p. 441.)

The Secretary read the second ballot for Publishing Agent at Cincinnati, and, there being no election, another ballot was ordered. (See Ballots, p. 441.)

The Secretary read the fourth ballot for Publishing Agent at New York, and G. P. Mains, having received the requisite number of votes, was elected. (See Ballots, p. 441.)

The tellers reported the third ballot for Publishing Agent at Cincinnati, and, there being no election, another vote was ordered. (See Ballots, p. 441.)

J. F. Goucher presented Report No. I of the Committee on Constitution, and moved that it be printed in the *Daily Christian Advocate* to-morrow morning, and be made the Order of the Day for Saturday morning at 10 o'clock.

L. M. Shaw made a similar motion concerning a minority report. Permission was granted for both.

Report No. IV of the Committee on Book Concern was read and adopted. (See Reports, p. 394.)

The tellers reported the fourth ballot for Publishing Agent at Cincinnati, and H. C. Jennings, having received a majority of the votes cast, was elected. (See Ballots, p. 441.)

On motion of J. B. Graw, the Conference proceeded to vote for Corresponding Secretaries of the Missionary

MAY 20.

SEVENTEENTH DAY.

Morning.
Dedication
of Institutions
of Learning.

Report
No. II on
State of the
Church.

Report
No. III on
State of the
Church.

Ballot.

G. P. Mains
elected.

Ballot.

Report
No. I on
Constitu-
tion.

Report
No. IV on
Book Con-
cern.

H. C. Jen-
nings
elected.

Ballot.

MAY 20.SEVEN-
TEENTH
DAY.*Morning.*
Bishop D. A.
Goodsell
presides.

Society. Nominations were made, and the votes were cast.

At this point Bishop Foster, in a few touching remarks, expressed his appreciation of the kindness shown him by the Conference and the Church, and called Bishop D. A. Goodsell to the Chair.

On motion of M. M. Callen, the following was adopted :

Nomi-
na-
tions.

When nominations are in order the Chair shall so announce, and request that all nominations be sent to the Secretary's table in writing; and, after all nominations have been received, the Secretary shall read the list, and when the Secretary reads the list nominations shall be closed.

The following was presented by T. J. Scott, and referred to the Committee on Rules of Order:

Resolved, That the Committee on Temporal Economy be instructed to take into consideration for presentation to this Conference some plan for the nomination of General Conference officers.

Report
No. V on
Book Con-
cern.

Report No. V of the Committee on the Book Concern was taken up and read, and, on motion of J. M. Buckley, it was laid on the table.

Reports
presented.

The Committee on Episcopacy presented Report No. VII.

The Committee on Book Concern presented Report No. VII.

The Committee on Missions presented Report No. IV.

The Committee on Sunday Schools and Tracts presented Report No. III.

The Committee on Church Extension presented Reports Nos. III, IV, and V.

The Committee on Lay Representation presented Report No. I.

Missionary
Secretaries
elected.

The tellers reported the first ballot for Missionary Secretaries, and A. B. Leonard and A. J. Palmer, having received a majority of all the votes cast, were elected, and another ballot was ordered. (See Ballots, page 441.)

The tellers reported the ballot for the third Missionary Secretary. There was no election. (See Ballots, p. 442.)

Adjourned.

On motion, the Conference adjourned. The Dox-

ology was sung, and Bishop C. D. Foss pronounced the benediction.

MAY 20.
SEVEN-
TEENTH
DAY.
Morning.

The following RESOLUTIONS were passed to the Secretary:

NEW YORK EAST.

C. J. North presented the following, which was referred to the Committee on Temporal Economy:

Whereas, Very many churches, large and small, in all parts of our work find great difficulty in meeting their current expenses; and,

Whereas, This is largely due to the fact that large numbers of our members do not regularly contribute for the support of the Gospel; and,

Whereas, This failure to contribute arises largely from want of instruction respecting the duty of systematic giving; therefore, be it

Resolved, That a foot-note be attached to the last question in the service of "Reception of Members" as follows: "The pastor will explain that this contemplates a regular contribution by each member according to the financial plan adopted by the church."

Regular
contribu-
tions by
members.

PHILADELPHIA.

T. B. Neely presented the following, which was referred to the Committee on Revisals:

Resolved, That the Committee on Revisals consider the propriety of inserting in the appropriate places in the Discipline the following:

1. Insert as section 2 of paragraph 96 of the Discipline, "The Secretary of each Quarterly Conference shall furnish the member elected to the Lay Electoral Conference a certificate of his election."

2. Insert as section 19 of paragraph 186, "The presiding elder of each district shall furnish the Chairman of the Lay Electoral Conference a certified list of the members elected as delegates to the Lay Electoral Conference, and also a list of the reserves."

Additions to
1796 and
186.

WEST WISCONSIN.

W. J. McKay presented the following, which was referred to the Committee on Revisals:

Resolved, That the words "playing cards or attending card parties" be inserted in paragraph 240 of the Discipline.

Card play-
ing.

He also presented the following, which was referred to the Committee on Revisals:

Resolved, That the words "the putting on of gold or costly apparel" be erased from the Discipline in paragraph 30, so as to accord with the practice of our preachers and people.

Gold or
costly ap-
parel.

The following MEMORIALS were passed to the Secretary:

CINCINNATI.

C. H. Payne presented from the American Sabbath Union a memorial concerning Sabbath observance. Referred to the Committee on the State of the Church.

Sabbath
observance.

MAY 20.SEVEN-
TEENTH
DAY.*Morning.*Sunday
schools as
missionary
societies.

Stewards.

A. B. Leonard presented, from himself and one other, a memorial relating to the organization of Sunday schools into missionary societies. Referred to the Committee on Missions.

MAINE.

G. D. Lindsay presented a memorial, signed by himself, relating to stewards. Referred to the Committee on Revisals.

MINNESOTA.

Bureau of
Transporta-
tion.

H. C. Jennings presented a memorial, from George H. Hazzard and others, in favor of the establishment of a Bureau of Transportation. Referred to the Committee on Temporal Economy.

NORTHWEST INDIANA.

Young peo-
ple's socie-
ties.

W. H. Hickman presented a memorial relative to young people's societies that have not adopted the Epworth League organization. Referred to the Committee on Epworth League.

SOUTHERN ILLINOIS.

Boundaries.

H. H. Crozier presented the report of a joint commission on the boundaries of the Illinois and Southern Illinois Conferences. Referred to the Committee on Boundaries.

WASHINGTON.

Boundaries.

I. L. Thomas introduced the record of a joint commission defining the boundaries of the Washington and North Carolina Conferences. Referred to the Committee on Boundaries.

WEST NEBRASKA.

Accounts of
charges.

C. A. Hale presented a memorial concerning keeping financial accounts of charges. Referred to the Committee on Temporal Economy.

MAY 21.EIGHT-
EENTH DAY
*Morning.*Devotional
services.Journal
approved.

THURSDAY MORNING, MAY 21.

The Conference was called to order at 8:30 A. M., Bishop S. M. Merrill in the chair.

The devotional services were conducted by E. H. Yocum, of the Central Pennsylvania Conference.

The Journal of yesterday's session was read and approved.

On motion of J. B. Graw, it was ordered that the elections have precedence at any time.

A. B. Leonard moved that the Secretary of this Conference be authorized to send cordial greetings by telegraph to the Presbyterian General Assembly now in session at Saratoga Springs.

On motion of M. S. Hard, it was ordered that after 10 o'clock no appeals, memorials, or resolutions, not to be put upon their immediate passage, shall be received.

The following communication was received from the Bishops, and read:

CLEVELAND, O., May 21.

To the General Conference.

DEAR BRETHREN: The Bishops having conferred with the Bishops-elect, and having considered the state of business of the Conference, especially in regard to matters connected with the General and Missionary Superintendency of the Church, respectfully recommend that the consecration of Bishops be made the Order of the Day for Tuesday, May 26, at 11 o'clock A. M.

By order and in behalf of the Bishops,

EDWARD G. ANDREWS, *Secretary.*

On motion of J. J. Bentley, the consecration of the Bishops-elect was made the Order of the Day for Tuesday, May 26, at 10 o'clock A. M.

A letter was read from the trustees of Epworth Memorial Church inviting the Conference to hold the consecration services in that church.

R. D. Munger moved that the services be held in this building.

A motion by T. B. Neely, to substitute Epworth Church, was laid on the table, and the motion of R. D. Munger was adopted.

* A resolution of thanks to the pastor and trustees of Epworth Church was passed.

The third ballot for Missionary Secretary was reported, and, there being no election, another ballot was ordered. (See Ballots, p. 442.)

The Hon. Asa Bushnell, Governor of Ohio, was introduced.

A ballot for Corresponding Secretaries of the Board of Church Extension was ordered.

The tellers returned and reported the fourth ballot for Missionary Secretaries, and, there being no election, another ballot was ordered. (See Ballots, p. 442.)

MAY 21.
EIGHT-
EENTH DAY

Morning.
Elections.
Presbyteri-
an General
Assembly.

Appeals, etc

Consecra-
tion serv-
ices.

Missionary
Secretary.

Hon. Asa
Bushnell.

Missionary
Secretary.

MAY 21.
EIGHT-
EENTH DAY
Morning.

Church Ex-
tension Dis-
tricts.

A. J. Kynett presented the following, which was adopted:

Resolved, That paragraph 380 of the Discipline be amended by striking out the words included in item 3, lines 8-14, as follows:

"3. The Annual Conferences, being grouped by the General Conference into fourteen Church Extension Districts, there shall be one member from each district to be elected by the General Conference on the nomination of the delegates of each district, respectively, and also fourteen members appointed by the board," and insert the following:

"3. Of one representative from each General Conference District elected by the General Conference, on the nomination of the delegates of the several districts.

"4. Of an equal number of representatives appointed by the board."

J. T.
Manson.

On motion of J. M. Buckley, J. T. Manson was seated in the place of J. H. Sessions, who was called home.

Trustees of
the Metho-
dist Epis-
copal
Church.

On motion of D. W. C. Huntington, a committee of five was ordered on Trustees of the Methodist Episcopal Church.

Dr. Morris
takes leave.

The Rev. Dr. J. C. Morris took leave of the Conference on behalf of himself and his colleague, the Hon. G. B. Perkins.

Secretaries
Board of
Church Ex-
tension.

The tellers reported the result of the ballot for Secretaries of the Board of Church Extension, and A. J. Kynett and W. A. Spencer, having received a majority of all the votes cast, were declared elected. (See Ballots, p. 442.)

Missionary
Secretary.

The fifth ballot for Corresponding Secretary of the Missionary Society was reported, and W. T. Smith, having received a majority of the votes cast, was declared elected. (See Ballots, p. 442.)

The Conference proceeded to the election of Secretaries of the Freedmen's Aid and Southern Education Society.

G. E. Ackerman presented the following, which was adopted:

Dr. R. S.
Rust.

Whereas, The venerable and beloved Rev. R. S. Rust, D.D., LL.D., has completed thirty years of continuous connection with our work in the South; and,

Whereas, He has endeared himself to multitudes in every department of that work, and builded for himself a monument more enduring than marble or granite; therefore,

Resolved, 1. That the Rev. Richard S. Rust, D.D., LL.D., be and he is hereby continued in his present position as Honorary Secretary of the Freedmen's Aid and Southern Education Society.

2. That a copy of these resolutions be printed in the *Daily Christian Advocate* and be published in the Journal of the General Conference, and also that an engrossed copy of the same be presented to our honored brother.

The tellers reported the ballot for Secretaries of the Freedmen's Aid and Southern Education Society, and J. C. Hartzell and J. W. Hamilton, having received the requisite number of votes, were declared elected. (See Ballots, p. 442.)

J. M. Buckley presented Report No. IV of the Committee on Episcopacy.

A motion to substitute Shanghai or Nagasaki for Philadelphia was laid on the table. W. F. Whitlock moved to substitute Cleveland for Buffalo; J. F. Core moved to substitute Pittsburg for Buffalo; A. B. Leonard moved to substitute "Shanghai" for Philadelphia; H. W. Key moved to substitute Nashville for Chattanooga; J. W. Butler moved to add "or Mexico" to New Orleans, or Fort Worth; J. F. Goucher moved to substitute Shanghai, and Eiji Asada moved to add "or Nagasaki." All these motions were laid on the table. The 12th item was read, and Emory Miller moved to substitute Omaha for Topeka. Laid on the table. L. A. Belt moved to add "or Omaha," which was carried, and the item, as amended, was passed. Item 16 was read. Yoitsu Honda moved to add "or Shanghai." A motion was made to add, as an amendment, "or Tacoma."

The Committee on Judiciary presented Report No. I.

The Committee on Itinerancy presented Reports Nos. IV and V.

The Committee on Revisals presented Reports Nos. XI, XII, XIII, XIV, and XV.

The Committee on Temperance and Prohibition of the Liquor Traffic presented Reports Nos. II, III, and IV.

The Committee on Freedmen's Aid and Southern Education Society presented Report No. III.

The Committee on Boundaries presented Report No. I.

A minority report was presented from the Committee on the State of the Church.

On motion of C. J. Little, the Conference adjourned. The Doxology was sung, and M. S. Hard pronounced the benediction.

MAY 21.
EIGHT-
EENTH DAY
Morning.
Freedmen's
Aid and
Southern
Education
Society
Secretaries.
Report
No. IV on
Episcopacy.

Reports
presented.

Adjourned.

MAY 21.
EIGHT-
EENTH DAY
Morning.

The following **RESOLUTIONS** were passed to the Secretary:

IOWA.

Christopher Haw and others presented the following, which was referred to the Committee on the State of the Church:

Report of
the work of
the Church.

Whereas, In the past no official statistical report of the work and gifts of the Church at large has been issued by the General Conference; therefore,

Resolved, That a Statistical Secretary be elected on the first day of the next session, whose duty it shall be to compile from the Annual Conference Minutes, and other sources, a statistical report of the work of the Church throughout the connection, the same to be published in the General Conference Minutes.

He also presented the following, which was referred to the Committee on the Book Concern:

Superannu-
ated minis-
ters as col-
porteurs.

As an additional means of increasing the sales of our books and the circulation of our Church periodicals;

Resolved, That our Book Agents are hereby authorized to formulate and put in use a system whereby all superannuated ministers, who so desire, may become colporteurs for the sale of our periodicals and books. Said colporteurs shall be approved by the Annual Conference, and secure the consent of the pastor of the charge in which they desire to work.

NEWARK.

W. H. Murphy presented the following, which was referred to the Committee on Temporal Economy:

Collection
for Confer-
ence claim-
ants.

Whereas, It is reported that a large number of our preachers neglect to take the annual collection for the Conference claimants, and by such neglect are placing these worthy men under great embarrassment in the Conferences where they reside; and,

Whereas, By such omission of duty the rules and Discipline of our church are clearly violated and discouraging to those friends who are laboring to disseminate a wider interest in this subject, by which it is hoped the annual collections may be increased; therefore, be it

Resolved, That the Committee on Temporal Economy consider this question and report a plan by which this neglect may be prevented and the enforcement of the Discipline maintained.

The following **MEMORIALS** were passed to the Secretary:

IOWA.

1283.

Christopher Haw presented a memorial, signed by himself, referring to paragraph 283. Referred to the Committee on Revisals.

MICHIGAN.

Insurance
of church
property.

Levi Master presented a memorial on the insurance of church property. Referred to the Committee on Church Extension.

MONTANA.

Jacob Mills presented two memorials for enabling acts. Referred to the Committee on Boundaries.

MAY 21.
EIGHT-
EENTH DAY
Morning.
Enabling
acts.

NORTHERN NEW YORK.

D. F. Pierce presented a memorial concerning the boundaries of the Norwegian and Danish Conference. Referred to the Committee on Boundaries.

NORTHWEST INDIANA.

A. R. Colbern and F. H. Tanner presented a memorial asking to strike out paragraph 35, page 32, of the Discipline. Referred to the Committee on the State of the Church.

735.

OREGON.

G. W. Gue presented a memorial concerning the *Northern Pacific Advocate*. Referred to the Committee on the Book Concern.

*Northern
Pacific
Advocate.*

ROCK RIVER.

F. M. Bristol presented a memorial from the Chicago Methodist Social Union concerning the seat of next General Conference. Referred to the Committee on Place of Holding next Session of General Conference.

Seat of next
General
Conference.

P. H. Swift presented a memorial concerning expenses of delegates. Referred to the Committee on Temporal Economy.

Expenses of
delegates.

Lewis Curts presented a memorial concerning the Children's Home Society. Referred to the Committee on Temporal Economy.

Children's
Home So-
ciety.

TENNESSEE.

D. W. Byrd presented a memorial concerning reports of church trustees. Referred to the Committee on Temporal Economy.

Reports of
church
trustees.

FRIDAY MORNING, MAY 22.

The Conference was called to order at 8:30 A. M., Bishop E. G. Andrews in the chair.

MAY 22.
NINE-
TEENTH
DAY.
Morning.

The devotional services were conducted by J. W. Bashford, of the Cincinnati Conference.

Devotional
services.

The Journal of yesterday morning's session was read and approved.

Journal
approved.

On motion of Andrew Schriver, C. W. Millard, of

C. W.
Millard.

MAY 22.

NINE-
TEENTH
DAY.
Morning.• Sunday
School
Union and
Tract So-
ciety Secre-
tary.J. M. Kittle-
man.

the New York Conference, was seated in the place of C. C. McCabe.

On motion of J. F. Chaffee, the Conference ordered a ballot for Secretary of the Sunday School Union and Tract Society.

On motion of L. M. Shaw, J. M. Kittleman, of the Des Moines Conference, was granted leave of absence on account of sickness.

Secretary
Board of
Education.

The Conference proceeded to ballot for Secretary of the Board of Education.

Report
No. IV re-
sumed.

The request of L. M. Shaw, that he be permitted to change his seat, was granted. Consideration of Report No. IV of the Committee on Episcopacy was resumed. T. J. Massey moved to recommit the matter. The motion was lost. The pending motions to substitute were laid on the table, the item was adopted, and the report, as a whole, was adopted. (See Reports, p. 381.)

Secretary
Sunday
School
Union and
Tract So-
ciety.

The tellers reported, and the Chair announced that J. L. Hurlbut, having received the requisite number of votes, was elected Secretary of the Sunday School Union and Tract Society. (See Ballots, p. 442.)

Report
No. III on
Episcopacy.

On motion of J. M. Buckley, Report No. III, second part, was taken up. Items 1 and 2 were adopted. Item 3 was read. A. J. Kynett moved to recommit it. Lost. J. A. Sargent moved to strike out all after the word "elections" and insert "quadrennially." A. J. Kynett moved, as a substitute, that the General Conference fix quadrennially the place of residence on nomination of the Committee on Episcopacy. J. B. Graw moved to lay the substitute on the table. Lost. The amendment of J. A. Sargent was laid on the table. The substitute was also laid on the table, and the item was passed. Item 4 was adopted. Item 5 was withdrawn, and the report, as a whole, was adopted. (See Reports, p. 380.)

Secretary
Board of
Education.

The tellers returned, and the Chair announced that C. H. Payne, having received the requisite number of votes, was elected Secretary of the Board of Education. (See Ballots, p. 442.)

Ballot.

The Conference proceeded to the election of an Editor for the *Methodist Review*. A ballot was also ordered for the Editor of *The Christian Advocate*.

Bishop Goodsell requested, and was granted, leave of absence from the further sessions of the Conference.

On motion of Z. M. Mansur, Report No. I of the Committee on National Arbitration was presented, read, and adopted. (See Reports, p. 431.)

The tellers reported the result of the ballot for Editor of the *Methodist Review*, and the Chair declared W. V. Kelley elected. (See Ballots, p. 443.)

Bishop Andrews announced the names of the Committee on Trustees of the Methodist Episcopal Church. (See Committees, p. 377.)

The tellers reported the result of the ballot for Editor of *The Christian Advocate*, and J. M. Buckley was declared elected. (See Ballots, p. 443.)

The Conference ordered a ballot for Editor of the *Western Christian Advocate*, and a ballot for the Editor of the *Northwestern Christian Advocate*.

The Committee on Temporal Economy presented Reports Nos. IV and V.

The Committee on Church Extension presented Report No. VI.

The Committee on Sunday Schools and Tracts presented Report No. IV.

The Committee on Education presented Report No. IV.

The Committee on State of the Church presented Reports Nos. XII to XVI.

The Committee on Book Concern presented Reports Nos. VIII to XI.

The Committee on Lay Representation presented Report No. II.

The Committee on Judiciary presented Reports Nos. II, III, and IV.

The tellers reported the ballot for Editor of the *Western Christian Advocate*, and D. H. Moore was declared elected. (See Ballots, p. 443.)

A ballot was ordered for Editor of the *Central Christian Advocate*.

The tellers reported the result of the ballot for Editor of the *Northwestern Christian Advocate*, and Arthur Edwards was declared elected. (See Ballots, p. 443.)

MAY 22.

NINE-TEENTH DAY.

Morning.

Bishop Goodsell's leave of absence.

Report No. I on Arbitration
Editor of *Review*.

Trustees of Methodist Episcopal Church.

Editor of *The Christian Advocate*.

Ballot.

Reports presented.

Editor of *Western Christian Advocate*.

Editor of *Northwestern Christian Advocate*.

MAY 22.
NINE-
TEENTH
DAY.
Morning.

On motion of J. F. Core, a ballot was ordered for Editor of the *Pittsburg Christian Advocate*.

The following, presented by A. J. Kynett, was adopted :

Church
Boards.

Resolved, That the Bishops and Chairmen of Standing Committees be a committee to nominate to the General Conference the Boards of Mission, Church Extension, Freedmen's Aid and Southern Education Society, Tract Society, Sunday School Union, and the Board of Education.

Editor of
Central
Christian
Advocate.

The tellers reported the vote for Editor of the *Central Christian Advocate*, and the Chair declared J. B. Young elected. (See Ballots, p. 443.)

A ballot was ordered for Editor of the *Northern Christian Advocate*.

Editor of
Pittsburg
Christian
Advocate.

The tellers reported the vote for Editor of the *Pittsburg Christian Advocate*, and the Chair declared C.W. Smith elected. (See Ballots, p. 443.)

A ballot was taken for the Editor of the *California Christian Advocate*.

On motion of T. B. Neely, the following was adopted:

Amend-
ments to
Constitu-
tion.

Resolved, That in voting for delegates to the General Conference, or upon questions of proposed amendments to the Constitution, absentees from the session of the Annual Conference shall not be permitted to vote.

Editor of
Northern
Christian
Advocate.

The tellers reported the vote for Editor of the *Northern Christian Advocate*, and the Chair declared J. E. C. Sawyer elected. (See Ballots, p. 443.)

John
Conner.

On motion, John Conner, a reserve delegate of the Pittsburg Conference, was seated in the place of C. W. Smith, who left on account of sickness.

A ballot was ordered for Editor of the *Southwestern Christian Advocate*.

Report pre-
sented.

The Committee on General Conference Districts presented Report No. I.

Editor of
California
Christian
Advocate.

The tellers reported the vote for Editor of the *California Christian Advocate*, and the Chair declared W. S. Matthew elected. (See Ballots, p. 443.)

A ballot was ordered for Editor of the *Apologist*.

The tellers reported the ballot for Editor of the *Southwestern Christian Advocate*, and, there being no election, another ballot was ordered.

Adjourned.

On motion, Conference adjourned. The Doxology was sung, and Bishop William Taylor pronounced the benediction.

The following MEMORIALS were passed to the Secretary:

MAY 22.
NINE-
TEENTH
DAY.

CENTRAL NEW YORK.

R. D. Munger presented a memorial asking to amend paragraph 186 of the Discipline by adding a section after section 18, to be marked section 19, which was referred to the Committee on Judiciary.

To amend
¶ 186.

To furnish to the Secretary of the Lay Electoral Conference a complete list of delegates and alternates chosen by the Quarterly Conferences of the District.

NEW HAMPSHIRE.

S. E. Quimby and others presented a memorial asking that to Report No. I of the Committee on Education, as adopted by the General Conference, there be added the words, "and scriptural exegeses and written sermon." Referred to the Committee on Education.

Addition to
Report No. I
of Commit-
tee on Edu-
cation.

NORWEGIAN-DANISH.

N. E. Simonsen presented a memorial asking that the Discipline be not so changed as to make it obligatory to appoint a superintendent in all our foreign missions. Referred to the Committee on Missions.

Superin-
tendent in
all foreign
missions.

UPPER MISSISSIPPI.

Richard Sewell presented a memorial reporting the change in boundaries of the Upper Mississippi and Alabama Conferences. Referred to the Committee on Boundaries.

Boundaries.

SATURDAY MORNING, MAY 23.

MAY 23.
TWEN-
TIETH DAY.
Morning.
Devotional
services.

The Conference was called to order at 8:30 A. M., Bishop H. W. Warren presiding.

The devotional services were conducted by Henry Spellmeyer, of the Newark Conference.

The Journal of yesterday's session was read and approved.

Journal
approved.

The Secretary was instructed to destroy all memorials and other papers except such as are judicial, and to place those in the Book Concern at New York or Cincinnati.

Secretary
to destroy
memorials,
etc.

On motion of D. Y. Murdoch, D. H. Moore was excused from further attendance, having been called home by the serious illness of his mother.

D. H. Moore
excused.

MAY 23.

TWENTY-THIRD DAY.

Morning.

Editor of *Southwestern Christian Advocate* and of *Apologist*.

E. W. S. Hammond.

The tellers having reported, the President announced that I. B. Scott was elected Editor of the *Southwestern Christian Advocate*, and that A. J. Nast was elected Editor of the *Apologist*. (See Ballots, pp. 443, 444.)

A. B. Leonard moved that the Publishing Agents at Cincinnati be authorized to pay E. W. S. Hammond the usual salary until the Church finds him work. Carried.

Missionary Society.

On motion of J. F. Goucher, Homer Eaton was appointed Treasurer, and Lewis Curts Assistant Treasurer, of the Missionary Society.

Ballots.

A ballot was ordered for Editor of the *Haus und Herd*, and one for the Editor of the *Epworth Herald*.

Report No. I on Trustees.

D. W. C. Huntington presented Report No. I of the Committee on Trustees of the Methodist Episcopal Church, which was read and adopted, and the Trustees named therein were elected. (See Reports, p. 438.)

Report No. I on General Conference Districts.

Report No. I of the Committee on General Conference Districts was, on motion of J. W. Butler, adopted. (See Reports, p. 427.)

Editor of *Haus und Herd*.

The tellers reported, and the President announced that F. L. Nagler was elected Editor of the *Haus und Herd*. (See Ballots, p. 444.)

Reports Nos. V and I on Episcopacy.

The Committee on Episcopacy presented Report No. V, which, on motion of J. M. Buckley, was read and adopted. The same committee presented a supplement to Report No. I, which was read and, on motion of J. M. Buckley, adopted. (See Reports, pp. 380, 381.)

Report No. IX on Episcopacy.

Report No. IX was presented and read.

J. M. Buckley moved the adoption of the report. T. B. Neely moved that it be considered in reverse order.

Editor of *Epworth Herald*.

The tellers reported the vote for Editor of the *Epworth Herald*, and the President declared that J. F. Berry was elected. (See Ballots, p. 444.)

The following telegram was read by the Secretary:

Methodist Protestant Church.

The General Conference of the Methodist Protestant Church, in session in Kansas City, Kan., has received fraternal greetings from the General Conference of the Methodist Episcopal Church, in session in Cleveland, O., and returns greetings to that body. May the Spirit of the Lord be with you in your session. T. M. JOHNSON, *Secretary*.

W. P. Bignell.

On motion of S. H. Prather, W. P. Bignell was invited to a seat on the platform.

The Secretary stated that C. E. Zoller, being unable to serve as an assistant secretary, he named C. E. Mueller.

On motion of W. S. Edwards, the following was adopted:

Resolved, That the chairmen of the several committees be and are hereby appointed a committee to select from the reports prepared for the General Conference such as may be agreed upon as of leading importance, and that on and after Tuesday next these shall be presented in their order to the Conference for its action, taking precedence of all others; *provided*, that the present call of the committees is completed.

On motion of J. H. Coleman, Thursday, May 28, was fixed as the day and 1 o'clock P. M. as the hour for the final adjournment of the Conference.

On motion of J. F. Goucher, the consideration of Report No. I on Constitution was made the Order of the Day for Monday next, at 10 A. M.

Consideration of Report No. IX of the Committee on Episcopacy was resumed.

G. P. Mains moved, as a substitute for the report, that at this time it is the sense of this General Conference that we deem it inexpedient to elect any Missionary Bishops in addition to those existing, save a successor to Bishop Taylor for Africa.

A motion to lay this on the table did not prevail, and the substitute was accepted by a count vote of 257 ayes to 189 noes, and was then adopted. (See Reports, p. 381.)

J. M. Buckley moved that we elect a Missionary Bishop for Africa. Carried.

A. J. Kynett moved that the election of a Missionary Bishop for Africa be made the Order of the Day for next Monday at 9:30 A. M.

At the request of Bishop Walden, Chairman of the Committee on Boundaries, the following was referred to the Committee on Judiciary:

Resolved, That the Judiciary Committee be requested to consider the following question and report on Monday next: If so much of an Annual Conference be set apart that the remaining territory contains a less number of ministers than is required to constitute an Annual Conference, should this remaining territory be constituted a mission, or does it continue to be an Annual Conference?

The following questions, presented by J. W. Hamilton, were referred to the Committee on Judiciary:

MAY 23.
TWENTH DAY.
Morning.
C. E.
Mueller.

To select reports.

Final adjournment.

Report No. I on Constitution.

Report No. IX on Episcopacy.

Missionary Bishop for Africa.

Boundaries.

MAY 23.

TWEENTH DAY.

Morning.

1. Has the General Conference the authority to exclude a General Superintendent from the presidency of an Annual Conference of the Methodist Episcopal Church in any part of the world?

2. Has the General Conference the authority to assign to its Missionary Bishops jurisdiction of the same mission without a division of territory?

Reports presented.

The Committee on Revisals presented Reports Nos. XVI and XVII.

The Committee on Education presented Reports Nos. III, V, and VI.

The Committee on Epworth League presented Reports Nos. IV to VII.

The Committee on Temporal Economy presented Reports Nos. VI to IX.

Conference adjourned. The Doxology was sung, and Bishop H. W. Warren pronounced the benediction.

MAY 25.

TWENTY-FIRST DAY.

*Morning.***MONDAY MORNING, MAY 25.**

The Conference was called to order at 8:30 A. M., Bishop C. D. Foss presiding.

Devotional services.

The devotional services were conducted by J. J. Bentley, of the Missouri Conference.

Journal approved.

The Journal of Saturday's session was read and approved.

Speeches limited to five minutes

S. W. Gehrett moved to change Rule No. 13, second line, "No person shall speak more than twice on the same question nor more than five minutes at one time" instead of ten; "excepting chairmen of committees, who shall have the usual ten minutes."

A motion by J. F. Berry, to include chairmen of committees, was laid on the table by a count vote of 175 ayes to 150 noes, and the original motion was adopted.

Report No. 1 on Boundaries adopted.

Report No. I of the Committee on Boundaries was read and adopted. (See Reports, p. 354.)

Reserves seated, etc.

M. A. Kendall, a reserve delegate of the West Virginia Conference, was, on motion, seated in the place of T. P. Jacobs; as were also P. P. Mast, of the Cincinnati Conference, in place of C. W. Bennett; Hudson Samson, of the Pittsburg, in place of J. E. Rigg; and J. H. Stull, of the East Ohio, in place of J. A. Mansfield.

Vote of thanks.

G. E. Ackerman presented a resolution of thanks to

the Detroit and Cleveland Steam Navigation Company, and the following substitute was adopted:

MAY 25.
TWENTY-
FIRST DAY.
Morning.

Whereas, The Detroit and Cleveland Steam Navigation Company placed at the service of the General Conference on Saturday afternoon, the 23d instant, their beautiful and commodious steamer, *City of Detroit*, for a complimentary excursion on the lake; and,

Whereas, We greatly appreciate the thoughtful generosity which provided for us this courteous favor; therefore,

Resolved, That we extend to the company our hearty thanks for this delightful ride.

Resolved, further, That the Secretary of the Conference be instructed to send to the company a copy of these resolutions.

On motion of Henry Spellmeyer, the following were approved as Trustees of the American University: Judge E. L. McComas, Washington, D. C.; Rev. Michael Burnham, D.D., St. Louis, Mo.; Hon. H. N. Higinbotham, Chicago, Ill.; Rev. A. J. Palmer, D.D., New York; Rev. W. H. Milburn, Washington, D. C.; Mr. William Connell, Scranton, Pa.; Hon. John Fritz, Bethlehem, Pa.; Mr. John E. Herrell, Washington, D. C.; Mr. John G. Holmes, Pittsburg, Pa.; Hon. John R. McLean, Washington, D. C.; Hon. John Paton, Curwensville, Pa.; Rev. Thomas H. Pearne, D.D., Hillsboro, O.

Trustees of
 the American
 University.

On motion of S. F. Upham, the following were appointed: George P. Mains, Treasurer of the Episcopal Fund; H. C. Jennings, Assistant Treasurer of the Episcopal Fund; George P. Mains, Treasurer of the Sunday School Union; Daniel Denham, Treasurer of the Tract Society.

Treasurers
 appointed.

W. H. Jordan moved that, beginning with to-day, we hereafter hold two sessions of the Conference each day until our adjournment—at the usual hour in the morning, and at 3 o'clock in the afternoon.

Two ses-
 sions.

A motion by G. H. Trever to meet at 2:30 was laid on the table, and the motion of W. H. Jordan was adopted.

On motion of D. W. C. Huntington, the Report of the Committee on Trustees of the Methodist Episcopal Church was, because of an error, recommitted.

Recom-
 mitted.

J. B. Graw moved that the Publishing Agents be requested to publish a cheap, unabridged edition of the Hymnal with sufficiently large print for church use.

Cheap
 Hymnals.

C. R. Kellerman moved to insert "with tunes." A motion to lay on the table was lost.

MAY 25.
**TWENTY-
 FIRST DAY.**
Morning.

W. H. Jordan moved, as a substitute, that the Hymnal be published as at present, but at the lowest possible price. The amendment was adopted. The substitute was then accepted and adopted.

On motion of A. J. Kynett, the Order of the Day was taken up.

Election of
 Bishop for
 Africa.

H. A. Gobin moved that the order to elect a Bishop for Africa be reconsidered. Laid on the table. H. E. Dingley moved to elect by ballot, without nomination, and that a majority elect. H. W. Key moved that it require a two thirds vote. Levi Master moved, as a substitute, that we defer election of Missionary Bishops until we hear the report of the Judiciary Committee that was to report at half past 9 o'clock this morning on the question of the relative authority of a General Superintendent and a Missionary Bishop. Laid on the table. The amendment was adopted, and the motion of H. E. Dingley, as amended, was adopted. A ballot was ordered, and taken.

Death of
 mother of
 D. H. Moore.

D. Y. Murdoch announced the death of the mother of D. H. Moore, and the Secretary was instructed to send a telegram of condolence to him.

Report
 No. I on
 Constitu-
 tion.

On motion of J. F. Goucher, Report No. I of the Committee on Constitution was taken up, and it was ordered that it be considered *seriatim*.

The first ballot for Bishop of Africa were announced, and, there being no election, another ballot was taken. (See Ballots, p. 440.)

Colonel
 Grant and
 Bishop Ar-
 nett intro-
 duced.

Colonel F. D. Grant, and Bishop B. M. Arnett, of the African Methodist Episcopal Church, were introduced.

On motion of C. H. Payne, a special session was ordered for 7:30 P. M. for the reception of fraternal delegates.

Report
 No. IV on
 Epworth
 League.

On motion of E. M. Mills, the rules were suspended, and Report No. IV of the Committee on Epworth League was taken up and adopted. (See Reports, p. 416.)

J. C. Hart-
 zell elected.

The tellers reported the second ballot for Missionary Bishop for Africa, and the President declared that J. C. Hartzell was elected, and he was invited to the platform. (See Ballots, p. 440.)

The Secretary read item 1 of the Report on Constitution, and it was adopted. Item 2 was read. S. L.

Baldwin moved to strike out "40" and insert "60." The motion was laid on the table and the item adopted, as were also sections 2, 3, and 4. Article III, section 1, was read. S. M. Coon moved that after the word "Conference," in the eleventh line, it shall read, "each pastoral charge shall also elect one reserve delegate." Carried. Elvin Swarthout moved to strike out "chosen by the lay members of the Quarterly Conference," and insert "chosen by the members of the Church, twenty-one years of age and upward." A motion to lay on the table was lost by a count vote of 189 ayes to 210 noes. The amendment was rejected by a count vote of 189 ayes to 193 noes, and the section was adopted.

G. E. Ackerman requested to be excused from further attendance on account of the death of his only brother. The request was granted, and a resolution of sympathy was unanimously adopted.

The Committee on the State of the Church presented Report No. XVII.

A minority report on lay representation was also presented.

Conference adjourned by expiration of time. The Doxology was sung, and Bishop E. G. Andrews pronounced the benediction.

MAY 25.
TWENTY-
FIRST DAY.
Morning.
Report
No. I on
Constitu-
tion.

G. E. Ackerman leave of
absence.

Reports
presented.

Adjourned.

MONDAY AFTERNOON, MAY 25.

The Conference was called to order at 3 P. M., Bishop J. F. Hurst in the chair.

The devotional services were conducted by J. F. Rusling, a lay delegate of the New Jersey Conference.

The Journal of the morning session was read and approved.

The report of the Committee on Constitution was further considered. Article III, section 2, was read and adopted. Section 3 was read and adopted. Section 4 was read. By request of the Committee, and on motion of W. F. King, Bishop Merrill was permitted all the time he desired to make a statement on this part of the report. Alexander Ashley moved to strike out the words in section 4, commencing at the word "two" in the second line, to the word "one" in the sixth line,

MAY 25.
TWENTY-
FIRST DAY.
Afternoon.

Devotional
services.

Journal
approved.

Report
No. I on
Constitu-
tion.

MAY 25.
TWENTY-
FIRST DAY.
Afternoon.

"Two delegates to the General Conference, except in case the Annual Conference is entitled to but one delegate, then the Lay Electoral Conference shall choose but one," and to substitute the following for these words: "One delegate to the General Conference for each ministerial delegate to which its Annual Conference may be entitled." Laid on the table, and the section was adopted. Section 5 was read. F. M. Bristol moved to amend by the insertion of the word "lay" before "member." so that it will read, "having been a lay member of the Church for five years preceding." A motion to lay this on the table was lost, the amendment was passed, and the section, as amended, was adopted.

Secretary of
 Freedmen's
 Aid and
 Southern
 Education
 Society.

J. W. E. Bowen moved that we proceed to the nomination and election of a Secretary for the Freedmen's Aid and Southern Education Society. J. E. C. Sawyer moved that its further consideration be made the Order of the Day for to-morrow at 9 o'clock A. M. Lost. C. C. Lasby moved to indefinitely postpone the election. This was laid on the table, and the original resolution was adopted.

A ballot was taken, and the tellers retired.

Report
 No. I on
 Constitu-
 tion.

J. F. Goucher moved that the further consideration of Report No. I of the Committee on Constitution be made the Order of the Day for 9 o'clock to-morrow morning. On motion of W. H. Wilder, the motion was laid on the table.

P. D. Carr.

P. D. Carr, having been called home, was excused from further attendance upon the Conference.

Report
 No. X on
 Judiciary.

On motion of J. H. Clendenning, Report No. X of the Committee on Judiciary was taken up. J. M. Buckley moved its indefinite postponement. Lost. J. S. Chadwick moved that the paper coming to us from the Judiciary Committee be adopted, and be referred to the Committee on Boundaries. A motion by J. M. Buckley to lay on the table did not prevail, and the motion of J. S. Chadwick was adopted. (See Reports, p. 425.)

Secretary of
 Freedmen's
 Aid and
 Southern
 Education
 Society.

The tellers returned, and the Chair announced that M. C. B. Mason, having received the requisite number

of votes, was elected Secretary of the Freedmen's Aid and Southern Education Society. (See Ballots, p. 442.)

On motion, the Conference adjourned. The Doxology was sung, and Bishop J. F. Hurst pronounced the benediction.

MAY 25.
TWENTY-
FIRST DAY.
Afternoon.
Adjourned.

MONDAY EVENING, MAY 25.

The Conference was called to order at 7:30 P. M., Bishop Thomas Bowman in the chair.

The devotional services were conducted by A. A. Gee, of the Indiana Conference.

A solo was sung by Miss Effie Holbrook.

C. H. Payne presented the credentials of the Rev. C. H. Philips, fraternal delegate from the Colored Methodist Episcopal Church. N. E. Simonson introduced him to the President, who presented him to the Conference, and he delivered a very cordial address. (See Fraternal Addresses, p. 511.)

A duet was sung by Misses Holbrook and Whittier.

J. T. McFarland presented the Rev. B. F. Noakes, fraternal delegate from the Reformed Episcopal Church, to the President, and after his introduction by the President to the Conference, he delivered an able address.

The report of the Rev. J. H. Potts, fraternal delegate to the Methodist Church of Canada, was presented by C. H. Payne and read by the Secretary. (See Fraternal Addresses, p. 475.)

The Doxology was sung, and Dr. B. F. Noakes pronounced the benediction.

MAY 25.
TWENTY-
FIRST DAY.
Evening.

Devotional
services.

Address by
Rev. C. H.
Philips.

Address by
Rev. B. F.
Noakes.

Report of
Dr. J. H.
Potts.

Adjourned.

TUESDAY MORNING, MAY 26.

The Conference was called to order at 8:30 A. M., Bishop W. X. Ninde in the chair.

The devotional services were conducted by Robert Forbes, of the Northern Minnesota Conference.

The Journals of yesterday afternoon and evening sessions were read and approved.

On motion of J. F. Chaffee, the delegates of the Northern Minnesota Conference were permitted to occupy vacant seats in the front of the room.

Reports Nos. V, VI, VII, and IX of the Committee on Judiciary were taken up, and, on motion of J. H.

MAY 26.
TWENTY-
SECOND
DAY.
Morning.

Devotional
services.

Journal
approved.

Seats
changed.

Reports
Nos. V, VI,
VII, and IX,
on Judi-
ciary.

MAY 26.
 TWENTY-
 SECOND
 DAY.
Morning.

Clendenning, were adopted. Report No. VIII was read. S. L. Baldwin moved to amend by striking out the last clause. Adopted. A motion by A. J. Kynett to recommit was not passed, and the report, as amended, was adopted. (See Reports, pp. 423, 424, 425.)

Report
 No. I on
 Trustees.

Report No. I on Trustees of the Methodist Episcopal Church was presented and read, the Trustees nominated were confirmed, and the report was adopted. (See Reports, p. 438.)

Compli-
 mentary
 Resolutions.

G. P. Mains moved that the Bishops appoint a committee of five on Complimentary Resolutions. Carried.

Report
 No. IX on
 Temporal
 Economy.

Report No. IX of the Committee on Temporal Economy was read.

G. D. Lindsay moved that the report of the committee be amended by striking out the clause which instructs the committee to pay the expenses of him who takes the place of a person elected to the Episcopacy. Laid on the table.

The report was adopted. (See Reports, p. 391.)

Report
 No. I on
 Constitu-
 tion.

J. F. Goucher moved that the report of the Committee on Constitution be made the Order of the Day for this evening at eight o'clock.

A motion to lay on the table did not prevail, and the motion of J. F. Goucher was carried.

Reports to
 be pre-
 sented.

On motion of A. J. Kynett, it was ordered that the committees, as they are called in order, shall present their reports, all they may have in hand, until debate shall arise on any question; and then the question shall be taken upon the adoption of that portion of the report, or that report already made, and others shall be deferred to another call.

J. M. Buckley moved that the following be inserted in the Rules of Order: "That amendments to be acted on without debate may be made under the previous question."

A motion by C. J. Little, to lay on the table, was lost, and the motion was adopted.

Compli-
 mentary
 Resolutions

Bishop Andrews announced the Committee on Complimentary Resolutions. (See Committees, p. 378.)

The Secretary read the following from the African Methodist Episcopal Zion Church:

MOBILE, ALA., May 25, 1896.

Rev. Dr. D. S. Monroe, Secretary of the Methodist General Conference, Cleveland, O.:

Thanks for greetings from our Methodist mother. God is helping us to lift our Jeremiahs from the American dungeon and send the blessed Gospel on its triumphant way. See Jer. xxxvii, 7-14.

In Gospel bonds.

WILLIAM HOWARD DAY.

MAY 26.

TWENTY-
SECOND
DAY.

Morning.

African
Methodist
Episcopal
Zion
Church.

Also the following:

PIRU, CALIF., May 16-17, 1896.

General Conference, care Bishop Goodsell, Cleveland, O.:

The Los Angeles District Branch of the Woman's Foreign Missionary Society, in convention assembled, send Christian greetings to the Honorable General Conference of the great Methodist Episcopal Church, sitting under the inspiring motto, "The whole wide world for Jesus," getting visions of the perishing needs of the race. We make bold to ask you in our Master's name: make enlarged plans; lay hold of every effective agency to bring the world to Jesus; not less than eight millions for missions during the quadrennium. (1st Peter i, 2.)

By order of the Convention.

MRS. H. J. CRIST, *President.*

MRS. C. R. PATEE, *Secretary.*

Woman's
Foreign
Missionary
Society.

G. C. Sturgiss called up Report No. VI of the Committee on Book Concern. G. B. Wight moved to lay upon the table that part of the report of the committee recommending the appointment of a book editor.

F. M. Bristol moved to amend by eliminating so much of the report as gives to the Publishing Agents the power to nominate this editor.

H. A. Buttz moved, as a substitute, that the election of a book editor be referred to the Book Committee with power of choice of editor on the nomination of the Publishing Agents if, in their judgment, it should be found desirable.

W. F. Whitlock moved to amend, "that the Book Committee shall elect the book editor after conference with the Agents." J. F. Rusling moved to lay everything on the table except the report of the committee. Carried. T. B. Neely moved to strike out the word "shall," and insert "may," so that it will read, "they may nominate," and in addition to strike out the words, "they may also publish any new work which the book editor may approve." Accepted.

W. S. Matthew moved to lay the report on the table. The motion was lost, and the report was adopted. (See Reports, p. 394.)

The Committee on Itinerancy presented Report No. VI. The Committee on Epworth League presented

Report
No. VI on
Book Con-
cern.

Reports
presented.

MAY 26.
 TWENTY-
 SECOND
 DAY.

Morning.
 Consecra-
 tion serv-
 ices.

Reports Nos. VIII and IX, the latter with a minority report.

After the usual recess the Order of the Day—the Consecration of Bishops-elect—was, on motion, taken up. Bishop Thomas Bowman presided.

The Bishops, and the Bishops-elect, accompanied by their presenters, entered the room. Hymn 810 was announced by Bishop Bowman, after the singing of which Bishop Vincent read the Collect, Bishop Thoburn read the Epistle, Bishop Taylor read the Gospel.

Charles Cardwell McCabe was presented by L. D. McCabe and T. C. Iliff.

Earl Cranston was presented by D. L. Rader and R. S. Rust.

Joseph Crane Hartzell was presented by M. C. B. Mason and S. L. Beiler.

The call to prayer was read by Bishop Ninde, and prayer was offered by Bishop FitzGerald. The examination and invocation were by Bishop Andrews. The *Veni Creator Spiritus* was read by Bishop Mallalieu. The laying on of hands and presentation of the Bible was in the following order:

Charles Cardwell McCabe, Bishops Foster, Bowman, and Hurst, and the presenters.

Earl Cranston, Bishops Merrill, Bowman, and Walden, and the presenters.

Joseph Crane Hartzell, Bishops Warren, Bowman, and Foss, and the presenters.

Prayer was offered by Bishop Joyce. The 822d hymn was announced by Bishop Newman, after the singing of which the Conference adjourned. The Doxology was sung, and the benediction was pronounced by Bishop R. S. Foster.

MAY 26.
 TWENTY-
 SECOND
 DAY.

Afternoon.

Devotional
 services.

Journal
 approved.

AFTERNOON SESSION, MAY 26.

The Conference met at 3 P. M., Bishop J. M. Walden in the chair.

The devotional services were conducted by Sandford Van Benschoten of the Newark Conference.

The Journal of the morning session was read and approved.

John Field, of the Philadelphia Conference, was reported as having arrived.

W. V. Kelley presented the following, which was adopted:

Resolved, That the Bishops be requested to appoint fraternal delegates as follows:

Two to the British Wesleyan Conference and the Irish Methodist Conference, one of whom shall be a Bishop elected by themselves.

Two to the Methodist Episcopal Church, South.

One to the Methodist Church of Canada.

One to the General Conference of the African Methodist Episcopal Church.

One to the African Methodist Episcopal Zion Church.

One to the Colored Methodist Episcopal Church.

One to the Reformed Episcopal Church.

And others to other Churches whose relations to us may require such messengers.

Also, that the Bishops provide for suitable responses to any fraternal correspondence received by this body.

On motion of J. B. Albrook, the following was adopted:

Whereas, The Epworth League is a constituent part of the Methodist Episcopal Church; and,

Whereas, The Board of Control is appointed under the direction of the General Conference; therefore,

Resolved, That the Editors of the Discipline be and are hereby directed to publish the Board of Control as paragraph 11 in the Appendix of the Discipline, immediately following the Book Committee.

On motion of J. B. Graw, it was resolved that when we adjourn it be to meet at 7:30 o'clock this evening.

The Committee on Temperance and the Prohibition of the Liquor Traffic called up Report No. I, which was read and adopted. (See Reports, p. 413.)

Report No. II of the same Committee was read.

J. E. C. Sawyer moved to amend by adding to the title "and Social Reform." Laid on the table.

J. E. Bills moved to strike out the proposition for an annual collection.

The amendment was lost, and the Report was adopted. (See Reports, p. 415.)

The Rev. F. Fiske, D.D., and the Rev. L. D. McCabe, D.D., was invited to seats on the platform.

W. H. Brodbeck called up Report No. III of the Committee on Missions. Sections 1, 2, and 3 were adopted. Section 4 was read.

M. E. Cady moved to amend by adding:

It shall be the duty of the Sunday School Missionary Society to provide, with the consent of the Sunday School Board, for brief missionary

MAY 26.

TWENTY-
SECOND
DAY.

Afternoon.
John Field.

Fraternal
delegates.

Epworth
League
Board of
Control.

Evening
session.

Report
No. I on
Temper-
ance and
Prohibition
of Liquor
Traffic.

Report
No. II of
same com-
mittee.

Dr. Fiske
and Dr.
McCabe.

Report
No. III on
Missions.

MAY 26.
 TWENTY-
 SECOND
 DAY.
Afternoon.

exercises in the Sunday school on the day that the monthly Missionary Collection is taken; to cause suitable literature to be distributed in the Sunday school, and to arrange for occasional missionary concerts.

D. S. Monroe presented, as an amendment, to strike out of paragraph 361 all of the first sentence after the word "society," and insert, "in accordance with paragraph 38 in the Appendix to the Discipline." Both amendments were accepted.

C. C. Wilbor moved to strike out the accepted amendment of M. E. Cady. Laid on the table.

J. F. Chaffee moved, after the words "once a month," to insert "wherever it is practicable." Carried, and the section, as amended, was adopted.

Section 5 was read.

J. E. Bills moved to strike out that part relating to "field agent." Carried by a count vote of 172 ayes to 165 noes.

Lay mis-
 sionaries.

T. B. Neely moved to strike out so much of the report as relates to the lay missionaries participating in the business of the Annual Conferences. Laid on the table by a vote of 238 ayes to 105 noes.

He then moved to indefinitely postpone. Laid on the table by a vote of 230 ayes to 133 noes.

Jacob Rothweiler moved that these persons named there shall be admitted to Annual Conferences as advisory members. Laid on the table.

J. W. Van Cleve moved to add, "or on constitutional questions."

J. E. Bills moved to amend by referring the question to the Judiciary Committee for a report on its constitutionality.

This amendment did not prevail, and the amendment of J. W. Van Cleve was adopted.

J. E. Bills moved to strike out from this provision all that relates to the matter of voting by the lay workers invited into the Annual Conferences. It was laid on the table by a vote of 216 ayes to 146 noes.

The section, as amended, was carried, and the report as a whole adopted. (See Reports, p. 399.)

Report
 No. IV. on
 Education.

W. F. King called up Report No. IV of the Committee on Education, and, on his motion, it was adopt-

ed; as were also Reports Nos. II, V, and VI. (See Reports, pp. 402, 404.)

Report No. III of the same Committee was read.

J. B. Graw moved to strike out section 4.

A motion by A. J. Kynett, to lay this motion on the table, was lost.

The motion of J. B. Graw was carried, and the Report, as amended, was adopted. (See Reports, p. 403.)

On motion of W. M. Frysinger, the Conference adjourned. The Doxology was sung, and Bishop W. F. Mallalieu pronounced the benediction.

MAY 26.
TWENTY-
SECOND
DAY.
Afternoon.
Report
No. III of
same com-
mittee.

Adjourned.

TUESDAY EVENING, MAY 26.

The Conference met pursuant to adjournment, Bishop W. F. Mallalieu in the chair.

W. H. Brooks, of the Washington Conference, conducted the devotional services.

On motion of A. J. Kynett, the Rules were suspended, and the Rev. Howard Russell was given twenty minutes to address the Conference on the purposes of the Anti-Saloon League.

At the conclusion of his address the Order of the Day, the consideration of the Report of the Committee on Constitution, was taken up.

Article IV was adopted. Article V was read, and sections 1 and 2 were adopted.

Section 3 was read. J. M. Buckley moved to amend, by inserting after the word "time" "constituted in the usual way." The motion prevailed, and the section, as amended, was adopted.

Section 4 was read, and, on motion of J. G. Evans, the words "or to elect delegates thereto" were added, and the section was adopted.

On motion of A. B. Leonard, section 5 was stricken out.

Article VI was read. Section 1 was adopted. Section 2 was read. H. E. Dingley moved to strike out "ministerial." Laid on the table. On motion of A. W. Harris, all after the words "pro tempore" was stricken out, and the section was adopted. Section 3 was adopted.

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TWENTY-
SECOND
DAY.
Evening.

Devotional
services.

H. Russell.

Report
No. I on
Constitu-
tion.

MAY 26.
 TWENTY-
 SECOND
 DAY.
Evening.

Article VII was taken up. On motion of A. B. Leonard, after the word "or," on the fourth line, the words "in his absence" were inserted, and the article, as amended, was adopted. Sections 2, 4, 5, and 6 were adopted.

Article VIII was read. W. H. Jordan moved to strike out the article. The motion was laid on the table, and the article was adopted.

Article IX was read and adopted.

Article X was read. C. J. Little moved to strike out the entire article, and insert paragraphs 63 to 68 of the Discipline.

L. M. Shaw moved to amend this last rule, section 68, by inserting after the words "who shall be present and voting" the following, "and three fourths of the number of the Lay Electoral Conferences, present and voting;" and in the last part of the same section, after the same words, "present and voting," "three quarters of the members of the Lay Electoral Conferences present and voting."

Adjourned.

On motion, the Conference adjourned. The Doxology was sung, and Bishop C. H. Fowler pronounced the benediction.

MAY 27.
 TWENTY-
 THIRD DAY
Morning.

WEDNESDAY MORNING, MAY 27.

The Conference was called to order at 8:30 A. M., Bishop C. H. Fowler in the chair.

Devotional
 services.

The devotional services were conducted by J. E. Williams, of the Genesee Conference.

Journal
 approved.

The minutes of the sessions of yesterday afternoon and evening were read and approved.

Rev. J. P.
 Gaskell.

C. H. Payne stated that the Rev. James P. Gaskill, fraternal delegate from the African Methodist Episcopal Church, was present, and, on motion of E. W. S. Hammond, he was invited to address the Conference for ten minutes, and he presented the greetings of his Church. (See Fraternal Addresses, p. 530.)

Leaves of
 absence and
 reserves
 seated.

The following members were excused from further attendance during the session: T. B. Taylor, G. W. Bowen, A. W. Biddle, F. M. Bristol, Asbury Mick, J. E. C. Farnham, and J. W. Jamison. C. B. Graham,

of the West Virginia Conference, a reserve delegate, was seated in the place of Asbury Mick; Samuel L. Wood, a reserve delegate of the Pittsburg Conference, in the place of T. B. Noss; and H. F. Fiske, a reserve delegate of the Rock River Conference, in the place of F. M. Bristol.

W. F. Warren presented the following:

Resolved, That the General Conference requests the Bishops to appoint a committee to consist of six laymen, six ministers, and three general superintendents, whose duty it shall be to review the work of the Constitutional Commission of 1888, the recommendations of the Committee on Constitution appointed by the General Conference of 1896, and the recommendations of all General Conference Committees on Lay Representation; also to consider with care any memorials that may be addressed to the new committee over the signature of any five ministers or laymen of the Methodist Episcopal Church, and to report, first, a draft which shall set forth in well-defined terms and in logically arranged articles the existing organic law of the Methodist Episcopal Church; and, secondly, any modification of said organic law which the new committee may recommend for adoption by the concurrent action of the General Conference and the members of the Annual Conferences.

It shall be the duty of the new committee to present its report to the Church papers for publication as early as January, 1899, and after revising it between January 1 and May 1, 1900, in the light of all discussions and amendments then available, to present it in its final form to the General Conference of 1900.

The following substitute, presented by Elvin Swarthout, was, on motion of J. A. Sargent, laid on the table, and the original motion was adopted:

Whereas, It is evident from the discussions in General Conferences and in books and periodicals for eight years and more that it is morally impossible to agree, even approximately, among ourselves what part of the Discipline, if any, "has the nature and force of a Constitution;" and,

Whereas, The recognized process of amending whatever is claimed as constitutional is both slow and unsatisfactory, and out of harmony with the spirit of American ideas of equality, putting it in the power of a small minority of the traveling preachers to obstruct the wishes of more than two thirds of their ministerial brethren and to wholly ignore the almost unanimous wishes of the laity, as has been lately shown by the votings on equal lay representation and the admission of women; and,

Whereas, It is absolutely impossible for such a body as this General Conference to give the deliberation necessary for the preparation of matter for the action of the Annual Conferences, even if there were not inherent objections to that method of amending the Constitution; therefore,

Resolved, 1. That there be and is hereby created a Constitutional Commission with full power to revise and amend the Constitution of the Methodist Episcopal Church so as to adapt it to its present world-wide field, and in the language of the Bishops in their address of 1888, to "remove ambiguity, extirpate doubt, and obviate possible perplexing discussions in the future." Said Constitutional Commission shall be composed of two ministers and two laymen from each of the General

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TWENTY-
THIRD DAY
Morning.

Constitu-
tion.

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Morning.

Conference Districts as they now exist, the ministerial members thereof and one reserve to be elected by ballot, by the ministerial members of the present General Conference from the several General Conference Districts, and the lay members thereof and one reserve to be elected in like manner by the lay members of this General Conference. All representatives thus chosen to be not less than thirty years of age and to reside in the district they represent.

2. The Constitutional Commission thus chosen shall meet in the city of Chicago on the first Wednesday in August, 1896, at 10 o'clock A. M., at such place as may be provided for the Book Agent resident at Chicago. It shall organize by the election of one of its members as president and one as secretary, and such other officers as the Commission thus organized may deem necessary. It shall be governed by the Rules of Order of the present General Conference as far as they may be applicable until the same is changed by the said Commission. A majority of the members elected shall constitute a quorum for the transaction of business, but no measure that does not on its final passage receive a majority of the members elected shall be adopted.

Report of
expenses.

On motion of A. J. Palmer, it was ordered that the Committee on Entertainment be permitted to print in the Appendix to the Discipline of 1896 its report; also, that in case there is a deficiency in the money needed to pay the expenses of this General Conference, the committee be authorized to borrow from the Book Concern in equal amounts from the Eastern and Western Houses.

Report
No. II on
Arbitration.
Temper-
ance.

Report No. II of the Committee on National Arbitration was read and adopted. (See Reports, p. 432.)

C. M. Boswell was placed on the Permanent Committee on Temperance in place of W. M. Swindells, who declined to serve.

Reports
Nos. III and
IV on Sun-
day Schools
and Tracts.

Reports Nos. III and IV of the Committee on Sunday Schools and Tracts were called up, and, on motion of J. B. Young, were adopted. (See Reports, pp. 405, 406.)

Report
No. VI on
Church
Extension.
Insurance.

W. M. Swindells moved the adoption of Report No. VI of the Committee on Church Extension.

L. B. Wilson moved that a committee of fifteen be appointed by the Bishops, to whom the report of the committee on the subject of insurance shall be referred, and who shall be authorized to consider this plan presented, and put its provisions into effect if it shall seem wise so to do. Laid on the table.

A. B. Leonard moved to add, "and in foreign countries, if practicable." Laid on the table.

C. J. North moved, as a substitute, that a Board of Insurance be appointed by the Bishops, consisting of fifteen persons in the city of Chicago or general

vicinity, and that the headquarters of the board be located at Chicago. The Board of Insurance shall be authorized to adapt the Constitution to this change in the manner of its appointment.

L. B. Wilson moved that the entire committee be appointed by the Bishops.

On motion of D. C. Plannette, this was laid on the table.

A motion, that the whole matter be referred to the committee provided for in the report, was laid on the table.

J. F. Rusling moved a vote by orders, which was not sustained, and the report was adopted. (See Reports, p. 407.)

J. D. Hammond, a reserve delegate from California, was seated in the place of John Coyle, called home.

The Committee on Itinerancy presented Report No. VII.

John Lanahan moved a reconsideration of ^{re} Report No. VIII of the Committee on Judiciary. Carried. John Lanahan moved to recommit. Bishop Merrill was granted privilege to speak on the matter of the report. L. B. Wilson moved to add the words, "a respected member of the New York East Conference." Passed.

A motion by J. S. Chadwick, to strike out the last three lines, was laid on the table. C. S. Wing moved to strike out the words "claims to have," so that the sentence will read, "from this decision Joseph Pullman appeals to the General Conference." And also the word "alleged," so that the last sentence of that clause will read, "The appeal is not accompanied by a transcript," etc.

The amendment prevailed, and the report, as amended, was adopted. (See Reports, p. 424.)

T. B. Neely presented the following protest, which was ordered to be published in the Journal:

To the General Conference of the Methodist Episcopal Church, convened in Cleveland, O., May, 1896:

DEAR FATHERS AND BRETHREN: The undersigned respectfully enter their protest against the action of the General Conference on the afternoon of the 26th instant, in adopting the following in relation to the membership of Annual Conferences in foreign lands, namely: "Lay

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THIRD DAY
Morning.

Report No.
VI adopted.

J. D. Ham-
mond.

Report
No. VII on
Itinerancy.

Report
No. VIII on
Judiciary.

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 THIRD DAY**
Morning.

missionaries in foreign missions regularly appointed by the Board of Managers of the Missionary Society shall be subject to appointment by the Bishop presiding, or, in the absence of a Bishop, by the superintendent of the mission. They may, upon invitation of the Conference, occupy seats in the Annual Conferences, participate in the business thereof; provided that they shall not be permitted to vote on any question that relates to the character or Conference relations of ministers, or be counted in the basis of representation in the General Conference; and provided, also, that they shall not vote for ministerial delegates to the General Conference, or on constitutional questions."

We protest against this action because the composition of the Annual Conference is a matter involving the fundamental law of the Church, and the Constitution of the Church recognizes ministers only as members of any Annual Conference. Relating as it does to the Constitution, it can be changed only by the constitutional process for amendment, which requires the concurrence of two thirds of the General Conference and a three fourths vote of the members of the Annual Conferences. We therefore protest against the attempt of the General Conference to change the composition of any Annual Conference without a three fourths vote of the members in the Annual Conferences.

We protest, also, that it is a violation of the fundamental law in that it proposes the introduction of a new class of members in the Annual Conference; whereas the Constitution does not recognize any membership but that which has full powers, while the action in question proposes to give the laity seats with restricted powers.

We also protest that the action is illegal in that it proposes to give Annual Conferences power to admit persons to membership in a manner contrary to the law and the Constitution.

T. B. Neely, J. T. McFarland, John F. Goucher, E. S. Osbon, James E. Bills, John Lanahan, L. B. Wilson, W. S. Edwards, J. G. Evans, H. D. Clark, J. B. Graw, James R. Mace, George B. Wight, Joseph L. Roe, John E. Williams, S. A. Morse, E. H. Latimer, C. W. Winchester, J. L. Romer, T. R. Green, R. D. Munger, John C. Nichols, James R. Day, L. H. Stewart, Earl D. Holtz, D. H. Muller, James M. King, C. W. Millard, E. D. Whitlock, J. L. Wigren, J. W. Jackson, Elvin Swarthout, Henry Dietz, George D. Lindsay, A. W. Harris, George C. Sturgiss, W. F. T. Bushnell, J. A. Sargent, J. S. Hill, W. H. Wilder, Christie Galeener, John A. Kumler, John B. Wolfe, Horace Reed, R. T. Miller, J. D. Walsh, R. J. Cook, Jacob Mills, R. E. Gillum, H. L. Billups, George S. Bennett, Eiji Asada, C. D. Hammond, Albert J. Nast, Robert Forbes, E. M. Collett, J. I. Buell, M. C. Wilcox, T. B. Ford, J. M. Carter, G. W. Gue, John Parsons, A. B. F. Kinney, J. F. Core, S. A. Hugar, J. H. Clendenning, H. P. Sullivan, James W. Whiting, A. T. Needham, John Kirby, Milton D. Buck, J. H. Coleman, G. A. Barrett, G. H. Bridgman, John Mitchell, H. J. Gidley, S. F. Upham, D. O. Fox, J. C. Deininger, D. C. Plannette, W. H. Shier, F. J. Cheney, W. L. Gooding, W. H. Rose, F. L. Nagler, C. J. Larsen, J. Kern, H. Lemcke, J. Wuhrmann, W. H. Jordan, N. E. Simonsen, D. S. Hammond, B. F. Witherspoon, T. Jefferson Clark, J. E. Wilson, C. L. Stafford, Andrew Schriver, John A. Mansfield, D. S. Monroe, Robert R. Doherty, William Kepler, C. C. Wilbor, E. M. Mills, William Wallis.

J. W. E.
 Bowen's re-
 port.

J. W. E. Bowen presented his report as fraternal delegate to the African Methodist Episcopal Church, which was received, and ordered to be published in the Journal.

Report No. I of the Committee on Location of the

Seat of the next General Conference was presented and read. E. L. Eaton moved its adoption. A motion that we now proceed to fix a place was laid on the table. J. F. Chaffee moved to substitute the Book Committee as the Commission. The substitute was accepted and passed, and the report, as amended, was adopted. (See Reports, p. 433.)

On motion of E. M. Jones, P. P. Wright was excused from further attendance at the Conference.

Reports Nos. II and III of the Committee on Freedmen's Aid and Southern Education Society were read and adopted. (See Reports, pp. 409, 411.)

Report No. V of the Committee on Epworth League was taken up, and, on motion of E. M. Mills, was adopted. (See Reports, p. 416.)

Report No. II of the same committee was read. J. B. Graw moved to strike out all references to an assistant secretary. Laid on the table.

G. H. Trevor moved, as a substitute for the recommendation, that if we shall elect a secretary he shall devote himself largely to the Southern work. Laid on the table.

P. J. Maveety moved that in case a secretary for the colored work in the South be ordered, we recommend to the Board of Control to discontinue the office of secretary. Laid on the table.

A motion by J. C. Arbuckle, that the Board of Control be instructed not to elect more than one secretary, was laid on the table.

A motion to lay the report on the table did not prevail, and the report was adopted. (See Reports, p. 415.)

On motion, the Conference adjourned. The Doxology was sung, and Bishop Taylor pronounced the benediction.

WEDNESDAY AFTERNOON, MAY 27.

The Conference was called to order at 3 P. M., Bishop J. H. Vincent in the chair.

The devotional services were conducted by J. L. Romer, a lay delegate of the Genesee Conference.

The Journal of the morning session was read and approved.

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THIRD DAY
Morning.
Report
No. I on
seat of next
General
Conference.

P. P. Wright
excused.

Reports
Nos. II and
III on
Freedmen's
Aid and
Southern
Education
Society.
Report
No. V on
Epworth
League.

Report
No. II on
Epworth
League.

Adjourned.

MAY 27.
TWENTY-
THIRD DAY
Afternoon.

Devotional
services.

Journal
approved.

MAY 27.
 TWENTY-
 THIRD DAY
 Afternoon.
 Death of
 J. F. Scott.

On motion of S. L. Baldwin, the following paper was read and adopted:

The General Conference learns with deep sorrow that one of its honored members, Julian F. Scott, M.D., lay delegate from the North China Conference, died at the Forest City Hotel a few minutes after 12 o'clock, noon, this day.

We bow submissively to the providence which has thus removed an earnest and faithful missionary of the cross, who devoted his medical and surgical skill to the service of his Lord in our North China field, and whose gentle disposition and consistent piety endeared him to all his fellow-members. We extend our sincere condolence to his widow, to his brother, the Rev. Jefferson E. Scott, and to other bereaved relatives, praying that the rich consolations of the Holy Comforter may be bestowed upon them in this hour of great affliction.

We appoint Bishop Foster, Drs. A. B. Leonard, W. F. Whitlock, H. H. Lowry, and M. C. Wilcox to represent the General Conference at the funeral services to-morrow morning.

The Conference joined in singing,

"I would not live away."

Bishop Foster led in prayer, and the Conference joined in singing,

"O, think of a home over there."

Bishop J. F. Hurst presented the following:

Conference
 examina-
 tions.

By reference to page 442 of the General Conference Journal of four years ago, you will find this action:

"Resolved, That the report of the Committee on Itinerancy, No. VI, on Conference Examinations in the Disciplinary Course of Study, be referred to the Bishops with power to adopt its provisions at their discretion during the quadrennium. They now present their report."

METHOD OF CONDUCTING CONFERENCE EXAMINATIONS.

1. In each Annual Conference a Board of Examiners shall be appointed by the Presiding Bishop, consisting of not less than eight (8) nor more than twenty (20), care being taken to select men with special qualifications for the work, to whom shall be referred all preachers, both traveling and local, pursuing the course of study with a view to ordination or Conference membership. This board shall be continued for a term of four years, subject to reappointments. Vacancies to be filled at each session of the Annual Conference.

2. This board shall organize by electing one of its members chairman and another registrar, the latter to keep a permanent record of the standing of the students, and report to the Conference when required. This record shall include the credits allowed students for work done in literary and theological schools.

3. The chairman shall assign to each examiner the books or subjects in which he is to give instructions by correspondence and final examination, for which examination he shall prepare and send to the chairman printed or written questions, at least ten in number, two weeks before the time of examination. Vacancies occurring in the board during the year may be filled by the chairman until the ensuing Annual Conference.

4. One or two examinations may be held during the year in locations convenient to the students. These examinations shall be under the personal supervision of some member of the board delegated by the chairman.

5. The examinations shall be in writing, if practicable, and in the presence of witnesses, and in that case the papers shall be sent to the examiners to whom they belong respectively. They shall be graded upon the scale of 100, and none below 70 per cent shall pass. The examiners shall report the marking of each paper to the registrar.

6. The provision for mid-year examinations shall not deprive any student of the opportunity of being examined at the seat and time of the Annual Conference.

7. The Board of Examiners shall convene at the seat and time of the Annual Conference, the day before the session opens, to review and complete the work of the year; to examine any students who have not been examined during the year, and to arrange for the work of the year to come.

A. B. Leonard presented an appeal in behalf of the Missionary Society, which, having been read, was ordered to be published in the *Daily Christian Advocate* and other official papers of the Church.

Missionary
appeal.

The nominations for the various Church Boards were presented and ordered to be published in the *Daily Christian Advocate* to be acted on to-morrow.

Church
Boards.

Report No. II of the Committee on Judiciary was taken up.

Report
No. II on
Judiciary

E. W. Parker moved to strike out from the provisions for the formation of Judicial Conferences the words "in the United States." Carried. Emory Miller moved to strike out in paragraph 265 the word "may" and insert "shall." Carried. The report, as amended, was adopted. (See Reports, p. 418.)

Report No. I of the same committee was taken up. W. A. Knighten moved to lay item 1 on the table. Lost. W. W. Evans moved that after the words, "and it be deemed practicable by the presiding elder," there be added, "the accused consenting." On motion of W. S. Matthew, item 1 was laid on the table. Items 5, 6, and 7 were adopted, and the report, as amended, was adopted. (See Reports, p. 418.)

Report
No. I on
Judiciary.

The Committee on Boundaries presented Report No. II.

Report
No. II on
Boundaries.

L. A. Belt called up Report No. I of the Committee on Consolidation of Benevolences which was read, and, on motion of J. D. Walsh, it was laid on the table.

Report
No. I on
Consolidation of
Benevolences.

The Committee on Education presented Reports Nos. VII and VIII.

Reports
Nos. VII
and VIII on
Education.
Adjourned.

On motion, adjourned. The Doxology was sung, and Bishop J. H. Vincent pronounced the benediction

MAY 27.
 TWENTY-
 THIRD DAY
Evening.

WEDNESDAY EVENING, MAY 27.

The Conference was called to order at 7:30 P. M., Bishop J. N. FitzGerald presiding.

Devotional
 services.

The devotional services were conducted by R. D. Munger, of the Central New York Conference.

The Minutes of the afternoon session were read and approved.

Final ad-
 journment.

Several motions were made for a final adjournment this evening, but they were all laid on the table.

Speeches
 limited.

On motion of W. H. Wilder, it was ordered that the rules be so changed as to limit the speeches of the chairman of a committee to five minutes, and all others to three minutes.

J. A. Sargent presented the following, which was adopted:

General
 Conference
 documents.

Resolved, That the Secretary is authorized to return the proceedings of Judicial Conferences to the Annual Conferences interested, and to destroy other papers referred to committees; and is also authorized to make such verbal corrections in the phraseology of the Journal as may be necessary to correctness and uniformity, but so as not to destroy the meaning of any action of this Conference.

Report
 No. I on
 Lay Repre-
 sentation.

The Committee on Lay Representation called up Report No. I, and Alexander Ashley moved its adoption. J. B. Graw moved to insert the word "submit" instead of "recommend." J. F. Rusling moved to lay this on the table. Lost. The amendment was passed. The report, as amended, was adopted by a count vote of 289 ayes to 47 noes. (See Reports, p. 428.)

Report
 No. II on
 Lay Repre-
 sentation.

Report No. II of the same Committee was taken up, and, on motion of John Lanahan, it was laid on the table.

Report
 No. I on
 Deaconess
 Work.

Report No. I of the Committee on Deaconess Work was taken up.

A motion by W. M. Swindells, to indefinitely postpone, was lost.

T. B. Neely moved to strike out of paragraph 203 these words, "and shall arrange for their consecration as deaconesses according to the uniform order prescribed by the Discipline." Lost.

J. A. Sargent presented the following, which was laid on the table:

Resolved, That there may be held a Conference of Deaconesses annually of one or more of the General Conference Districts for the pro-

motion of the interests of the deaconess work. Such conference may be called by the Bishop residing in or nearest to said districts, and when such conference is held each form of deaconess work in such district or districts shall be entitled to representation therein.

A motion by T. B. Neely, to strike out in paragraph 204 these words, "she shall also wear a distinctive costume prescribed by the home with which she is connected," etc., was laid on the table. The report, as amended, was then adopted. (See Reports, p. 426.)

Report No. XII of the Committee on Book Concern was read and adopted. (See Reports, p. 437.)

Report No. I of the Committee on Trustees of John Street Church was read and adopted, and the trustees named therein were confirmed. (See Reports, p. 697.)

The regular call for reports of committees having been completed, the chairmen of the different Standing and Special Committees, in accordance with the action of Conference, took control of the business—having precedence over everything else.

Bishop C. C. McCabe took the chair.

Report No. X of the Committee on Episcopacy was taken up.

A. J. Kynett moved to strike out in the nineteenth line of the report as printed in the *Daily Christian Advocate* the words "at least," and in the second line after the word quadrennium insert the words, "and not oftener unless a serious emergency arise." Carried. A. B. Leonard moved, as a substitute, that a General Superintendent may, by mutual agreement with the Missionary Superintendent, appointed to a given foreign field, preside in Conferences and Missions in said field, and where so presiding shall exercise the same authority as in the United States; *provided*, that upon the departure of the General Superintendent from the field the supervision of the work shall be in the hands of the Missionary Superintendent. We recommend that by such mutual agreement as is provided for in this paragraph a General Superintendent shall preside in the Conferences and Missions at least once in a quadrennium in each field to which a Missionary Superintendent is appointed. Laid on the table. A motion by W. S. Matthew to substitute "General Conference which" for "Superintendents who" was also laid on

MAY 27.
TWENTY-
THIRD DAY
Evening.

Report
No. XII on
Book Con-
cern.

Report
No. I on
John Street
Church.

Bishop
McCabe
presides.

Report
No. X on
Episcopacy.

MAY 27.
 TWENTY-
 THIRD DAY
 Evening.

the table. T. B. Neely moved to strike out, "when General Superintendents are making their assignments to the Conferences, any Missionary Bishop who may be in the United States shall sit with them when his field is under consideration." Laid on the table. The report, as amended, was adopted. (See Reports, p. 381.)

Report
 No. II on
 Itinerancy.

S. F. Upham reported from the Committee on Itinerancy that part of Report No. II relating to the time limit, and moved its adoption.

J. F. Chaffee presented a minority report, as follows:

A minority of the Committee on Itinerancy, not being able to agree with the majority, beg leave to present the following report:

"We are not agreed as to what ought to be done. Some of us are of the opinion that the term of pastoral service should remain as it is; others are in favor of removing the pastoral term limit altogether in order that we may have a free and unembarrassed itinerancy; but we all agree in this, that to condition the extension of the term of pastoral service, as proposed in the majority report, would work mischief in the churches. In our opinion it is better to be content with what we have until such times as we shall be convinced that a change can be made with safety, and therefore without menacing conditions such as are now sought to be imposed—conditions which, after five years' service, introduces an entirely new method of making the appointments.

"We are also of the opinion that this whole question should be submitted to the Annual and Lay Electoral Conferences, not as a constitutional question, but that there may be full discussion and a fair and free expression of opinion among the laity and ministry of the Church; therefore,

"*Resolved*, That the Bishops be instructed to present to the Annual and Lay Electoral Conferences in the fall of 1898, and the spring of 1899, the question of the pastoral term limit in this form and order: First, Shall it remain as it is? Second, Shall it be extended with conditions? Third, Shall it be removed altogether?"

A motion by John Lanahan to lay the entire question on the table was lost.

J. M. King moved to amend the majority report by striking out of section 3, paragraph 170, all after the word "preachers" down to the second section, which bears on presiding elders. On motion of E. J. Gray, this was laid on the table by a count vote of 180 ayes to 150 noes.

M. D. Buck moved that it be amended so as to read, "He shall not allow any preacher to remain in the same pastoral charge more than five years successively nor more than five years in ten, except in a very rare case of manifest and great urgency, a majority of the Presiding Elders of the Annual Conference having re-

quested that the preacher be reappointed for another year." Laid on the table.

On motion of J. M. Buckley, the whole matter was laid on the table by a count vote of 221 ayes to 140 noes.

J. N. Fradenburgh nominated the Publishing Committee of the *Pittsburg Christian Advocate*, and they were confirmed. (See Managers, p. 438.)

On motion, the Conference adjourned. The Doxology was sung, and Bishop S. M. Merrill pronounced the benediction.

MAY 27.
TWENTY-
THIRD DAY
Evening.

Publishing
Committee.

Adjourned.

THURSDAY MORNING, MAY 28.

The Conference was called to order at 8:30 A. M., Bishop I. W. Joyce in the chair.

The devotional services were conducted by J. B. Hingeley, of the Northern Minnesota Conference.

The Journal of yesterday evening's session was read and approved.

On motion of J. F. Chaffee, the nominations for the various Church Boards were read and confirmed. (See Managers, pp. 434-438.)

R. D. Munger presented the following, and moved its adoption:

In obedience to the action of the General Conference requiring a more careful indexing of the Discipline, and recognizing the need of some rearrangement of the matter therein; it is

Resolved, 1. That Bishop E. G. Andrews be appointed to edit the Discipline.

2. That Bishop Andrews, S. L. Baldwin, J. M. King, J. M. Buckley, H. A. Buttz, and W. V. Kelley are hereby appointed a committee to index and rearrange the Discipline in accordance with the action of the General Conference, under the following restrictions: (a) They shall make no changes in the Articles of Religion, or the chapter on the General Conference; nor on Boundaries, or the Ritual of the Church, except under the order of this body; (b) They shall make no change in the language or the arrangement of words which shall change the obvious meaning of any paragraph as it now stands. But they may rearrange where necessary in order to place them under their proper headings; *provided*, that these changes shall be effected without change of meaning.

T. B. Neely presented the following, which, on motion of C. J. Little, was laid on the table, and the original motion was adopted:

Resolved, That in the arrangement of the next edition of the Book of Discipline there shall follow immediately after the introduction on the origin of the Church, chapter first, which shall be divided into three parts as follows:

MAY 28.
TWENTY-
FOURTH
DAY.
Morning.

Devotional
services.

Journal
approved.

Church
Boards.

Editing and
indexing
the Disci-
pline.

MAY 28.TWENTY-
FOURTH
DAY.

Morning.

PART I.—Articles of Religion.

(Under which shall be placed the Articles of Religion.)

PART II.—The General Rules.

(Under which shall be placed that part which is known as the General Rules.)

PART III.—The General Conference.

(Under which shall be placed the portion of the Discipline relating to the General Conference, including the declaration as to its powers and the restrictions upon said powers, and also the provision for amendment and said portion relating to the General Conference shall be divided into paragraphs as recommended by the Constitutional Commission and now printed on pages 60, 61, and 62 in the Agenda of this Conference.)

Report
No. III on
Boundaries.

F. G. Mitchell presented Report No. III of the Committee on Boundaries, which was read, and, on his motion, it was adopted. (See Reports, p. 355.)

Report
No. II on
Boundaries.

Report No. II of the same Committee was presented and read, and F. G. Mitchell moved its adoption. On motion of D. C. Plannette, it was laid on the table.

Excused.

J. F. Chaffee and O. J. Swan were excused from further attendance at Conference.

Report
No. X on
Revisals.

Report No. X of the Committee on Revisals was taken up and adopted. (See Reports, p. 389.)

On motion of J. M. King, the following was adopted:

Order of
Worship.

Resolved, That the Publishing Agents be and are hereby directed to publish the Order of Public Worship in every edition of the Hymnal, and also in such form that churches already supplied with Hymnals may procure the Order of Worship separately.

Report
No. I on
Temporal
Economy.

Report No. I of the Committee on Temporal Economy was taken up and read.

W. M. Swindells moved an amendment to the last clause of 285, as follows: "To follow the words, 'during his effective service.'" The amendment provides that her name shall be entered upon the annuity list by vote of the Conference.

The following substitute, offered by W. H. Shier, was laid on the table: "To strike out after the words 'a special or annuity fund shall be distributed upon the following basis,' beginning with the word 'special' and all after that, and if there be any words in the preceding paragraph that apply to it they must go with it to make sense."

The amendment of W. M. Swindells was carried.

A motion by M. M. Callen, to add 'in whole or in

part as may be determined by each Annual Conference," was laid on the table.

M. J. Talbot moved to strike out all that relates to a special fund. Laid on the table. The report, as amended, was adopted. (See Reports, p. 389.)

Report No. XIII of the Committee on the State of the Church was taken up.

MAY 28.
TWENTY-
FOURTH
DAY.
Morning.

Report
No. XIII of
Committee
on State of
Church.

C. D. Hammond moved to strike out all reference to the separate seating of laymen. Laid on the table.

A motion by John Sweet, "that instead of the extreme rows of seats being chosen for laymen they have the right and left of the middle rows," was laid on the table, and the report was adopted. (See Reports, p. 392.)

Report No. VII of the Committee on the Book Concern was taken up.

Report
No. VII on
Book Con-
cern.

On motion of J. B. Young, the clause "one million of new members in the last decade adds nothing to the subscription lists" was stricken out.

The report was considered *seriatim*.

Item 1 was adopted. Item 2 was read. C. J. Little moved to strike out "the editor to be elected by the General Conference." Carried.

Items 2, 3, and 4 were adopted. Item 5 was read.

The following, presented by L. O. Jones, was accepted by the committee:

To the *Omaha Christian Advocate*, \$3,000, the ownership to be delivered to the Book Concern free of incumbrance, with the subscription list and earnings from date.

An amendment by J. E. C. Sawyer, "that half of the appropriation be annually expended in the improvement of a plant," was lost, and the item was adopted.

At the request of the Committee, the following amendments were adopted:

A joint profit and loss account of the Eastern and Western Publishing Houses shall be kept, and the dividends and subsidies and such expenses as shall be properly authorized by the Book Committee or by the General Conference shall be paid out of said joint account.

The Conference also adopted a recommendation from the Committee that the *Southwestern Christian Advocate* be authorized to remove from New Orleans to Atlanta, or such other place as may tend to increase its income.

Book Con-
cerns.

J. W. Butler moved that \$1,000 worth of white paper be annually appropriated to the *Mexico Christian Advocate*. Laid on the table.

MAY 28.
**TWENTY-
 FOURTH
 DAY.**

Morning.
 Bishop
 Cranston

On motion, the report, as amended, was adopted.
 (See Reports, p. 396.)

On motion of H. A. Buttz, Bishop Cranston was granted as much time as he may need to arrange his affairs before moving to the place assigned him as an episcopal residence.

Bishop
 Newman
 presides.
 Hinghua
 Mission.

Bishop Newman took the chair.

A motion to adopt the boundaries of the Hinghua Mission Conference in China was adopted. (See Report of Committee on Boundaries, p. 779.)

Publishing
 Committees

Local Publishing Committees for the *California*, the *Pacific*, and the *Omaha Christian Advocates*, and also the Insurance Committee, were nominated and confirmed. (See Managers, p. 438.)

Missionary
 Constitu-
 tion.

A. B. Leonard offered the following amendment, to be inserted in its proper place in the Constitution of the Missionary Society: "Notwithstanding the General Committee shall not appropriate more for a given year than the total income of the society for the year immediately preceding." Adopted.

Report
 No. III on
 Temper-
 ance.

Report No. III of the Committee on Temperance and Prohibition of the Liquor Traffic was taken up, and C. H. Payne moved its adoption. Lost.

Consecra-
 tion of dea-
 conesses.

Bishop E. G. Andrews stated that the Conference requested the Bishops to prepare a form for the Consecration of Deaconesses. They find themselves unable to do this in time for approval by this body, and they ask consent to prepare it and insert it in the Appendix of the Discipline. The request was granted.

Protest.

L. B. Wilson presented the following protest, which was ordered to be admitted to the records:

Whereas, The General Conference has adopted an amendment to the Discipline, providing that

"No pastor shall engage an evangelist other than those appointed by the Bishop of his Conference without first obtaining the written consent of his presiding elder;" and,

Whereas, Your petitioners believe that such action involves an unjustifiable restriction of pastoral prerogative; therefore,

They, the undersigned, respectfully ask that there be entered upon the Journal of the General Conference their protest against the action thus taken.

L. B. WILSON.

A. B. Leonard, J. H. Coleman, S. W. Thomas, W. A. Spencer, Wm. M. Swindells, W. H. Hughes, A. Griffin, J. H. Brown, J. E. C. Sawyer, E. S. Osbon, J. L. Albritton, T. B. Neely, J. T. McFarland, W. N. McElroy, W. H. Wilder, J. B. Wolfe, C. H. Payne, S. E. Quimby, Frank G. Mitchell, John French, W. S.

Edwards, W. M. Ridgway, J. S. Hughes, Manley S. Hard, Stephen O. Benton, S. W. Gehrett, Jesse B. Young, Merritt Hulburd, Chas. S. Wing, James M. King, E. M. Mills, D. F. Pierce, W. D. Marsh, S. M. Coon, H. E. Dingley, J. C. Arbuckle, D. Y. Murdoch, W. D. Cherington, C. L. Stafford, Robert R. Doherty, Wm. Kepler, Robert Smylie, C. W. Winchester, J. W. E. Bowen, William Burt, F. L. Nagler, E. J. Hunt.

Bishop Earl Cranston took the chair.

Report No. VI of the Committee on Missions was taken up. Item 2 was read, and, on motion of Merritt Hulburd, was laid on the table. Item 3 was read and adopted. Item 1 was read. J. M. King moved, as a substitute, that this whole matter be referred back to the Missionary Board with power. Accepted and adopted. The other items of the report were laid on the table, and the report, as amended, was adopted.

Report No. IV of the same committee was read and adopted. (See Reports, pp. 400, 401.)

Report No. VII of the Committee on Itinerancy was adopted. (See Reports, p. 384.)

C. W. Drees presented the following paper which, on motion, was referred to the Board of Bishops:

Resolved, That the Bishops be and are hereby urgently requested to provide for the Presidency of the South America Annual Conference at each of its annual sessions during the ensuing quadrennium by one of the General Superintendents, assigning at least two consecutive sessions to the same Bishop, who shall remain in the field during the interim of said sessions for the purpose of thorough instruction and efficient administration of the varied and important interests of that mission.

Bishop Merrill took the chair.

On motion of J. M. Buckley, a call of the House was ordered, and all other business, except the Report of the Committee on Complimentary Resolutions, was laid on the table.

The Committee on Complimentary Resolutions presented the following, which was adopted by a rising vote:

Resolved, That this General Conference hereby tenders its most hearty thanks to Cleveland Methodism for its thoughtful kindness toward us and especially to the Local Committee of Entertainment for its herculean and successful efforts in providing for the sessions of this body; to those citizens of Cleveland who have extended the hospitality of their homes to the members of this Conference, and to the institutions and societies that have given us such delightful receptions; to the various churches, the Young Men's Christian Association, and the Young Woman's Christian Association for opening their doors and providing suitable and pleasant rooms for the meeting of the committees; to the daily and weekly papers, the Associated Press, and the Postal Telegraph Company for their thoughtful and courteous attention, and also to the hotels and railways for accommodation and reduction of rates; to the General Conference Commission for its un-

MAY 28.
TWENTY-FOURTH DAY.
Morning.

Report No. VI on Missions.

Report No. IV on Missions.

Report No. VII on Itinerancy.

Episcopal visitations.

Bishop Merrill presides.

Call of the House.

Complimentary Resolutions.

MAY 28.
TWENTY-
FOURTH
DAY.
Morning.

wearied efforts in looking after every detail of arrangement for the Conference and its readiness to comply with every expressed wish of this body that would administer to our comfort; to our laborious and faithful Secretaries for the able and efficient manner in which they have performed their duties; to the Editor of the *Daily Christian Advocate* and his assistants for the full, accurate, and satisfactory reports made of the proceedings of this body; to the Postmaster of this city and the efficient postal clerk who have so courteously served us in the distribution of the Conference mails; and to our revered General Superintendents for the impartial and able manner in which they have presided over the deliberations of this body; and further, it is our united and fervent prayer that Heaven's choicest blessings may ever rest upon them in the performance of the sacred duties intrusted to them.

Roll call.

The Secretary called the roll, and the following responded to their names:

Adams (B. F.), Adams (J. W.), Albright, Albritton, Albrook, Alderman, Allen (C. T.), Appel, Arbuckle, Asada, Ash, Ashley, Ayres, Baker, Baketel, Baldwin, Bamford, Barclay, Barlow, Barrett (G. A.), Barrett (L. E.), Bradley, Bashford (J. W.), Bates, Belt, Bendixen, Bennett (G. S.), Benton, Berry (J. F.), Bills, Billups, Booth (G. M.), Booth (R. A.), Boreing, Borland, Bowen (G. H.), Bowen (J. W. E.), Bradley, Brant, Bridgman, Brill, Bristol, Broaddus, Brodbeck, Brooks, Brown (J. H.), Bruns, Buchtel, Buck, Buckley, Buell, Butler, Buttz, Cady, Callen, Caples, Carr, Carter, Chadwick, Chamberlain (N.), Cheney, Cherington, Childs, Clark (C. B.), Clark (H. C.), Clark (H. D.), Cobern, Colbern, Coleman, Collett, Cook, Coon, Copeland, Courtney, Cowan, Cox, Crook, Cubilo, Cunningham, Curts, Darling, Decker, Deininger, Dennis, Dickie, Dingley, Doherty, Drees, Düring, Eaton (E. L.), Edman, Edmonds, Edwards, Emory, Erikson, Evans (J. G.), Evans (W. W.), Everett, Field, Fisher, Fisk, Fiske, Foote, Forbes, Force, Ford, Fox, Fradenburgh, Franklin, French (John), Fryhofer, Frysinger, Gehrett, Gidley, Gillum, Gobin, Gordon, Gorton, Goucher, Gould, Graham, Graw (J. B.), Gray, Green, Griffin, Gue, Gutekunst, Guth, Haensler, Hair, Hale, Haley, Hall, Halstead, Hamilton (James), Hamilton (J. W.), Hamilton (W. E.), Hammond (C. D.), Hammond (J. D.), Haney, Hard, Harris, Haw, Heavenridge, Henke, Herrick, Hess, Hickman, Hill (G. H.), Hill (J. S.), Hills (C. D.), Hingeley, Hobbs, Holden

(A. M.), Holt (D. B.), Holtz, Hugar, Hughes (J. S.), Hughes (W. H.), Hulburd, Hunt (E. J.), Huntington, Huntley, Jackson (H. G.), James, Jennings (H. C.), Jennings (W. T.), Johnson (G. B.), Johnson (J. R.), Jones (L. O.), Julian, Kellerman, Kelley, Kendall (M. A.), Kendall (W. H.), Kepler, Kern, Key, Keys, King (J. D.), King (J. M.), King (W. F.), Kinney, Knighton, Koch, Kratz, Kumler, Kynett, Lampert, Lanahan, Lane, Langston, Larson, Lasby, Laylin, Leitch, Lemcke, Lewis (Allen), Lewis (W. H.), Libby, Lindgren, Lindsay, Little, Lobeck, Logan (Wade H.), Logan (William H.), Long, Lothian, Lowther, Mace, Magee, Magill, Mahin, Mains, Mando, Manning, Mansfield, Marsh, Marshall, Martin, Martindale, Mason, Mast, Master, Matthew (W. S.), Maveety, Maxfield, McChesney, McCullough, McElroy, McFarland, Merchant, Mickey, Millard, Miller (Emory), Miller (J. M.), Miller (O. P.), Miller (Ky.), Miller (Pittsb'g.) Mills, (E. M.), Mills (Jacob), Mitchell (F. G.), Mitchell (John), Monroe (D. S.), Monroe (H. A.), Morse (C. C.), Morse (S. A.), Motter, Mueller, Muller, Munger, Murdoch, Murphy (W. H.), Murray, Myers, Nagler, Nast, Naylor, Needham, Neely, Nichols, North, Olsen, Osborne (D. C.), Palmer (A. J.), Palmer (J. F.), Parker (E. W.), Parr, Patterson, Payne, Peake, Penn, Perrin, Pierce, Pihl, Plannette, Poland, Potts, Prather, Price, Quimby, Rader (D. L.), Reed (George), Reed (Horace), Rees, Richards, Ridgway, Robinson, Roe, Rose, Rothweiler, Rusling, Ryan, Salzer, Sargent, Sawyer (J. E. C.), Scott (I. B.), Scott (J. H.), Sharp, Shaw, Sherburn, Shier, Shoemaker, Shumpert, Simonsen, Smith (Alfred), Smith (Erastus), Smith (G. W.), Smith (W. T.), Smylie, Soderberg, Spellmeyer, Spencer, Sprague, Stafford (C. L.), Stewart (J. W.), Stewart (L. H.), Stevenson, Stith, Sturgiss, Sullivan, Swallow, Sweet (John), Sweet (W. H.), Swindells, Swift, Talbot (M. J.), Talbott (H. J.), Tanner (F. H.), Taylor (E. M.), Tennant, Terry, Teter, Thomas (I. L.), Thomas (S. W.), Thomson, Thorndike, Trever, Trimble (J. B.), Trousdale, Underwood, Upham, Van Cleft, Van Deusen, Vodery, Walker, Wallace, Wallis, Walsh, Walworth, Warne, Warren, Waters, Waugh, Weakley,

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DAY.
Morning.

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DAY.
Morning.

Whiting, Whitlock (E. D.), Whitlock (H. G.), Whitlock (W. F.), Wight, Wigren, Wilbor, Wilcox, Wilder, Wilker, Willard, Williams (J. E.), Willis (E. R.), Wilson (J. I.), Wilson (L. B.), Winchester, Wing, Witherspoon, Wolfe, Wood, Woodring, Woods, Yocum, Young, Zoller, Reed (S. S.).

The following were granted leave of absence:

Kittleman, Moore, Ackerman, Carr, Taylor, Bowen (G. W.), Biddle, Bristol, Wright, Mick, Jamison, Farnham, Chaffee, Swann (O. J.). A. B. Leonard, W. F. Whitlock, H. H. Lowry, and M. C. Wilcox, were absent because appointed to attend the funeral of Dr. J. F. Scott.

Members' names.

J. M. Buckley moved that, if any brother discovers from the *Daily Christian Advocate* that his name is not reported, he may have the privilege of sending to the Secretary by mail the fact that he was present. Adopted.

On motion of J. E. C. Sawyer, it was ordered that after the closing exercises the Conference adjourn.

Journal approved.
Closing services.

The Journal was read and approved.

After a few remarks by Bishop Merrill the General Conference sang hymn 816, beginning,

"And let our bodies part,"

and Bishop Thomas Bowman led in prayer.

Adjourned
sine die,

The Doxology was sung, Bishop R. S. Foster pronounced the benediction, and the Twenty-second Delegated General Conference of the Methodist Episcopal Church adjourned *sine die*.

THOMAS BOWMAN,
RANDOLPH S. FOSTER,
STEPHEN M. MERRILL,
EDWARD G. ANDREWS,
HENRY W. WARREN,
CYRUS D. FOSS,
JOHN F. HURST,
WILLIAM X. NINDE,
JOHN M. WALDEN,

WILLARD F. MALLALIEU,
CHARLES H. FOWLER,
JOHN H. VINCENT,
JAMES N. FITZGERALD,
ISAAC W. JOYCE,
JOHN P. NEWMAN,
DANIEL A. GOODSSELL,
CHARLES C. McCABE,
EARL CRANSTON,

D. S. MONROE, *Secretary*.

Bishops.

APPENDIX I.

A.—REPORTS OF MISSIONARY BISHOPS.

B.—REPORTS OF COMMISSIONS.

C.—BOUNDARIES.

D.—CONSTITUTIONAL CHANGES.

A.

REPORTS OF MISSIONARY BISHOPS.

REPORT OF WILLIAM TAYLOR, MISSIONARY BISHOP FOR AFRICA.

To the Bishops and Members of the General Conference:

DEAR FATHERS AND BRETHREN:

The evangelization of Africa and the salvation of her one hundred and fifty or two hundred million souls is one of the great problems of our day. Countless millions of devils have ruled the masses of native-born Africans for countless thousands of generations. These devils have to be conquered and cast out, and their victims brought back to God. The king devil that commands the dark legions has to be throttled and cast into the bottomless pit. God has called and commissioned the Methodists of America, with volunteer hosts of kindred kind, to face this monster and execute this work.

Hosts of miners are delving for Africa's gold and diamonds. These diggers are not American Methodists. Traders and merchants begin to throng the marts of African commerce; but these are not American Methodists. Scientists in great variety are on the tramp; but they are not seeking to save souls. Hunters thread the forests of Africa, but are not hunting for souls. Nations are trying to preempt a country that Noah gave to his grandson long ago; but the Americans, including their churches, have land enough of their own, and have no hand in the African land grab. But here stands America with her broad acres, countless industries, deathless energy, with her churches and benevolent institutions! Can it be that God has left her out of the providential program for redeeming Africa? The greatest need of Africa is Gospel salvation, requiring at the front a larger aggregate of men and money than all other demands combined. We appreciate what has been done for Africa by the Churches, with their missionary societies, but it bears no comparison to the magnitude of the work to be done and God's available resources for its accomplishment.

Many years ago our Methodist Missionary Society appropriated for the Africa work over \$30,000 per year, and seemed to think that they thus proved the impossibility of saving Africa, and cut down their appropriation to \$2,500 per annum.

When I went to the General Conference in 1884 the prevailing

sentiment seemed to be that our missions in Africa were such a failure that they would have to be abandoned. Official action on the subject was delayed, in the dread of the disgrace of failure, until they settled on a scapegoat, or a Joshua, to solve the problem. Our dear fellow-workers of the Episcopal Church still appropriate \$32,000 a year for their Africa work. The fact is that our liberal appropriation of over \$30,000 a year was applied to the Americo-Liberia work, incidentally striking a few notable cases of conversion among the natives; hence, when I went there I did not find a single Methodist mission among the raw heathen, and claim, therefore, that the liberal appropriation to the Americo-Liberia work, however important, furnishes no fair test of our Gospel possibilities in direct work among the heathen. Although I have given due attention to the Liberia Conference work proper, all my new mission stations have been planted among the raw heathen. In every new field I entered the way of the Lord had to be prepared just as necessarily as the grading and track-laying of a new railroad. It requires toil, time, and great patience. When I went as an evangelist to South Africa I entered a field in which preparatory work had been going on for forty years, so that, according to the report of the missionaries, in less than a year over seven thousand Kaffirs had experienced salvation, and the whole movement was put upon a plane of direct and continued effectiveness.

A little over eleven years ago I led my pioneer party of missionaries for Africa to Angola, south of the Congo. The English language was not available at all; the Kimbundu had not been reduced to manuscript, much less to printing, and we had no interpreters; so we had to sit down by the naked heathen and patiently pick the words one by one from their mouths, and write them down according to their sound as best we could. In less than five years from that time we printed a Kimbundu grammar and the gospel by St. John, and our pioneers had learned to talk and preach in the native language. That was a slow business, but if we had had command of money and men adequate we could by this time have established a thousand stations and had them well on toward self-support. In opening a station we make it a point to secure a good high, healthy site, and good land for agricultural purposes, and make simple industries, involving self-support, an essential part of education. Our plan is also to establish a nursery mission in every station in which we have a competent missionary matron. Instead of a few hundred children

under training, we could accept from the hundreds of godly women who are offering for our work missionary matrons to train a million children. It was several years before we could successfully establish our nursery missions owing to the difficulty in obtaining the young children. I learned my first lesson on the necessity of gaining the marriage dowry control of the little girls to be adopted by a conversation with Rev. David A. Day, of the Muhlenberg Mission. Said he: "Over twenty years ago my wife and I, on a visit to Boporo, became acquainted with a native family in which was a beautiful little girl. We fell in love with the child and begged the parents to give her to the mission; so they gave her up without urging very strong objections, and we brought her home with us, and loved and educated her just as if she had been our own child. She was a lovely child, and became a good musician. As she grew to womanhood she received the attentions of a young man educated on our station, and they expressed a wish to be united in marriage. The fact was communicated to her parents, who gave consent, and they were married. Soon after messengers came from the parents stating that her marriage dower had been paid by an old man when she was a child, and they must conduct her to his house. We were horrified at the revelation of this fact, and begged for time, and in response to our importunity the parents finally agreed to permit the newly married couple to live in peace. A few months afterward the parents begged to have their daughter and her husband visit them; so accordingly they proceeded to Boporo, but on entering the town a mob, led by her parents, attacked the young man and killed him, and tied the young woman to a tree, and gave her a whipping about every hour for a whole day, and thus compelling her to promise to go and live with the old heathen who had paid her marriage dower when she was a child." That was my first lesson on the marriage dower, by which no child can be enslaved, but their selection of marriage is controlled. No marriage dower is paid for slave girls; they are bought and sold like cattle. We never procured any as slaves. We adopted about forty little girls to be our daughters under the same kind of training we give to our own children. Later, however, as the people became acquainted with us and our work, we have the offer of all the children we can take care of, for the most part orphans; so we have nearly ceased to redeem children by paying the marriage dower too soon for many of our home patrons who give cheerfully to

redeem the little girls. Some time ago a big native man came to our mission at Malange with a little girl about three years old on his shoulder. She was, as is usual with the children in that country, almost entirely nude, and covered from head to foot with fresh marks of smallpox. The man laid her down on the floor and said: "Three months ago the mother of this child died at Loanda. When dying she said to me, 'When you see me put in the ground carry my child to Malange and give her to the missionaries.' [From Loanda to Malange is about three hundred miles.] So," said he, "when the woman died and was buried I laid the child on my back, but when about halfway on the journey she was taken with smallpox. I nursed her for a whole moon until she was able to travel; so to-day I finish my task, and put her in your care." Americana, a little girl who had been with the mission for three years, went and looked closely at the little girl and said, "What is your name?" The little one replied, "My name is Lubina." So Americana pressed her to her bosom, exclaiming, "O, she is my sister!" The mother had formerly lived near Malange, and became acquainted with our missionaries there, and gave them her older daughter when a baby. So that as we become acquainted with the people we have not much difficulty in obtaining all the children we can train.

We have in our work, purely among the heathen, twenty-seven principal stations and nearly as many more substations, manned by forty-eight white missionaries and some hundreds of natives under training. The best material for evangelizing agency in Africa is the raw material, and the best place for its development is where it was born. Already the Lord is indicating his chosen vessels among our converted natives, who will surpass in Gospel effectiveness those who under God dug them out of heathenism.

Rev. George Grenfell, of the English Congo Baptist Mission, spent a few days with us at Malange. One day, having listened to one of our native men preach, he said, "Mr. Mead, where was that man educated?" "He was educated here in my school," replied Mr. Mead. Mr. Grenfell said, "That cannot be. I have never heard such preaching before. That man was well educated before you ever saw him." He was a freight carrier from the interior, and when he came to the mission he did not know a letter in the book. In one of the meetings he was awakened and converted to God. Then he came to Mr. Mead and said he wanted an education. Mr. Mead said he was short one pit sawyer, and if

the man would come and work in the daytime he would pay him regular wages and teach him at night. The big Ambundu, a powerful man, said he would not take any pay for his work, but would work every day and study every night. He subsequently married one of the mission girls, and they are doing effective work for God in one of our substations in Angola.

Visiting Barraka Station a few years ago, Miss White, our preacher in charge there, said to me: "I want to consult you in regard to our man Jasper. He is my best farmer, my best preacher, and my most successful soul-saving worker. But he is beaten by the natives whenever they can get near enough to him, and I am afraid they will kill him. I have waited for an opportunity to consult with you as to what we had best do." "The best way," I said, "is to let Jasper decide for himself." So he was called in, and the case stated to him, and his prompt reply was: "I was born here; these people who want to kill me are my people; they have the same hatred toward Christ and Christians that I had before I found Jesus; so I have no quarrel with them. I patiently bear their unmerciful thrashings, and if the Lord wants me to die for Jesus I prefer to die on my own native soil." A year from that time Jasper's name was sung among the heroes in their war songs. The Barraka nation, to which he belonged, had been at war with a neighboring nation for over a hundred years, and anyone of either party crossing the dividing line met his death. But about a year ago Jasper crossed the line, walked straight to the royal house of the belligerent nation's king, and, hailing him, said: "My name is Jasper. I belong to the Barraka nation, and I bring to you to-day a message from God. It is very simple. God wants you to open to me and my fellow-workers a house in which to hold a prayer meeting in your town." The king, without hesitation, consented, and Jasper and his praying band came on immediately. Then, after three nights of prayer, he called on the king again with another message from God, which was to ask the king to call a peace palaver in his own house, to be conducted by the king and his counselors on one side and by Jasper and his praying band on the other. They prayed twenty-eight nights, and on three occasions all night. The joint parties talked peace twenty-three days, and made a settlement, according to the laws of the two nations, establishing a permanent peace. There have been since two or three occasions of disturbing the peace of the two nations, but they were settled by arbitration. Suppose our friends had given

us money to establish a thousand such stations, each one turning out a Jasper; we could begin to see the culmination of our evangelizing work in the Gospel conquest of the nations of Africa. As it is, despite the devastating wars all along our lines, especially on the west coast, our official statistics indicate our progress from 1892 to 1896 as follows:

	1892.	1896.	Increase.
Probationers.....	202	528	326
Full members.....	3,064	4,403	1,339
Preachers.....	54	62	8
Children baptized.....	85	234	149
Adults baptized.....	75	190	115
Churches.....	31	42	11
Probable value of churches.....	\$28,526	\$53,684 25	\$25,158 25
Parsonages.....	1	8	7
Probable value of parsonages.....	\$75	\$6,040	\$5,965
Sunday schools.....	38	84	46
Officers and teachers.....	320	510	190
Scholars.....	2,750	3,072	322

Of these scholars 1,070 are members of our Church.

From the incipieny of our preparative work among wild heathen and the sparse population of the Americo-Liberians the numerical results are meager. Not to burden you with statistics in detail, I will add a few points illustrative of our progress.

When I was sent to Africa Cape Palmas District had but one station, with two appointments—Mount Scott and Tubmantown, Rev. C. H. Harmon being both presiding elder and preacher in charge. Now Cape Palmas District contains thirteen stations, and all except two of them are advancing toward a basis of self-support. I recently presided at the anniversary of Mount Scott Sunday school, which has two hundred and eighty-four scholars, and they raised on that day for Sunday school library and current expenses \$343 in cash.

Our old Liberian work is regarded as a great burden to the Missionary Society. I have to say that the Americo-Liberians numerically approximate in population a first-class New Jersey village, and yet they themselves paid last year on pastors' salaries and current expenses \$1,995.93. The most of our Liberian church members have but little of this world's goods. Some who are able give freely, but altogether the Liberia Conference is in ability but on a par with many of our mission fields which receive much larger appropriations; for example, only two sta-

tions receive as much as one hundred dollars each, ten stations and circuits receive fifty dollars each, one station forty dollars, and one thirty dollars, paid in semiannual installments. The Pesseh and Ghola mission stations, operated by the society, receive two hundred dollars each. The seven stations which I turned over to the Missionary Society receive one hundred and fifty dollars each, more than double the amount given to the old work, the difference being that in the old work pastors live in their own homes and support themselves by different avocations, while in the mission stations the missionaries are building up homes and churches on the line of self-support which will be available for the continuance of the work on a firm mission property basis.

Our great American Methodist armies, under marching orders from God, are compassing the globe proclaiming the Gospel to every creature—till they meet the black man. If he were a white man, instead of depending upon a few pioneer missionaries to rescue two hundred million souls, would we not go into Africa with Jesus and obey his command? One of two things requires to be done, either for God to make him white or for us, at least so far as our Gospel mission to every creature is concerned, to ignore the color lines and obey the divine command to tell the glad news to every member of the human family, beginning at home.

All I ask for Africa is that in the general mission work we do for blacks all that we would if they were white. In obedience to the call of God and his Church I have been demonstrating Gospel possibilities in the Dark Continent for nearly a dozen years, and am learning more perfectly the way of the Lord. I have never asked an appointment from the Church nor shirked a responsibility—never hailed a ship bound for Tarshish. I am not here now to ask favors, but, pursuant to the policy avowed a quarter of a century ago, my plan is to utilize indigenous self-supporting resources as a Gospel basis from which to extend and administer the grand work of our Missionary Society. In regard to our new work in Africa I have simply to say that if this General Conference shall decide that the time has come to put all of my Africa missions under the direct control of our Missionary Society I shall make no objection but to name three established points: First, all stations receiving aid from the society will, in common with all such missions, be under the control of the society. Second, as heretofore in my work, any person or persons

who may wish to found and develop a mission in our Church up to the point of self-support shall be allowed to do so. Third, all self-supporting churches in our mission field shall sustain the same relation to the Methodist Episcopal Church as that of our self-supporting churches at home.

If the change I now propose shall by your action become history I will, when not in Africa, assist in raising funds for the Missionary Society. My son Ross has for six years been my right-hand man at this end of the line, and I cannot well spare him from a work for which he is well qualified. He will be useful among my financial patrons, also in helping you raise your two million dollars for missions, and I will be gratified if you will appoint him to this work.

REPORT OF JAMES M. THOBURN, MISSIONARY BISHOP FOR INDIA
AND MALAYSIA.

To the Bishops and Members of the General Conference:

DEAR FATHERS AND BRETHREN:

Four years ago it became my happy privilege to lay before the General Conference, at Omaha, a report of my stewardship as superintendent of your missions in southern Asia. It seemed fitting in that, my first report, to give a sketch of the vast field which we are trying to occupy, the various agencies which we are employing, the lines of progress which we are following, the advance made in the organization of the work, and the measure of success with which God has favored us. Four more years have passed, and again I am permitted to appear before you with tidings from our far-off field, and with greetings from the devoted men and women who represent you there. On this occasion I take it for granted that I shall not be expected to go over again the same ground which I occupied in my first report. It will suffice, I trust, if I simply give you a statement of the progress made and of the somewhat startling demands which confront us as we face the immediate future.

In general terms I may say that we have abundant reason to thank God for the measure of prosperity which we have enjoyed through all these four years past. In the midst of many tokens of discouragement, and while struggling under almost constant burdens of anxiety, our missionaries have moved steadily forward, and from year to year our lines have become more and more extended. This extension has not consisted so much in movements into territories beyond our former geographical limits, although such advance movements have been made, as in occupying more fully the immense regions within our already extended boundaries. In almost every direction this movement along what military men would call interior lines has been going steadily forward, and it thus happens that we are able to report an increase of two Annual Conferences and eleven presiding elders' districts during the past four years. We have now twenty-four District Conferences, all of them much more carefully and thoroughly organized than the average District Conference in the United States. Our brethren are preaching in sixteen languages, or three more than they were able to use at the date of my last report, and it is not improbable that the sixteen will become twenty before the close of the century.

Four years ago I ventured to report a total Christian community in our missions in southern Asia of 50,000; but in order to reach these figures I was obliged not only to include the Europeans and Eurasians in connection with us, but to take into account the increase of converts during the first four months of 1892. On the present occasion, however, without bringing our statistics down later than the close of 1895, we are able to report a total native Christian community of 97,610, or, if we include the Europeans and Eurasians, a total community belonging to the Methodist Episcopal Church in India and Malaysia at the beginning of the present year of considerably more than 100,000 souls. It will thus be seen that we have maintained a steady increase of more than 1,000 a month throughout the quadrennium, and I am thankful to say that up to date but few signs have appeared of any wane in the forward movement which has now held its steady course for eight eventful years. At the beginning of the current year the total number of members reported at our several Conference sessions was 25,627, and of probationers, 44,175, making a total of 69,802, an increase of 39,802, or 130 per cent during the previous four years. If attention is called to the fact that our probationers so largely outnumber our full members, I may explain that we neither admit probationers prematurely nor send them adrift in case they are not found worthy of admission at the end of six months. Thousands of our baptized converts are kept on the church registers for months, and in some cases even years, beyond the minimum period of six months which is allowed as the term of probation.

The several departments of our Church work have kept pace fairly well with the rapid increase of our membership and Christian community. We have now 2,249 Sunday schools, with an enrollment of 71,955 pupils, an increase of 873 schools and 21,712 pupils since 1892. This increase would have been much larger had it not been for the unfortunate curtailment of our appropriations, compelling us to close many of our day schools; and as at least one Sunday school is maintained in connection with every day school, every loss in the one department is quickly repeated in the other. Our schools of all grades report an increase of 258, with an increase of pupils of only 1,764, and but for the fact that the statistics cover four years the more recent figures would show a positive decrease. This, however, is in no measure owing to want of success in the work, but is wholly attributed to our diminished appropriations during the

past two years. The people are as anxious to have their children educated, and the children as eager to learn, as at any time since our missionary work was commenced in India. We still have more than thirty thousand pupils in our schools, and, feeling assured that the present financial stringency will be removed at an early day, look forward hopefully to the future of this part of the work.

For the first time in a report of this kind the Epworth League makes its appearance in our table of statistics. The latest reports show that 134 chapters of the League have been organized, with an enrollment of 6,555 members. The success of the Epworth League in India has from the first been surprising. Our young people show an unexpected aptitude both for the privileges and responsibilities which the League places before them, and as education spreads we may confidently expect that this effective arm of our common service will become much more actively developed, and prove as effective in the mission field as it has done in Christian lands. I am also very thankful to report a steady increase in the number of our native workers, both as regards numbers and efficiency. We have now a force of more than two thousand men, whose time is exclusively devoted to the work of teaching and preaching; and inasmuch as nearly all our teachers are expected to perform more or less pastoral work, this whole great force may justly be regarded as made up of preachers of the word. Of Bible readers we employ 560; but since many of our Christian teachers are women, we may reckon the entire force of our Christian sisterhood as numbering several hundred more.

The rapid and long-continued increase of converts throughout our field has with each returning year added to the urgency of the demand for pastors and teachers for our people. From the first we have felt this demand very keenly. It amounts, in fact, to an absolute necessity. If we had been provided with properly qualified pastors and teachers from the beginning we should probably have had 200,000 Christians in India to-day instead of half that number, and we should no doubt have been equipped for a measure of success in the immediate future which now seems beyond our reach. Early last year, when perplexed beyond measure to know what should or could be done with the thousands of inquirers who were coming to us in the Northwest India Conference, a plan was formed to gather together five bands of young men, numbering thirty each, and give them a brief two years' course for the work of pastor-teachers. A little later a similar

band was organized in Oudh, and since then arrangements have been perfected for similar attempts in Gujarat and Malaysia. In addition to our regular theological school we have thus far over two hundred young men actually under instructions with the view of taking up the work of pastor-teachers in regions where such workers are urgently needed. In other words, we have, including the students in our seminary, a total of over three hundred young men who are preparing for this most important work, and while it may seem absurd to dignify most of these youths with the title of "theological students," yet, in a very practical sense, they are students of simple theology and are preparing for the legitimate work of preachers of the Gospel. If funds were at our disposal, we could double the number of students within the next twelve months, and thus not only provide proper nurture for the converts God has given us, but prepare to receive and care for the tens of thousands who will certainly come to our doors within the next year or two.

Our friends in America very naturally, and very justly, too, manifest no little anxiety to know what manner of Christians our converts in India really are. When we hear of such unwonted numbers coming into the Church and remember how ignorant these converts have been, how in the nature of the case they must have been the victims of error and superstition, it is not strange that earnest questions are asked concerning their present spiritual state. Four years ago I tried to give a sketch of the actual condition of these people; but, as might have been expected, my most positive statements at that time were received with a measure of doubt. I do not complain of this, knowing well that it could not have been otherwise. Very seldom in the history of modern missions had a movement of such magnitude been witnessed in mission fields, and we had no right to complain because friends in America could not fully share either our enthusiasm or our confidence in the converts who had gathered around us. Four years of added experience, however, have greatly strengthened our confidence, both in the work of the past and the possibilities of the future.

First of all, I am happy to say that our Indian preachers, as a class, have given us much cause for devout thanksgiving, both by their steady improvement as Christian believers and Christian workers. Our Annual and District Conferences, from year to year, show signs of steady progress among the preachers of all grades. Painful lapses from the standard of Christian morality

are much less frequent than would be expected by those who know what the ordinary standard of morality in India has been for ages past. Taking the preachers as a body, I think it may truthfully be said that from year to year they are becoming more spiritual, as well as more intelligent. In many parts of the field revivals have been frequent during the past two or three years, and the fruits of those revivals have been as permanent and satisfactory as those which are usually witnessed in similar meetings in the United States. Very many of our preachers manifest a spirit of intelligent consecration, which is most satisfactory and hopeful.

As for the masses of baptized converts who live in the villages and hamlets where their fathers lived before them, and who have enjoyed only the most limited advantages in hearing the word, or in associating with mature Christians, it could not reasonably be expected that they would at once adopt all the usages with which we are familiar in Christian lands, or that they should exhibit a type of piety in every respect corresponding to that which is the product of years of culture among more favored people. When due allowance is made for the previous ignorance and lifelong habits of the people, we find but little cause of discouragement in the condition of the one hundred thousand converts who are to-day looking to us for spiritual guidance. They are not a fickle people, nor are they the converts of a day only. We do not, it is true, succeed in holding all of them, and in some cases the number of those who, after a brief trial, have turned their backs on the new religion has been painfully large. But our friends in the United States should be the last to withhold confidence from our work on this account. You also receive great hosts of probationers every year, and no doubt make diligent efforts to keep them within your fold; and yet it has recently been stated that forty per cent of your probationers are lost to the Church within twelve months from the date of their reception; whereas our brethren in India have thus far been able to keep within their lines eighty-four per cent of their converts, while only sixteen per cent permanently disappear from our rolls. In other words, your relative loss in the United States is two and a half times greater than that of your missionaries in India. The task of caring for new converts is in all lands a most difficult one, and the fact that so large a proportion of our probationers so soon fall away only illustrates the painful fact that now, as in our Saviour's day, a large share of the precious Gospel seed falls on stony ground.

One of the most encouraging signs of a genuine Christian life among our people is found in the remarkable stimulus which has recently been given to the cause of self-support, especially in those parts of the field where the converts have had this duty pressed upon their attention. These converts are, perhaps, the poorest in this world's goods of any Christians in the world. Three fourths of them live upon an average income of not more than twenty-five dollars a year for each family. Thousands of them habitually live upon the verge of absolute starvation, the parents often being unable to provide two meals a day for themselves and their children. An income of fifty dollars a year is amply sufficient to give a family in an ordinary village not only a subsistence, but a respectable standing in the village community. Among such people it may seem almost cruel to raise the question of self-support at all; but it has not only been raised, but has led to results which have filled us with both wonder and gratitude. But few of the people can pay anything in money, but offerings of all manner of things are freely tendered and gratefully received. Not long before leaving India I preached to a large congregation of attentive hearers, and when at the close a collection for self-support was announced the people pressed forward with chickens and pigeons, eggs and meal, kids and pigs, rice and millet, together with trinkets and ornaments of many kinds, until at last, as the enthusiasm rose, some of the poor women began to pluck off the jingling bells from their toes and lay them with reverence upon the pulpit.

We smile at such a manifestation of the true spirit of Christian giving, but when we look beyond the mere financial value of the offerings and consider what this means for the future of Christianity in India we feel constrained to pause and thank God for such a spectacle. What did this really mean? It meant that among the very poorest of living men, under conditions as difficult as any which we may expect to find in all the future, Christianity can live and flourish and develop resources of its own sufficient for its maintenance. This incident occurred within the bounds of the Kasungwe District, and a few weeks later it was stated that not only the presiding elder, but every preacher in charge in the district was to be wholly supported during the current year by the poor people to whom they minister. Not one cowrie of missionary money is paid to either presiding elder or preacher in charge on the Kasungwe District. Of how many districts, I venture to ask, south of the Ohio and west of the Mississippi Rivers can a like remark be made?

Two sessions of our Central Conference have been held since the date of my last report, and on both occasions the growing importance of this body was a subject of frequent general remark. The last meeting, which was held in the city of Poona only two months ago, was a notable gathering of men and women, many of whom had come great distances, and all of whom were made to realize as never before that God was truly committing into their hands a missionary task not inferior in its extent and importance to any that had ever before been given into mortal hands. We were amazed when we contemplated the multiplicity of interests which were growing up around us, and almost appalled when we looked out over our field and saw how God was setting before us open door of access to one fifth of the human race. We were profoundly impressed also as we observed from day to day the momentum which this central body has gained and the influence which it seemed destined to exert, not only upon our own work, but upon the general interests of the whole Christian Church throughout India. No shadow of doubt now seems to remain as to the necessity for a representative body of this kind, or as to the providential tokens which have guided our brethren thus far in organizing and directing a Conference which in a peculiar way unifies our work and binds the hearts of the workers together while they toil in their widely separated fields.

At the recent session of our Central Conference several measures were enacted which will, I trust, receive the favorable attention of this General Conference. First of all, a few changes will be asked in the disciplinary provision made for the organization of the Central Conference, and probably also in the Constitution of the Conference as it now stands. As our work expands and our interests become more complicated, it is found that the authority of the Central Conference needs to be more carefully defined and its powers in some particulars slightly enlarged. The Conference has also ventured to express its convictions upon our financial situation, upon the question of episcopal superintendence of our missions, and upon the need of an additional missionary bishop for India and Malaysia. Upon this last subject I beg to be allowed to submit a few remarks.

For some time the necessity for an additional superintendent in southern Asia has been very generally felt among us, but until recently a fear had prevailed that a request for a second bishop might be regarded as premature, and perhaps affect unfavorably both the General Conference and the Church. The progress of

our work, however, has been so uniform and so rapid that our brethren have, with few exceptions, been recently led to dismiss their fears, and now boldly ask that due provision be made for a work which no single individual can possibly perform. In considering this request you should, first of all, remember that our field in southern Asia covers an immense area. Two of our presiding elders live 4,000 miles apart, and in order to reach our recent Central Conference some of the delegates were obliged to travel more than three thousand, or, including the return journey, more than six thousand, miles. We have mission stations dotted all over this vast area, and if there were no other special features of the work this question of distance alone would make it impossible for any one individual to superintend the work, in the Methodist sense of the word superintend. Then it must be remembered that we have twenty-four District Conferences, and that these bodies in India are much more fully developed than in America. The itinerant polity of our Church is applied to all our workers, male and female, in connection with the District Conferences, and the annual meetings of some of these bodies are of more real importance than the regular sessions of our Annual Conferences. It is extremely important that a bishop be present at all the meetings of the six Annual and twenty-four District Conferences, especially in view of the fact that the appointments of nearly three thousand Christian workers are made on these occasions.

Our educational work also demands a much more efficient supervision than is possible with only one superintendent in the field. With sixteen bishops in the United States, you have thirty-four thousand pupils in all the Methodist schools of the country. With one bishop in southern Asia we have thirty thousand pupils in our Methodist schools, and but for the reduction in our income we should probably have had more pupils in our schools to-day than you have in all of yours in this country. So deeply do I feel impressed with the urgency of this demand that I have frequently said that if every other duty were laid aside, so that I could give my undivided time to our educational interests, I could not overtake half the work which would thus be imposed upon me.

I beg to be indulged in one word more upon this subject. In many respects our work differs from that of our brethren in America. We are a militant people, not democratic, not monarchic, not sacerdotal, not military, but militant, after the pattern of the New Testament and of early Methodism. As such we need leaders.

Five of our presiding elders are natives, and as time passes the number of these men will increase, while the Americans and Europeans must relatively decrease. These India elders succeed well, but for obvious reasons they need leaders. They make excellent corps commanders, but not many of them could assume supreme command upon the battlefield.

I now come to another question which I approach with some hesitation, and yet cannot pass by in silence. While pleading for additional episcopal help, it may possibly be objected that the present missionary bishop has frequently absented himself from his field, and that, too, for comparatively long periods. I have no shadow of wish to evade this objection, but in discussing it I must beg permission to speak with all possible frankness, as well as with all possible loyalty and good will. If compelled to refer to the Missionary Society in connection with our difficulties, I wish to say in advance that no man is more indebted to that society than myself, and perhaps I might even venture to add that no one is more sincerely devoted to its interests than I am. But for our Missionary Society I should never have been sent to India, and might to-day have been occupying a pulpit in some Ohio town, instead of enjoying the noblest opportunity for enlarged usefulness which has been set before any Methodist preacher during the present century. Not until my right hand forgets its cunning shall it ever be said of me that I do not prize the welfare of our Missionary Society above my chief joy, but while fully realizing all this I must at the same time beg to be allowed to place before you a brief statement of the peculiar relation which our missions in southern Asia sustain toward the society.

Sixteen years ago our mission field in India embraced only a small territory, not so large, indeed, as the State of Ohio. A little later our work began to be extended far beyond these limits, chiefly, however, among the small settlements of English-speaking people, and without aid from our Missionary Society. As time passed it began to be felt, both in India and America, that the work should be unified and the aid of the Missionary Society extended freely to all parts of the great Indian empire. The missionaries in charge of the new work, however, disapproved of this policy, and for ten long years struggled manfully to support their work exclusively on a self-supporting basis. In December, 1882, Bishop Foster and Dr. Reid, at that time senior Missionary Secretary, visited India, and while they were in attendance at the

session of the South India Conference an earnest effort was made to induce that body to abandon as hopeless its exclusive adherence to self-support, and accept grants from the Missionary Society. Many influential friends urged the missionaries to reverse their policy, but for my own part I opposed the change to the utmost of my ability. In doing so the chief point I made was that both our friends in America and our advisers in India utterly failed to realize what was meant by extending the policy adopted in our original mission in North India over a field more than forty times as large and containing a population eighteen times as great as that very limited territory. I begged our brethren with tears not to take such a step, and assured them that, if the change should be made, in a very few years India would require an annual grant of \$350,000 in order to sustain such a work. This estimate was received with incredulity, and no doubt seemed to many wildly extravagant, but it represents about the sum which we need to-day. On that occasion I was wrong in my advice, but right in my estimate. The proposal to accept grants from the Missionary Society was defeated for the time, but a few years later it was successfully renewed, and for nine years past all India has constituted one grand mission field, under the fostering care of our Missionary Society.

In November, 1887, I met Dr. Reid and the late Mr. Phillips, treasurer of the Missionary Society, to confer with them concerning the estimates for the new field in India, and found them much troubled over the unexpected magnitude of the sum asked for the work. We discussed the whole bearings of the case, and I assumed the responsibility of advising a reduction of nearly fifty per cent in the estimates, but with the understanding that the grant would be increased year by year, until a figure should be reached corresponding to the amounts usually given for similar work elsewhere. The General Committee accepted our recommendation, and gave the amount asked without serious opposition.

The following year I was made superintendent of our missions in southern Asia, and in November of that year met the General Committee in session in New York. To my dismay, however, instead of receiving our first installment of the expected gradual increase, a large reduction was made in our appropriation of the previous year, and to this day this reduction has never been fully restored. I thus began my administration under very trying circumstances, and the embarrassment of the situation was

soon greatly increased by the discovery that God was bringing to our very doors large numbers of converts and inquirers, and that a movement of unwonted magnitude seemed to be opening before us. We laid the case before the General Committee at its next meeting, and in response to our appeal for help a grant of \$2,000 was made for this new work, but with the exception of this sum the General Committee has never felt able to give a single dollar in aid of this great movement, which has attracted so much attention and added so much to our responsibilities. This statement is not made by way of complaint, but solely that you may be able to understand the extreme necessity which was laid upon us to seek help at whatever door God should open before us. In our time of great need a door of hope and help was opened to us in the shape of special contributions from private parties in America and elsewhere. We did not seek this kind of help until it began to flow to us. Persons of whom we had never heard began to send us sums of money, and we very naturally accepted such gifts as sent by God, and as tokens of his loving care.

In the summer of 1890 I first came to this country on special leave, but I did so without any thought of canvassing for funds in aid of our new work. I came on another errand, came with extreme reluctance, and planned for a brief stay of only four months. To my extreme surprise, however, God opened my way to secure help for the work, and when I returned to India I found one hundred preachers at work in the new harvest fields, all supported by funds received during my brief visit to this country. From that day these special gifts have continued to come to us, but not at all in such sums as has been popularly supposed. Our total receipts from this source during the last eight years have averaged a little less than \$25,000 a year, a very modest sum indeed when measured by the results which it has yielded. But for this aid some of our missionaries must have been sent back home six or seven years ago, and but for this our extraordinary success in North India could never have been realized. It is not too much to say that more than half of our increase in converts, schools, and Sunday schools has been owing to the help received by our missionaries in the shape of special gifts, and when the magnitude of this increase is considered we may well doubt if in all the pages of missionary history any other instance can be cited in which such amazing results have been achieved at so slight a cost. The average cost of missionary labor in India can easily

be ascertained, as the statistics of all the great societies are within easy reach. We are thus able to form an estimate of the average cost of such a work as that which our missionaries have accomplished, and the comparison which this furnishes is simply astounding. The special work which has cost our missionaries \$200,000 in the course of eight years would in the general labor market of the missionary world cost at least \$2,000,000, and this without furnishing any assurance that the same measure of success would be achieved which has attended the labors of our brethren in India.

During the past eight years I have twice left my field to attend the General Conference, once I came to this country by special authority of the General Committee, and twice only have I come on my own official responsibility. It seems a pity indeed that I have had to assume such a responsibility, but, in the light of results, I venture to ask how it would have seemed if I had not come? By shutting my eyes and closing my ears to the manifest tokens of God's providence I might have kept out of sight and hearing of the Church in America, but, had I done so, 50,000 of your fellow-Christians would to-day be bowing down to idols, and a dozen of your missionaries would long ere this have been compelled to forsake the field to which God had called them. It is sometimes easy to say what ought to have been done in a given case, but until one is compelled to stand for months and years face to face with thousands and tens of thousands of eager inquirers one cannot tell what ought to be done or left undone in such an emergency as this.

Our present financial embarrassment in India and Malaysia can be readily understood in the light of the facts which I have set before you. It is due to the present secretaries to say that the difficulties of the situation had been foreseen, and to some extent realized, before their administration commenced. The situation became desperate from the day that the financial support of all our missions in southern Asia was assumed, but unfortunately it has seemed impossible to get the Church, or even the General Committee, to comprehend the actual state of our affairs. Our situation has for years been unlike that of the other foreign missions of our Church. Two of our Conferences receive, relatively, full seventy per cent less from the Missionary Society than other missions of similar grade in the foreign field. Three others receive fifty per cent less. For this we blame no one, believing as we do that the situation has never been understood, and even if

it had been comprehended, there has never been a day when there was enough money in the treasury to meet our urgent needs. At last, however, the situation has become desperate. While the work has expanded the appropriations have been diminished, until we are now compelled to consider seriously the question of sending back to America about one sixth of our missionaries. I fully realize the grave import of these words, but I should be doing less than my duty if I did not faithfully lay the whole case before you.

Four years ago, when I ventured to exhort you not to neglect the day of your missionary visitation and entreated you to take advanced ground, and if need be adapt legislation to the needs of this extraordinary era, my words were received with every token of kindness and favor, but very little was done. Again I appear before you with a still more urgent appeal, but in presenting it I must be allowed to say that if this General Conference does not take some definite action toward relieving the present extreme tension of our missionary finances little or nothing will be done elsewhere. The General Missionary Committee is, and possibly ought to be, the most conservative body in Methodism. It has been constituted for the purpose of disbursing money, not of collecting it, and has seldom favored new measures of any kind. The Missionary Board has been constituted for the purpose of administering the money appropriated by the General Committee, and has rarely attempted to deal with proposals for increasing our sources of missionary revenue. All parties naturally look to the General Conference for help in an emergency such as is upon us now, and I pray God that they may not look in vain. That your hearts are with us in our present troubles no one doubts, but we want both your hearts and your help. The collective wisdom of this great representative body can surely devise adequate measures, not only to extricate our missionary enterprise from its present danger, but to place it on firmer ground than it has ever occupied before.

It would be presumption on my part to attempt to point out to you how so serious a problem can be solved, but perhaps you will bear with me if I indicate one or two steps which might help in the difficult task. First and foremost, an organized and adequate effort must be made to reach the mass of non-givers in our Church. Some two millions or more of our people give nothing whatever to the missionary cause. Assuming that one million of these are not purse-holders, and are represented by husbands or parents,

we have still a mighty reserve force, one million strong, who give nothing. An organized and permanent effort should be made to reach this host of non-givers. The system of annual collections should give place to monthly or weekly gatherings. To make a proposal of this kind possible, agencies must be provided and trained for effectively reaching the entire membership. In the Conference Missionary Society we have the unfinished framework of the kind of auxiliary agency needed. Complete the evolution of this society so that there may be an effective auxiliary in every district, and in every pastoral charge, and a stimulus will be given to the cause all through the land.

In the next place, our people should be not merely permitted, but heartily encouraged and invited, to undertake the support of special objects in the mission field. For some years past there has been a growing desire among Christians of all denominations, both in Europe and America, to give in this way. In our own Church, however, this kind of giving has been regarded with a large measure of disfavor, and while tolerated it has not been encouraged. But why not encourage it? Every successful collector knows that benevolent people extremely dislike to be dictated to in reference to the objects of their charity, and we chill liberal hearts, repel generous givers, and discourage ardent workers when we insist that each and every steward of our common Master must ask strangers to select the object to which their gifts are to be applied. We gain nothing and lose much by attempting this impossible policy. Why not, then, in the name of our great Church, spread out before the people a statement of the needs of the work, and let all who are so inclined freely select such objects as they wish to support, and give accordingly. Let the Missionary Society assume full charge of this work, and thus protect men like myself from the charge so often made of irregularity and irresponsibility. If it be said that this will open a door to all manner of unauthorized collecting and misguided giving, I reply that it will effectually put a stop to both of those evils. We cannot frown down a movement of this kind, and the only possible way of preventing its abuse is to assume charge of it in a generous and trustful spirit. I verily believe that \$100,000 might be added to the income of our Missionary Society in a single year if this policy were boldly avowed and formally adopted by this General Conference.

I shall not trespass upon your time by offering other suggestions, but if desired I shall esteem it a privilege to be allowed to

appear before a committee and call attention to other possible ways of adding to our resources, and also of lessening our expenditures.

And now, dear fathers and brethren, we stand at the parting of the missionary ways. The times are critical, the skies are clouded, and the hearts of multitudes are failing them because of the gloomy outlook. Not for fifty years has there been so much hostility manifested by the press toward the missionary enterprise as during the past year. In Turkey the work is arrested, in Persia it is threatened, in Korea the shadow of Russian domination is impending, in China a cry is raised for recalling all missionaries from the interior, in India shrinking finances affect the progress of nearly all the societies, and even in Africa so-called statesmen who chance to live a century behind the times are proposing to exclude the missionaries from vast regions in the interests of peace. At such a time our responsibilities become unspeakably great. If you do nothing, or if you do less than your whole duty at this critical moment, you will miss one of the noblest opportunities which God has ever set before a Church or a people; but if you appreciate the peril of the hour, if you resolve to meet the crisis at once, even though you have to summon a thousand, or ten thousand, collectors into the field, you will send a thrill of hope and joy around the globe. You will give an answer to the detractors of the missionary cause which will silence them for a hundred years. You will assure the teeming millions of China that, so far from withdrawing, you propose in the early future to have a larger force of your own upon her shores than there is now of all the Protestant missionaries of Europe and America combined. You will say to Africa that you are at last awake to a sense of the awful debt which you owe her, and that you intend at once to found at least three mighty spiritual empires among her long-benighted millions. And to India you will speak in a voice which will raise a shout of joy that the very stars shall hear. Stand by your exiled children in that far-off land, fulfill the obligations which you assumed in sending them there, and the victories of to-day will fade out of sight in the glowing splendor of the greater victories of to-morrow. Stand by your sons and daughters as they have stood by you, and in the fear of God I venture to promise for them that when they step across the threshold of the new century they will lead with them a mighty host of two hundred thousand Indian Methodists!

More than thirty-seven years ago I left your shores for a distant land of which I knew almost nothing, and for a work to which I was an utter stranger. In the years which have since passed I have sometimes been sorely tried, have sometimes seemed to pass under the cloud and through the sea, but at no time has the trial been so sharp as during the last twelve months. We dare not pause, and yet our way seems utterly hedged in. I do not pretend to have lived superior to all feelings of despondency through all these trying months, but for weeks, or perhaps months past, at times, God has given me a vision which has seemed to gird me with new strength. When John stood upon the Patmos sands, a banished criminal, he saw an angel flying in midheaven, having the everlasting Gospel for every nation, and kindred, and tongue, and people of earth. We make little headway in interpreting the imageries of Revelation, but they often teach us wonderful lessons. In my despondency, again and again, I have caught a glimpse of the angel John saw of old. He is the angel of promise to the nations still. Since coming here I seem to see him every hour, and I cannot but believe that God gives me the vision. We shall not fail. This General Conference will do its duty. A new era shall dawn upon the missionary world, and while the angel speeds his conquering flight the nations will begin to own their Lord, the sons of God in earth and heaven will send up a mighty shout of joy, and the morning stars again take up their almost forgotten song.

B.

REPORTS OF COMMISSIONS.

THE Constitutional Commission appointed by the General Conference of 1888 made its report to the General Conference of 1892. After considerable discussion, the report was, on motion of J. M. Buckley, indefinitely postponed with instructions to have it published in the papers of the Church and presented to the General Conference of 1896. The report is as follows:

CONSTITUTIONAL COMMISSION.

JOURNAL, PAGES 94, 132, 170, 191, 206, 227, 228.

To the Twenty-first Delegated General Conference of the Methodist Episcopal Church in the United States of America :

FATHERS AND BRETHREN : At the Twentieth Delegated General Conference of the Methodist Episcopal Church, held in the city of New York, in May, 1888, the importance of a formal definition or identification of the organic law of the Methodist Episcopal Church and the Constitution of the General Conference was presented and a committee was appointed to consider the matter.

This committee presented a report, which, after amendment, was adopted and appears in the *Journal* of the General Conference of 1888, as follows :

"They are convinced that the organic law of the Church, and especially the Constitution of the General Conference, needs to be accurately defined and determined ; that the method to be pursued in the organization of the General Conference should be precisely and explicitly stated ; that the relations of lay to ministerial representations should be more satisfactorily adjusted. They are also convinced that these questions require most thorough and careful consideration.

"They therefore recommend the appointment of a Commission of seven ministers and seven laymen, one from each General Conference District, and three of the General Superintendents, who may prepare paragraphs to take the place of paragraphs 63 and 64, inclusive, in the present edition of the Discipline, said paragraphs to define and determine the Constitution of the General Conference; to state of whom it shall be composed, and by what method it shall be organized; to declare what shall be the powers thereof, and in what manner they shall be exercised; and to provide the process by which the Constitution, or any part thereof, shall be amended, and report to the General Conference of 1892 " (*General Conference Journal*, 1888, p. 468).

In pursuance of this action, and in obedience to it, the Bishops, at their meeting in October, 1888, appointed the members of

the Commission for the General Conference Districts, as follows:

DISTRICT.

- I, Governor William P. Dillingham, of Montpelier, Vt.
 - II, Rev. John Miley, D.D., of Drew Theological Seminary, Madison, N. J.
 - III, Mr. Francis H. Root, of Buffalo, N. Y.
 - IV, Rev. Thomas B. Neely, D.D., LL.D., of Philadelphia, Pa.
 - V, The Hon. Judge Hiram L. Sibley, of Marietta, O.
 - VI, Rev. Jacob Todd, D.D., of Wilmington, Del.
 - VII, Colonel John W. Ray, of Indianapolis, Ind.
 - VIII, Rev. Luke Hitchcock, D.D., of Chicago, Ill.
 - IX, Rev. Alpha J. Kynett, D.D., LL.D., Corresponding Secretary of the Church Extension Society.
 - X, The Hon. Judge Samuel H. Elbert, of Denver, Colo.
 - XI, Rev. Charles L. Madison, San Antonio, Tex.
 - XII, Mr. T. B. Sweet, Topeka, Kan.
 - XIII, Rev. Jacob Rothweiler, D.D., Newport, Ky.
 - XIV, The Hon. Judge R. M. Widney, Los Angeles, Cal.
- The Bishops also designated three of their own number to act as members of the Commission, namely, Bishop S. M. Merrill, D.D., LL.D., Bishop C. D. Foss, D.D., LL.D., and Bishop W. X. Ninde, D.D., LL.D.

As no one had been charged with the duty of calling the first meeting of the Commission, the three Bishops appointed to act with it, after consulting with several members, issued a call for a meeting at Chautauqua, N. Y., on the 6th day of August, 1890.

A quorum having assembled at the time and place appointed, the Commission organized by electing Bishop Merrill President and Dr. T. B. Neely, of Philadelphia, Secretary.

At Chautauqua the Commission was in session two days, and then, after appointing a committee to digest the various propositions presented, and to prepare a basis for action at the next meeting, adjourned to meet in the city of Indianapolis, Ind., on the 10th of December, 1890.

The Commission reconvened at that time and place, and remained in session four days. At this session the report of the committee was carefully considered and many new points were passed upon.

The next session of the Commission was held at Ocean Grove, N. J., where the Commission met on the 23d of July, 1891, and continued in session six days, not including the Sabbath day.

The members of the Commission were not all present at any one time, but all who were appointed were in attendance a portion of the time, excepting Governor Dillingham, who was detained from the first two meetings by the claims of official duty, and from the last meeting by the illness and death of his venerable and honored father.

A quorum of the Commission was present at the Chautauqua, Indianapolis, and Ocean Grove sessions, so that at no time was the business delayed by the nonattendance of a quorum.

The first thing considered by the Commission was the nature and scope of the duties assigned it by the General Conference.

After careful examination it was found that the work expected

of the Commission consisted of two principal parts: First, the designation of those parts of the Discipline which should be regarded as having the nature and force of a "Constitution of the General Conference," and those forming "the organic law of the Church;" and, second, the preparation of paragraphs to take the place of certain designated paragraphs now in the Discipline.

It was further found that the other duties specified in the instructions given the Commission would be met in the preparation of the said paragraphs.

The Commission was at first somewhat embarrassed by the figures which appear in the action of the General Conference of 1888, as published in the *Journal* of that body. According to the form of the report as printed in the *Journal*, the Commission was empowered to "prepare paragraphs to take the place of paragraphs 63 and 64, inclusive," in the Discipline of 1884.

In this there was a manifest mistake, for if "paragraphs 63 and 64" were all that were intended, then the word "inclusive" would have been superfluous, as nothing intervened between "63 and 64." It was evident, therefore, that there was a clerical or typographical error.

In addition to this, it was the recollection of members of the Commission that the report adopted by the General Conference included the entire section on the General Conference, and specified paragraphs 63 to 72, inclusive, which covered the above section. An examination of the report as it appeared in the *Daily Christian Advocate* of 1888 showed that the words therein used were "paragraphs 63 to 72, inclusive" (*Daily Christian Advocate*, 1888, May 29, p. 195), thus corresponding with the recollection of members of the Commission, and harmonizing with the evident intention of the General Conference of 1888.

In view of these facts, and because any other interpretation would defeat in large measure the purpose for which the Commission was created, it was decided to follow the figures as reported by the Committee of the late General Conference.

The Constitutional Commission appointed according to the action of the General Conference of 1888, and acting under its instructions and permissions, begs leave to report the following conclusions and suggestions:

First. As to the definition of "THE CONSTITUTION OF THE GENERAL CONFERENCE," we respectfully report as follows:

In considering the question as to what is the Constitution of the General Conference, we find that in 1784, when the Methodist Episcopal Church was organized, the preachers, with the acquiescence of the people, exercised supreme authority.

After the organization of the Methodist Episcopal Church the preachers generally in General Conference assembled constituted the General Conference. Thus the early Disciplines read: "All the traveling preachers who shall be in full connection at the time of holding the Conference" "shall compose the General Conference." In 1800 were added the words, "and have traveled four

years;" and in 1804 the following additional words were added, "from the time that they were received on trial by an Annual Conference," so that in 1808 the Church was represented in the General Conference by all the traveling preachers who were in full connection at the time of holding the Conference, and had traveled four years from the time they had been received on trial by an Annual Conference.

These preachers in General Conference assembled had no check upon their power save their own consideration of propriety right, and they could and did legislate according to their own pleasure.

In 1808 they decided to create a delegated General Conference. In other words, it was agreed that instead of all the traveling preachers assembling, certain selected ones should be empowered to act for all.

As all agreed to part with some direct power by confiding power to the smaller but representative number, it was to be expected that the whole body of preachers would expressly state what power their representatives might exert.

So the General Conference of 1808 drew up a formal document declaring who should compose the delegated General Conference, how the members should be selected, what powers they might exert, and what limitations should be placed upon the exercise of this delegated power, and that document became the Constitution of the first delegated General Conference, which met in 1812. In this instrument the preachers in the Annual Conferences reserved the right of amendment to themselves.

Since that time various modifications have been made in this instrument, by far the most important in its bearings on the Constitution being the introduction of lay delegates into the General Conference as a constituent part of the supreme law-making body of the Church. This change was consummated by the General Conference of 1872, after preparatory action by the General Conference of 1868, a submission of the question of lay delegation to a vote of the laity, and also by the requisite vote of the ministers in the Annual Conferences in favor of an amendment to the Second Restrictive Rule.

A constitution is an instrument containing a recital of principles of organization and of declarations of power, permissions, and limitations which cannot be taken from, added to, or changed in any particular without the consent of the power which originally created the instrument, or by the legal process determined by the body possessing original power.

Therefore the present Constitution of the delegated General Conference is the document drawn up and adopted by the General Conference of 1808, but modified since that time in accordance with the specifications and restrictions of the original document, and is now included in paragraphs 55 to 64, inclusive, in the Discipline of the Methodist Episcopal Church for 1888, excepting the statement as to the definite number of delegates

provided for in paragraph 55, which is an act solely within the power of the General Conference under the permission of the Second Restrictive Rule.

Second. AS TO THE ORGANIC LAW OF THE METHODIST EPISCOPAL CHURCH, we beg to report that the organic law of the Methodist Episcopal Church includes and is limited to the Articles of Religion, the General Rules of the United Societies, and that which we have already defined as the Constitution of the General Conference, while the rules and regulations enacted by the General Conference are statutory and form no part of the organic law of our Church.

Third. We recommend that in the next edition of the Discipline its arrangement be so changed that after the introduction on the "Origin of the Methodist Episcopal Church" there shall follow a general heading, with the words :

The Organic Law of the Methodist Episcopal Church.

That under this shall follow :

PART I.

ARTICLES OF RELIGION.

(Under which shall be placed the Articles of Religion.)

Then shall follow :

PART II.

THE GENERAL RULES.

(Under which shall be placed that part which is known as the General Rules.)

Then shall follow :

PART III.

CONSTITUTION AND POWERS OF THE GENERAL CONFERENCE.

(Under which shall be placed the section on "The General Conference," or, in other words, that part of the Discipline of 1888 which is found in paragraphs 55 to 64, inclusive, the same matter and exact words to be arranged in the same order in articles and sections, as follows:)

ARTICLE I.—*Membership of General Conference.*

The General Conference shall be composed of ministerial and lay delegates.

ARTICLE II.—*Ministerial Delegates.*

The ministerial delegates shall consist of one delegate for every forty-five members of each Annual Conference, to be appointed either by seniority or choice, at the discretion of such Annual Conference, yet so that such representatives shall have traveled at least four full calendar years from the time that they were received on trial by an Annual Conference, and are in full connection at the time of holding the Conference.*

* A transferred preacher shall not be counted twice in the same year in the basis of the election of delegates to the General Conference, nor vote for delegates to the General Conference in any Annual Conference where he is not counted as a part of the basis of representation, nor vote twice the same year on any constitutional question. (This foot-note is not a part of the Constitution, but is a General Conference regulation.)

ARTICLE III.—*Lay Delegates.*

§ 1. The lay delegates shall consist of two laymen for each Annual Conference, except such Conferences as have but one ministerial delegate, which Conferences shall each be entitled to one lay delegate.

§ 2. The lay delegates shall be chosen by an Electoral Conference of laymen, which shall assemble for the purpose on the third day of the session of the Annual Conference, at the place of its meeting, at its session immediately preceding that of the General Conference.

§ 3. The Electoral Conference shall be composed of one layman from each circuit or station within the bounds of the Annual Conference, such laymen to be chosen by the last Quarterly Conference preceding the time of the assembling of such Electoral Conference; and on assembling the Electoral Conference shall organize by electing a chairman and secretary of its own number; *provided*, that no layman shall be chosen a delegate either to the Electoral Conference or to the General Conference who shall be under twenty-five years of age, or who shall not have been a member of the Church in full connection for the five consecutive years preceding the election.*

ARTICLE IV.—*Sessions.*

§ 1. The General Conference shall meet on the first day of May, in the year of our Lord 1812, in the city of New York, and thenceforward on the first day of May once in four years perpetually, in such place or places as shall be fixed on by the General Conference from time to time.

§ 2. But the General Superintendents, or a majority of them, by and with the advice of two thirds of all the Annual Conferences, shall have power to call an extra session of the General Conference at any time, to be constituted in the usual way. But if there shall be no General Superintendent, then two thirds of all the Annual Conferences shall have power to call such extra session.

ARTICLE V.—*Quorum.*

At all times when the General Conference is met it shall take two thirds of the whole number of ministerial and lay delegates to form a quorum for transacting business.

ARTICLE VI.—*Voting.*

The ministerial and lay delegates shall deliberate and vote together as one body, but they shall vote separately whenever such separate vote shall be demanded by one third of either order, and in such cases the concurrent vote of both orders shall be necessary to complete an action.

ARTICLE VII.—*Presiding Officers.*

One of the General Superintendents shall preside in the General Conference, but in case no General Superintendent be present, the General Conference shall choose a president *pro tempore*.

ARTICLE VIII.—*Powers and Restrictions.*

The General Conference shall have full power to make rules and regulations for our Church under the following limitations and restrictions, namely:

1. The General Conference shall not revoke, alter, nor change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

2. The General Conference shall not allow of more than one ministerial representative for every fourteen members of any Annual Conference; nor of a less

*The Secretaries of the several Annual and Electoral Conferences shall send to the Secretary of the last General Conference a certified copy of the election of delegates and reserves to the next General Conference, in the order of their election, as soon after the election as practicable, so that a roll of members and reserves may be prepared for the opening of the next General Conference. (This foot-note is not a part of the Constitution, but is a General Conference regulation.)

number than one for every forty-five; nor of more than two lay delegates for an Annual Conference: *provided*, nevertheless, that when there shall be in any Annual Conference a fraction of two thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional delegate for such fraction; and, *provided*, also, that no Conference shall be denied the privilege of one ministerial and of one lay delegate.

3. The General Conference shall not change nor alter any part or rule of our government so as to do away episcopacy, nor destroy the plan of our itinerant General Superintendency, but may appoint a Missionary Bishop or Superintendent for any of our foreign missions, limiting his jurisdiction to the same respectively.

4. The General Conference shall not revoke nor change the General Rules of the United Societies.

5. The General Conference shall not do away the privileges of our ministers or preachers of trial by a committee and of an appeal; neither shall they do away the privileges of our members of trial before the society or by a committee, and of an appeal.

6. The General Conference shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children.

ARTICLE X.—*Amendments.*

Provided, nevertheless, that upon the concurrent recommendation of three fourths of all the members of the several Annual Conferences who shall be present and vote on such recommendation, then a majority of two thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first article; and also, whenever such alteration or alterations shall have been first recommended by two thirds of the General Conference, so soon as three fourths of the members of all the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect.

Fourth. After full and careful consideration of the points involved, and in the exercise of the best wisdom it could command, the Commission agreed to report a form of constitution to take the place of "paragraphs 63 to 72, inclusive," of the Discipline of 1884, or paragraphs 55 to 64, inclusive, of the Discipline of 1888. The Commission, therefore, respectfully presents the following form of Constitution of the General Conference to be submitted to the several Annual Conferences, and, if adopted by the constitutional vote, according to paragraph 64 of the Discipline of 1888, to be inserted in the Discipline in lieu of the present section on the General Conference:

PART III.

CONSTITUTION AND POWERS OF THE GENERAL CONFERENCE.

ARTICLE I.—*The General Conference.*

The government of the Church shall be vested in a General Conference which shall be composed of ministerial and lay delegates, to be chosen as hereinafter provided.

ARTICLE II.—*Ministerial Delegates.*

§ 1. Each Annual Conference shall be entitled to at least one ministerial delegate. The General Conference shall not allow more than one ministerial delegate for every forty-five members of an Annual Conference, nor less than one for every ninety members; but for a fraction of two thirds or more of the number fixed by the General Conference as the ratio of representation an Annual Conference shall be entitled to an additional delegate.

§ 2. The ministerial delegates shall be elected by ballot by the members of the Annual Conference, at its session immediately preceding the General Conference. Such delegates shall be elders, at least twenty-five years old, and shall have been connected with an Annual Conference four successive years, and at the time of their election, and at the time of the session of the General Conference, shall be full members of the Annual Conference which elected them.

An Annual Conference may elect reserve delegates, not exceeding three in number and not exceeding the number of its delegates.

§ 3. No minister shall be counted twice in the same year in the basis for the election of delegates to the General Conference, nor vote in such election when he is not so counted, nor vote in two Conferences the same year on any constitutional question.

§ 4. The members of Mission Conferences shall have electoral membership in Annual Conferences to which they may be assigned by the Bishops having charge of such Mission Conferences, and in said Annual Conferences they shall be counted in the basis of representation, shall have the right of voting for delegates and upon constitutional changes, and shall be eligible to election as delegates to the General Conference.

ARTICLE III.—*Lay Delegates.*

§ 1. A Lay Electoral Conference shall be constituted quadrennially within the bounds of each Annual Conference for the purpose of electing lay delegates to the General Conference. It shall be composed of laymen, one from each pastoral charge within its bounds, chosen by the lay members of the Quarterly Conference in its session immediately preceding the session of the Lay Electoral Conference. Laymen not less than twenty-one years of age, and holding membership in the pastoral charges electing them, are eligible to membership in the Lay Electoral Conference.

§ 2. The Lay Electoral Conference shall assemble at the seat of the Annual Conference, at 10 o'clock A. M., on the second day of the session immediately preceding the General Conference, unless the General Conference shall provide otherwise.

§ 3. The Lay Electoral Conference shall organize by electing a chairman and secretary, shall adopt its own rules of order, and shall determine the validity of the credentials of its delegates.

§ 4. Each Lay Electoral Conference shall be entitled to two delegates to the General Conference, except in case the Annual Conference is entitled to but one delegate, then the Lay Electoral Conference shall have but one. A Lay Electoral Conference may elect as many reserve delegates as it has delegates. The elections shall be by ballot.

§ 5. Any layman twenty-five years old, holding membership in a pastoral charge within the bounds of the Lay Electoral Conference, and having been a member of the Church the five years preceding, shall be eligible to election to the General Conference.

Delegates-elect who cease to be members of the Church within the bounds of the Lay Electoral Conference shall not be entitled to seats in the General Conference.

ARTICLE IV.—*Credentials.*

The Secretaries of the several Annual and Lay Electoral Conferences shall furnish certificates of election to the delegates severally, and send a certificate of such elections to the Secretary of the preceding General Conference before the assembling of the General Conference.

ARTICLE V.—*Sessions.*

§ 1. The General Conference shall meet at 10 o'clock on the morning of the first Wednesday in the month of May, in every fourth year from the date of the first delegated General Conference, namely, the year of our Lord Eighteen Hundred and Twelve, and at such place in the United States of America as shall have been determined by the preceding General Conference, or by a commission acting under its authority.

§ 2. The General Conference shall create quadrennially a commission which shall have power in case of emergency to change the place for the meeting of the General Conference, a majority of the General Superintendents concurring in such change.

§ 3. The General Superintendents, or a majority of them, by and with the advice of two thirds of all the Annual Conferences, shall have the power to call an extra session of the General Conference at any time. In case of an emergency an extra session of the General Conference may be called by the concurrent action of two thirds of the General Superintendents and two thirds of the Commission on the place of meeting; such session to be held at such time and place as a majority of the General Superintendents and also of the above Commission shall designate.

§ 4. The General Conference convened in extra session shall be composed of the delegates to the General Conference immediately preceding, reserves being entitled to fill vacancies, and shall have power to consider only such questions as are mentioned in the call.

ARTICLE VI.—*Presiding Officers.*

§ 1. The General Conference shall elect by ballot from among the traveling elders as many General Superintendents as it may deem necessary.

§ 2. The General Superintendents shall preside in the General Conference in such order as they shall determine, but if no General Superintendent be present, the General Conference shall elect a president *pro tempore* from among the ministerial delegates.

§ 3. The President of the General Conference shall decide questions of order, subject to an appeal to the General Conference, but questions of law shall be decided by the General Conference.

ARTICLE VII.—*Organization.*

When the time for opening the General Conference arrives the president shall take the chair and direct the Secretary of the preceding General Conference, or one of his assistants, to call the roll of the delegates elect. Those who have been duly returned shall be recognized as members, their certificates of election being *prima facie* evidence of their right to membership. No person whose right is duly challenged shall participate in the proceedings of the General Conference, except to speak on his own case, until the question of right is decided by the General Conference.

ARTICLE VIII.—*Quorum.*

When the General Conference is in session it shall require the presence of two thirds of the whole number of delegates to constitute a quorum for the transaction of business, but a less number may take a recess or adjourn from day to day in order to secure a quorum; and at the final session may approve the Journal, order the record of the roll call, and adjourn *sine die*.

ARTICLE IX.—*Voting.*

The ministerial and lay delegates shall deliberate together as one body. They shall also vote together as one body, with the following exceptions: 1. On every question which proposes a change in the Discipline they shall vote separately. 2. A separate vote shall also be taken on any other question when requested by one third of either order of delegates present and voting. In all cases of separate voting it shall require the concurrence of the two orders to adopt the proposed measure.

ARTICLE X.—*Powers and Restrictions.*

The General Conference shall possess supreme legislative, executive, and judicial powers for the government of the Church, subject to the provisions of this Constitution and under the following limitations and restrictions, namely:

1. The General Conference shall not revoke, alter, nor change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

2. The General Conference shall not organize nor authorize the organization of an Annual Conference with less than thirty ministers in full connection.

3. The General Conference shall not change nor alter any part or rule of our government so as to do away episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Missionary Bishop or Superintendent for any foreign Mission, whose episcopal jurisdiction shall be limited to the Mission for which he is chosen.

4. The General Conference shall not revoke nor change the General Rules of our Church.

5. The General Conference shall not deprive our ministers of the right of trial by the Annual Conference, or by a select number thereof, and of an appeal; nor shall it deprive any of our members of the right of trial by the society or a committee thereof, and of an appeal.

6. The General Conference shall not appropriate the produce or profits of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of the effective, supernumerary, or superannuated preachers, their wives, widows, and children.

ARTICLE XI.—*Amendments.*

The concurrent recommendation of three fourths of all the members of the several Annual Conferences present and voting shall suffice to authorize the next ensuing General Conference, by a two thirds vote, to alter or amend any of the provisions of this Constitution, excepting section 1 of Article X; and, also, whenever such alteration or amendment shall have been first recommended by the General Conference by a two thirds vote, then so soon as three fourths of all the members of the Annual Conferences present and voting shall have concurred therein, such alteration or amendment shall take effect, the result of the vote to be announced by the General Superintendents.

Respectfully submitted in behalf of the Constitutional Commission.

S. M. MERRILL, *President*,

T. B. NEELY, *Secretary*.

MINORITY REPORT.

Dear Fathers and Brethren of the General Conference of the Methodist Episcopal Church, to meet in Omaha, Neb., May, 1892:

Nothing could give greater pleasure than to agree in all things with the excellent brethren composing the Constitutional Commission. Yet, as their labors must be scrutinized, discussed, and pass your rigid examination, this makes an apology for this minority report to some portion of their otherwise excellent action.

While cordially agreeing with their report, except as herein set forth, we suggest the following amendments:

First. Immediately following the part of the report designated "Part III," strike out the words "Constitution and Powers of the General Conference," and insert the following: "Government of the Church."

§ 1. The government of the Church is vested in the General Conference, according to the following provisions:

§ 2. All legislative power belongs to the General Conference, and cannot be delegated.

§ 3. The executive power belongs to the General Conference, the General Superintendents, and such Annual, District, or Quarterly Conferences, Boards of Managers, Book Committees, as said General Conference may from time to time constitute. The General Conference shall define the duties of such executive subordinates.

§ 4. The judicial power is vested in the General Conference. This power may be delegated to such minor tribunals as from time to time may be constituted, reserving, however, the right of appeal to the General Conference.

Second. After Article XII, strike out so much of the report beginning with the words, "The powers of the General Conference are legislative, judicial, and executive," and closing with the sentence, "Subject to the provisions of this Constitution," not, however, striking out "the following limitations and restrictions, namely."

Third. In paragraphs 1 and 5, "Article III, Lay Delegates," strike out the words "laymen" and "layman," and insert the words "members" and "member" in each place.

Fourth. In view of the unmethodistic scramble for office among so many preachers, there should be a constitutional provision prohibiting all elections by the General Conference, except those of General Superintendents, and requiring all other elections—such as editors, book agents, secretaries, etc.—to be remanded to the several boards of managers, committees, etc., that may be ordained.

Brief reasons for the above may be given:

As to the first and second items, we are living in a nation where the people are familiar with the usual forms of civil government. A Church that must of necessity have to deal with the same people should make its form of government, as far as possible, conform to the civil.

As to the third item—the Methodist Church should never be reduced to Conference or other construction when it has to deal with the rights of its members. We should be consistent with ourselves; and though in the Discipline we say how "he," "his," or "him" may come in or go out, yet why not use the term "members," especially when the history of the Church shows we cannot exist without the women?

The fourth suggestion is painfully manifest to every member of the General Conference; if not at the beginning of your session, it will not need argument before you adjourn. Elections out of the way, the session need not continue two weeks, certainly not three.

May our good Father guide, direct, and bless your session to his glory and the welfare of our loved Methodism.

Fraternally yours,

JOHN W. RAY.

ON REVISION OF DISCIPLINE.

JOURNAL, PAGE 213.

DEAR FATHERS AND BRETHREN: The Commission appointed by the General Conference of 1892 to revise the Discipline, under the limitations set forth in the action recorded on page 505 of the Journal, respectfully submits the following report:

Soon after the appointment of the Commission, one of its ablest members, the Rev. James W. Mendenhall, D.D., Editor of the *Methodist Review*, was stricken with a mortal illness, and was unable to take any part in the work of the Commission. Before its work was completed he departed from this life, honored and lamented by the Church which he had served with signal faithfulness and ability. Within a few months past two other members of the Commission, who contributed much time and most careful thought to the revision, namely, the Rev. John Miley, D.D., Professor of Systematic Theology in Drew Theological Seminary, and Rev. Sanford Hunt, D.D., Senior Publishing Agent at New York, have also passed, as we trust, to the perfect glory of the Church triumphant which is before the throne.

The work assigned to the Commission required promptness and diligence, for it was desirable that the new Discipline, containing the numerous amendments made by the last General Conference in some part of our law, be put into the hands of the Annual Conferences which were to assemble in the autumn of 1892. Happily this was effected. But the shortness of the time allowed for the work of the Commission forbade the minute inspection and the completeness of restatement which some parts of the Discipline demanded. None are more fully aware than the Commission of the defects yet remaining in the form of our law.

On the other hand, the Commission has been greatly gratified by the reception accorded to the revised Discipline. The testimonies received from many competent judges leave no room for doubt that the new arrangement and the new statements of our Church law have contributed greatly to its clearness and to facility of administration.

The Commission continuously, and with strong conviction, held itself under obligation to avoid the least alteration in the substance of the law. It aimed, as directed by the General Conference, only to effect a more orderly and lucid arrangement of already existing law. To the present time the Commission has been informed of only two instances in which its success in this respect has been questioned. It states these instances frankly, that the General Conference may take such action as may seem to it necessary in the premises.

(1) A minister of the California Conference calls attention to the fact that though the revised Discipline retains the provision

that the Pastor shall report to the Quarterly Conference all changes in the membership during the preceding quarter, it omits the requirement of a like report to the quarterly love feast. The omission was purely through inadvertence, and the General Conference will determine whether the requirement shall be restored to its place.

(2) A minister of the Michigan Conference calls attention to the fact that in the revised Discipline it is no longer made the duty of the Bishop and of the Presiding Elder "to receive and suspend preachers." This clause was omitted by the Commission from the chapters on Bishops and on Presiding Elders after full deliberation, and upon conviction that the omission did not change the law, and that it removed a possible misinterpretation of a serious character as to the powers and duties of the above-named officers. As the clause "to receive and suspend preachers" was limited and defined by the additional words, "as the Discipline directs," it was obvious that the clause conveyed no authority beyond that which existed elsewhere in the Discipline, and that therefore the omission of it could not change the law. Meantime it seemed to convey power to the Bishop which he did not in any degree whatever possess, and it was, moreover, liable to be misinterpreted both by critics of the Church and by the administrators of its law.

But the Commission is content to thus call the attention of the General Conference to this item, being ready also at any time to make further explanations of the ground of its procedure. It recommends, however, that in paragraph 216 an explicit statement be made as to the authority by which an accused minister may be suspended in the interval of the Annual Conference.

The studies of the Commission have led it to note many minor defects in our law, and it was at one time in the thought of the Commission to suggest needful amendments. But having been advised that the Bishops have the same subject under consideration, and will probably submit the result of their deliberations to the General Conference, the Commission closes its report without further recommendations. Very respectfully submitted,

E. G. ANDREWS,
C. D. FOSS,
J. M. BUCKLEY,
HOMER EATON.

New York, April 15, 1896.

C.

BOUNDARIES.

REPORT NO. I. JOURNAL, PAGE 278.

We recommend that Chapter I be amended by transposing the paragraphs so that they will appear in their natural order :

¶ 423 becomes ¶ 421.

¶ 422 retains the same number, but commences with the words now found in the sixth line, "Any two or more Conferences."

¶ 421 becomes ¶ 423, and is rewritten, striking out the words in the last line, "And to the Quarterly Conferences within the territory so affected," and adding the words, "*provided*, however, that after a petition of the majority of the delegates representing any specified Conference or Conferences the Committee on Boundaries may adjust the matters involved in said petition at their session succeeding the General Conference."

In the fifth line of ¶ 421 substitute for the words "General Conference" the words "Committee on Boundaries."

The entire chapter will then read:

CHAPTER I. MODE OF DETERMINING BOUNDARIES.

¶ 421. The General Conference shall appoint a Committee on Boundaries, consisting of one member from each Annual Conference, to be nominated by the delegations severally, over which one of the Bishops shall preside, of which one of the General Conference Secretaries shall be the secretary, and of which committee twenty-five shall be a quorum. All matters pertaining to Conference lines shall be referred to this Committee; and when the Committee shall have fixed the boundaries of all the Conferences it shall submit its report to the General Conference, which shall immediately act upon the same as a whole, without amendment and without debate; *provided*, however, that in accordance with the provisions of ¶ 86, a Central Mission Conference may fix the boundaries of the Annual Conferences within its bounds, the General Conference first having determined the number of Annual Conferences that may be allowed in that field.

¶ 422. Any two or more Conferences which may be mutually interested in the readjustment of their common boundaries may at any time raise a Joint Commission, consisting of five members from each Conference directly interested, and the decision of such Joint Commission—in which it shall be necessary for a majority of the five members representing each of said Conferences to concur—when it shall be approved by the Bishop or Bishops who may preside at these Conferences at their sessions next ensuing, shall be final. But if the commission so appointed shall fail to agree, or the presiding Bishop shall not concur, then the case, with a statement of the facts, together with the records of the commission, shall come to the General Conference for final adjudication.

¶ 423. No petition, resolution, or memorial involving change of Conference boundaries, or the division or absorption of Conferences, or the organization of new Conferences out of the territory already occupied by organized Conferences, shall be entertained by the Committee on Boundaries until notice shall have been given by the Conference or Conferences desiring such change, or by a majority of the presiding elders thereof, to all of the Conferences to be affected thereby; *provided*, however, that upon a petition of a majority of the delegates representing any Conference or Conferences to be affected thereby, the Committee on Boundaries may adjust the matters involved in said petition, subject to the approval of the Conferences named in such petition, at their session succeeding the General Conference.

REPORT NO. III. PART I.

This part of the report related to and defined the boundaries of the Annual Conferences and of Missions in the United States, Territories, and in foreign countries.

[For convenience see Boundaries of Annual Conferences on page 770.]

REPORT NO. III. PART II.

CHAPTER IV. ENABLING ACTS.

The *Black Hills Mission Conference* may, during the next four years, by a vote of two thirds of the members present and voting, with the approval of the Bishop presiding, be organized into an Annual Conference.

The *Blue Ridge Conference* may, during the next four years, by a majority vote of the members of the Conference present and voting, with the approval of the Bishop presiding, set apart the eastern section of its territory as a Mission Conference, the boundaries to be determined by the Conference and approved by the Bishop presiding.

The *California and Southern California Conferences* may, during the next four years, by a joint commission duly raised in accordance with ¶ 422 of the Discipline, and with the approval of the Bishop presiding, divide their territory into three or more Annual Conferences.

The *California and Southern California Conferences* may, at their sessions succeeding this General Conference, change their intervening boundary by striking out from ¶ 421, § 8, Discipline of 1892, all after the word "line," in the third line, up to and including the words "Mariposa County," and inserting in their stead the words, "beginning at the northwest corner of San Luis Obispo County, and running east along the northern boundary of said county to the west line of Kings County, thence north to the northwest boundary of Fresno County, thence east along the northern boundary of Fresno County."

The *Delaware Conference* may, during the next four years, by a vote of two thirds of the members present and voting, with the approval of the Bishop presiding, divide into two Conferences, the new Conference to be named the Delaware River or the North New Jersey Conference.

The presiding Bishop or Bishops of New England, New England Southern, New York, New York East, and Wilmington Conferences may, during the next four years, at any session of these respective Conferences, organize the Swedish members thereof as an Annual Conference, to be known as the Eastern Swedish Conference, to which shall belong all the Swedish missions and societies now organized, or that hereafter may be organized, in the six New England States, the States of New Jersey and Delaware, and the territory included in the New York, New York East, and Philadelphia Conferences.

The German Methodist Episcopal Church, of Madison, Ind., may, at any time during the next four years, be transferred from the jurisdiction of the Central German Conference to that of the Indiana Conference, the presiding elder of the Louisville District and the presiding Bishop of the Central German Conference concurring.

The *Japan Conference* may, during the next four years, by a majority vote of its members present and voting, and with the approval of the Bishop presiding, set apart the islands belonging to the Empire of Japan south and west of the main island and Nagasaki Districts, the new organization to be called the South Japan Mission Conference.

The *Lexington Conference* may, during the next four years, by a vote of two thirds of the members present and voting, and with the approval of the Bishop presiding, divide into two Conferences, with such names and boundaries as they may adopt.

The *Louisiana Conference* may, during the next four years, by a vote of two thirds of the members present and voting, and with the approval of the Bishop presiding, divide into two Conferences, with such names and boundaries as they may adopt.

The *Malaysia Mission Conference* may, during the next four years, by a vote of two thirds of the members present and voting, with the approval of the Bishop presiding, be organized into an Annual Conference.

The *Michigan and Detroit Conferences* may, during the next four years, by a majority of the members of each Conference present and voting, with the ap-

proval of the Bishop or Bishops presiding, divide their territory, upon such lines as may be agreed upon, into not more than four Annual Conferences.

In case the *Michigan* and *Detroit* Conferences should not divide in accordance with the foregoing Enabling Act, then the Michigan Conference may, within the next four years, by a vote of two thirds of the members present and voting, with the approval of the Bishop presiding, divide into two Annual Conferences wholly within the present bounds of the Conference.

The *North Germany* and *South Germany* Conferences may, during the next four years, by a two thirds vote of the members of each Conference present and voting, with the approval of the Bishop presiding, divide their territory, upon such lines as may be agreed upon, into three Annual Conferences.

The *North Montana Mission* may, during the next four years, by a vote of two thirds of the members present and voting, with the approval of the Bishop presiding, be organized into an Annual Conference, under such name as may be adopted; or it may return to the Montana Conference, from which it was set off, on like conditions; provided that the Montana Conference shall, by a majority vote, decide to receive it.

The *North Nebraska Conference* may, at any time during the next four years, if the territory of the Black Hills Mission Conference and that of the Northwest Nebraska Conference shall be consolidated into one Conference, so extend its boundary lines as to include that portion of the Northwest Nebraska Conference territory lying east of, and including, Valentine.

The *Norwegian and Danish Conference* may, during the next four years, by a vote of two thirds of the members present and voting, with the approval of the Bishop presiding, divide into two Conferences, with such names and boundaries as they may adopt.

The *Northwest Nebraska Conference* and *Black Hills Mission Conference* are authorized to lift the boundary between them whenever, during the next four years, both Conferences shall vote so to do, the presiding Bishop or Bishops concurring.

The *South America Conference* may, during the next four years, by a two thirds vote of the members present and voting, and with the approval of the Bishop presiding, divide into one Annual Conference and one Mission Conference, with such boundaries as the Conference may determine. The Mission Conference provided for above may, during the next four years, under the same conditions, be organized into an Annual Conference.

The *Utah Mission* may, during the next four years, by a vote of two thirds of the members present and voting, with the approval of the Bishop presiding, be organized into an Annual Conference.

The *Utah District* of the *Western Norwegian and Danish Conference* may be transferred to the Utah Mission, during the next four years, with the consent of the above-named Conference; provided that the Conference is not thereby reduced in numbers below the requirements of the Discipline.

D.

PROPOSITIONS FOR CONSTITUTIONAL CHANGES

Submitted to the Annual Conferences in 1894, 1895, and 1896.

JOURNAL, PAGE 91.

To the General Conference of the Methodist Episcopal Church :

FATHERS AND BRETHREN : The undersigned respectfully report herewith the various propositions for amendment of the Constitution of the General Conference which have been submitted to the several Annual Conferences during the past Quadrennium, together with a statement of the aggregate vote of the Annual Conferences upon each of said propositions (Statement A). We also submit herewith a statement in detail of the votes in the several Annual Conferences from which the statement of the aggregate vote is made up (Statement B).

STATEMENT "A."

ON EQUAL MINISTERIAL AND LAY REPRESENTATION.

I. (Submitted by the General Conference of 1892:)

Resolved, That the General Conference hereby recommends the following proposition to the Annual Conferences to be held in 1894, to wit : To amend Section 2, Paragraph 67, of the Discipline, so that the section shall read as follows : "The General Conference shall not allow of more than one Ministerial Representative for every fourteen members of an Annual Conference ; nor of a less number than one for every forty-five ; *provided*, nevertheless, that when there shall be in any Annual Conference a fraction of two thirds the number which shall be fixed for the ratio of representation, that such Annual Conference shall be entitled to an additional Delegate for such fraction ; and *provided*, also, that there shall be from each Annual Conference Lay Delegates equal in number to the Ministerial Delegates, who shall deliberate and vote with the Ministers as one body ; and *provided*, further, that no Conference shall be denied the privilege of one Ministerial and one Lay Delegate."

In favor of the Amendment,	- - - - -	2,894
Against " "	- - - - -	6,138

ON THE RATIO OF MINISTERIAL REPRESENTATION.

II. (a) (Submitted by the General Conference of 1892:)

Resolved, That the General Conference submits the following proposition to the Annual Conferences of 1894, to wit : To amend line 4, Section 2, Paragraph 67, of the Discipline, so as to read : "Not more than one for every forty-five nor less than one for every ninety."

In favor of the Amendment,	- - - - -	3,053
Against " "	- - - - -	4,599

III. (b) (Submitted by the South Carolina Annual Conference :)

Alternative Proposition. The South Carolina Annual Conference, regarding the above proposition as defective in form, duly submits the following alternative proposition, to wit: To amend the first two clauses of Section 2, Paragraph 67, so that they shall read as follows: "The General Conference shall not allow of more than one Ministerial Representative for every forty-five members of an Annual Conference, nor of a less number than one for every ninety."

In favor of the Amendment,	- - - - -	4,174
Against " "	- - - - -	3,904

IV. (c) (Submitted by the Colorado Annual Conference :)

Strike out the words "forty-five" in the fourth line of Section 2, Paragraph 67, of the Discipline, and insert instead the words "sixty-five," so that the clause as amended shall read as follows: "The General Conference shall not allow of more than one ministerial representative for every fourteen members of an Annual Conference, nor of a less number than one for every sixty-five."

In favor of the Amendment,	- - - - -	6,964
Against " "	- - - - -	2,733

ON TIME OF MEETING OF THE GENERAL CONFERENCE.

V. (Submitted by the West Wisconsin Annual Conference :)

Resolved, That the Bishops presiding in the several Annual Conferences during the year 1894 are hereby respectfully requested to submit to all the Annual Conferences the following proposition, namely: To amend Paragraph 63 of the Discipline of 1892 so that it shall read as follows, to wit: "¶ 63. The General Conference shall meet on the first Wednesday of May, in the year of our Lord 1900, and thenceforward on the first Wednesday in May once in four years perpetually, at such hour and in such place in the United States as the General Conference may from time to time direct; but the General Superintendents, or a majority of them, by and with the advice of two thirds of all the Annual Conferences, shall have power to call an extra session of the General Conference, to be constituted in the usual way. But if there shall be no General Superintendent, then two thirds of all the Annual Conferences shall have power to call such extra session."

In favor of the Amendment,	- - - - -	8,663
Against " "	- - - - -	167

ON QUALIFICATION OF LAY DELEGATES.

VI. (a) (Submitted by the General Conference of 1892 :)

Resolved, That we submit to the Annual Conferences the proposition to amend the second Restrictive Rule by adding the words "and said delegates must be male members" after the words "two lay delegates for an Annual Conference," so that it will read: "Nor of more than two lay delegates for an Annual Conference, and said delegates must be male members."

In favor of the Amendment,	- - - - -	474
Against " "	- - - - -	3,648

VII. (b) (Submitted by the Baltimore and Colorado Annual Conference.)

Amend the second Restrictive Rule by adding the words "and said delegates may be men or women" after the words "two lay delegates for an Annual Conference," so that the entire clause will read: "Nor of more than two lay delegates for an Annual Conference, and said delegates may be men or women."

In favor of the Amendment,	- - - - -	7,354
Against " "	- - - - -	2,608

Respectfully submitted,

EDWARD G. ANDREWS,

DAVID S. MONROE.

Cleveland, O., May 1, 1896.

STATEMENT "B." PROPOSITIONS FOR CONSTITUTIONAL CHANGES.

CONFERENCES.	EQUAL MINISTERS' LAY REPRESENTATION.				ON RATIO OF MINISTERIAL REPRESENTATION.				TIME OF MEETING OF GENERAL CONFERENCE.		QUALIFICATIONS OF LAY DELEGATES.				REMARKS.
	PROP. I.		PROP. II (a).		PROP. III (b).		PROP. IV (c).		PROP. V.		PROP. VI (a).		PROP. VII (b).		
	Ayes.	Noes.	Ayes.	Noes.	Ayes.	Noes.	Ayes.	Noes.	Ayes.	Noes.	Ayes.	Noes.	Ayes.	Noes.	
Alabama.....	2	19	14	6	15	6	25	4	20	0	7	22	21	3	Not voting on Prop. VI, 19.
Arkansas.....	24	5	22	7	24	5	5	0	30	0	0	7	24	2	Declined to vote on Prop. VI, 15.
Austin.....	0	16	14	0	14	0	17	0	16	0	0	0	2	118	Conference declined to vote on Prop. VI.
Baltimore.....	1	133	0	0	45	86	151	2	151	0	...	...	66	5	
Bengal-Burnah.....	4	5	6	3	...	...	18	0	9	0	...	...	12	11	
Blue Ridge.....	...	...	...	...	...	...	...	33	...	...	16	11	21	6	
Bombay.....	14	4	17	0	...	...	19	0	13	0	0	9	12	9	
California.....	61	74	0	120	113	25	132	2	127	0	1	64	138	11	Declined to vote on Props. VI, 87; VII, 4.
California German.....	4	13	0	17	15	1	17	0	17	0	...	...	5	40	Conference unanimously declined to vote on Prop. VI.
Central Alabama.....	10	35	28	18	33	15	0	50	43	2	36	11	10	1	
Central America.....	3	83	90	2	90	0	98	0	80	0	0	1	1	95	
Central Illinois.....	53	92	129	16	133	8	155	0	151	0	2	96	141	7	Declined to vote as Conference on Prop. VI.
Central Missouri.....	2	51	8	38	27	16	34	52	0	0	0	33	40	15	
Central New York.....	0	121	0	106	9	97	22	120	120	0	11	58	99	65	Declined to vote on Prop. VI, 107.
Central Ohio.....	6	111	0	119	7	133	0	118	0	0	0	118	129	1	Declined to vote on Props. VI, 19; IV (c), 1.
Central Pennsylvania.....	94	101	99	100	99	100	216	2	166	2	1	18	152	52	Declined to vote as Conference on Prop. VI.
Central Swedish.....	26	5	0	27	28	1	...	...	29	0	25	6	...	...	Props. IV (c) and VII laid on table.
Central Tennessee.....	15	12	24	0	26	0	27	9	0	26	2	20	35	4	
Chicago German.....	0	65	1	63	1	64	54	3	64	0	0	0	0	63	Refusing to vote on Prop. VI, 72.
Cincinnati.....	2	111	0	126	0	129	113	30	128	5	0	124	133	0	Declined to vote on Props. VI, 24; VII, 6.
Colorado.....	45	26	57	11	57	11	66	0	69	0	0	60	67	3	Not voting on Prop. VI, 15.
Columbia River.....	31	9	39	0	0	0	21	26	42	0	5	19	44	6	
Delaware.....	0	74	0	0	0	0	70	0	71	0	0	6	71	11	Declined to vote on Prop. VI, 91.
Des Moines.....	51	0	0	1	126	12	38	92	137	1	0	9	131	9	Declined to vote on Prop. VI, 115.
Detroit.....	119	45	167	1	163	1	168	8	162	0	3	164	185	3	Excused from voting on Props. VI, 36; IV, 3.
East German.....	0	39	1	38	48	...	...	...	38	1	0	0	0	43	Conference unanimously declined to vote on Prop. VI.
East Maine.....	24	24	35	9	22	10	45	5	42	0	...	...	52	10	Declined to vote on Prop. VI.
East Ohio.....	87	86	36	143	113	143	113	20	188	0	0	37	142	43	Declined to vote on Props. VI, 175; VII, 3.
East Tennessee.....	0	31	0	31	0	30	1	37	31	0	0	0	35	2	Conference declined to vote on Prop. VI.
Erie.....	14	92	0	120	94	41	101	23	125	1	...	...	104	34	Conference declined to vote on Props. VI; VII, 8; IV, 1.
Florida.....	0	41	0	41	3	35	0	48	40	0	...	...	34	1	Declined to vote on Prop. VI, 26.
Foo-Chow.....	48	0	34	14	38	10	51	0	48	0	0	0	49	0	Prop. VI indefinitely postponed.
Genesee.....	38	115	2	145	106	51	20	157	177	0	5	112	154	18	Declined to vote on Props. VI, 65; VII, 1.
Georgia.....	4	13	11	3	14	2	16	1	15	0	0	5	41	8	
Holston.....	25	2	30	0	30	0	50	14	40	0	...	...	2	19	Conference declined to vote on Prop. VI.
Iaho.....	8	12	6	18	5	13	8	14	16	0	...	...	20	1	

Tennessee.....	18	112	103	31	0	0	161	12	136	1	9	139	170	34
Indiana.....	8	70	14	60	0	47	163	4	83	0	0	105	160	13
Iowa.....	8	95	0	1	72	0	69	1	69	1	0	0	78	15
Italy.....	4	13	0	17	0	17	0	0	17	0	14	3	0	11
Japan.....	17	22	13	26	13	23	0	0	40	0	0	0	93	14
Kansas.....	65	33	62	36	62	36	90	8	89	1	6	61	59	12
Kentucky.....	9	31	35	13	35	4	36	22	37	8	6	41	71	0
Lexington.....	0	80	0	88	0	88	0	67	86	0	0	66	0	11
Libertia.....	17	1	17	1	0	0	17	1	18	0	14	4	53	8
Little Rock.....	0	41	0	39	0	39	0	53	41	0	0	51	0	1
Louisiana.....	74	38	104	1	105	1	92	4	104	0	0	0	116	3
Maine.....	17	51	15	37	12	35	53	6	67	0	1	3	69	8
Mexico.....	12	10	0	0	22	1	0	0	22	1	0	0	17	5
Michigan.....	148	26	122	44	119	48	199	2	181	1	0	195	214	2
Minnesota.....	23	86	90	9	103	2	62	32	111	0	0	9	98	8
Mississippi.....	51	22	6	49	2	48	0	72	58	0	3	69	69	2
Missouri.....	51	48	57	37	57	37	101	2	92	5	6	65	97	12
Montana.....	8	17	0	25	16	9	35	0	25	0	0	35	34	3
Nebraska.....	8	59	0	73	76	0	97	0	75	0	1	68	99	1
Newark.....	6	127	8	119	15	117	14	109	151	2	4	32	52	83
New England.....	0	105	21	71	3	70	43	76	97	0	0	2	71	10
New England Southern.....	0	92	34	23	32	20	86	0	51	0	0	0	61	59
New Hampshire.....	16	121	0	105	21	116	74	61	124	0	0	2	68	10
New Jersey.....	1	200	0	170	43	150	116	62	173	0	0	5	90	102
New York.....	16	123	1	34	0	70	156	18	18	52	0	8	56	140
New York East.....	0	0	0	0	0	0	0	0	0	0	3	49	50	2
North Carolina.....	9	8	14	1	13	1	24	0	16	0	0	0	8	15
North China.....	35	20	17	46	14	39	4	17	51	1	0	0	39	2
North Dakota.....	0	52	22	16	40	2	56	0	52	0	0	0	22	53
Northern German.....	0	0	0	0	0	0	0	0	0	0	0	0	0	6
Northern Minnesota.....	0	0	0	0	0	0	0	0	0	0	0	0	0	6
Northern New York.....	3	120	3	117	7	113	129	7	127	1	0	47	93	47
Northern Germany.....	1	35	37	0	0	37	37	0	37	0	35	1	0	37
North India.....	0	0	0	0	0	0	0	0	0	0	0	0	39	19
North Indiana.....	0	137	0	126	25	117	132	4	141	0	1	111	131	5
North Nebraska.....	43	19	7	48	51	2	55	6	60	0	0	64	66	0
North Ohio.....	111	12	42	75	44	65	94	13	129	0	0	33	96	14
Northwest German.....	0	0	30	7	0	0	43	0	41	0	0	0	0	43
Northwest India.....	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Northwest Iowa.....	55	26	32	46	32	49	110	2	85	0	0	0	107	7
Northwest Kansas.....	30	48	68	2	68	2	99	9	77	0	1	71	104	17
Northwest Nebraska.....	1	58	16	42	14	44	45	28	56	3	0	57	77	1
Norway.....	0	13	0	12	2	11	11	4	13	0	0	2	14	3
Norwegian and Danish.....	32	0	0	32	0	32	32	1	32	0	27	11	14	29
Ohio.....	17	20	24	10	39	8	42	0	30	0	0	0	11	31
Oklahoma.....	147	24	138	8	132	4	151	1	142	0	0	138	145	3
Oregon.....	9	21	0	29	21	18	35	5	36	0	0	0	37	3
Philadelphia.....	32	17	0	0	39	13	15	33	42	5	2	34	48	0
Philadelphina.....	132	69	0	165	16	150	25	176	113	21	3	86	117	89

Prop. III laid on table; declined to vote on Prop. VI, 98. See Resolution.
 Declined to vote on Prop. VI, 1.
 Declined to vote on Prop. VI, 1.
 Declined to vote on Prop. VI, 46.
 No vote on Prop. VII.
 Excused from voting on Props. VI, 26; VII, 3.
 Protesting against form of action as in Prop. VI, 98.
 Not voting on Prop. VI, 47.
 Declined to vote on Prop. VI, 125.
 Declined to vote on Prop. VI, 54.
 Prop. VI laid on the table.
 Declined to vote on Props. VI, 167; VII, 4.
 155 declined to vote on Prop. VI.
 Conference declined to vote on Prop. VI, 185 to 21.
 On Props. I, II, III, unanimously against; on Prop. V, unanimously for.
 15 Vote on Prop. VI unanimously postponed.
 Declined as a Conference to vote on Prop. VI.
 On Prop. VI, no vote.
 Conference refused to vote on Prop. VI, ayes 60, noes 0.
 Declined to vote on Props. VI, 111; VII, 16; IV, 13.
 14 Excused from voting on Prop. VI, 77.
 Declined to vote on Prop. VI, 43.
 Conference declined to vote on Prop. VI.
 Declined to vote on Props. IV, 2; VI, 56; VII, 4.
 Declined to vote on Prop. IV, 21.
 Refused to vote on Prop. VI, 14.
 Conference refused to vote on Prop. VI by 41 votes.
 Declined to vote on Prop. VI, 37.
 Conference, by 40 votes, declined to vote on Prop. VI.
 Declined to vote on Prop. VI, 124.

STATEMENT "B." PROPOSITIONS FOR CONSTITUTIONAL CHANGES.—Continued.

CONFERENCES.	EQUAL MINISTERIAL AND LAY REPRESENTATION.		ON RATIO OF MINISTERIAL REPRESENTATION.				TIME OF MEETING OF GENERAL CONFERENCE.		QUALIFICATIONS OF LAY DELEGATES.				REMARKS.		
	PROP. I.		PROP. II (a).		PROP. III (b).		PROP. IV (c).		PROP. V.		PROP. VI (a).			PROP. VII (b).	
	Ayes.	Noes.	Ayes.	Noes.	Ayes.	Noes.	Ayes.	Noes.	Ayes.	Noes.	Ayes.	Noes.			
Pittsburg.....	10	115	16	82	0	0	70	30	123	0	0	0	55	61	Conference refused to vote on Prop. VI.
Puget Sound.....	20	42	0	0	9	51	52	35	56	0	13	74	75	11	Conference refused to vote on Prop. VI.
Rock River.....	135	42	54	100	113	69	85	88	154	5	0	0	142	27	Declined to vote on Prop. VI, 6.
Saint John's River.....	13	0	0	15	9	5	14	0	12	0	0	9	12	1	Declined to vote on Prop. VI, 83.
Saint Louis.....	29	64	62	25	62	25	89	12	93	0	0	28	88	104	Declined to vote on Prop. VI, 107.
Saint Louis German.....	9	70	87	4	83	2	104	7	92	0	0	0	4	18	Declined to vote on Prop. VI, 15.
Savannah.....	1	73	0	75	0	77	0	91	75	1	16	58	77	11	Prop. VI not voted on.
South America.....	4	15	0	19	18	1	25	0	19	0	0	0	0	25	Declined to vote as Conference on Prop. VI.
South Carolina.....	0	81	0	69	54	5	57	44	75	0	0	0	75	24	Declined to vote on Prop. VI, 50.
South Dakota.....	4	29	0	0	21	8	0	58	40	1	0	8	51	2	See communication.
Southeast Indiana.....	72	9	73	5	74	0	...	...	88	0	...	...	...	...	Prop. VI was laid on table by vote.
Southern California.....	0	76	0	75	78	8	97	0	82	0	0	24	89	6	Declined to vote on Prop. VI, 32.
Southern German.....	4	20	24	0	24	0	32	0	24	0	0	0	0	32	Declined to vote on Props. VI, 24; VII, 3; IV, 2.
Southern Illinois.....	7	79	22	64	19	66	107	5	93	21	1	92	103	10	Declined to vote on Props. VI, 24; VII, 3; IV, 2.
South Germany.....	0	41	0	0	0	41	0	0	41	0	43	0	...	...	Had no votes on Props. IV and VII.
South India.....	14	1	15	1	...	...	18	0	10	0	0	3	16	1	Declined to vote on Prop. VI, 22.
South Kansas.....	58	34	33	62	24	64	70	21	86	0	3	70	91	2	Refused to vote on Prop. VI, 62.
Southwest Kansas.....	43	47	25	63	25	59	94	2	91	1	0	30	87	8	
Sweden.....	0	57	4	48	4	48	69	0	62	0	69	5	5	66	
Switzerland.....	2	35	13	24	0	37	...	...	37	0	...	...	...	...
Tennessee.....	46	5	6	40	1	41	8	36	47	0	5	40	39	4	
Texas.....	1	76	36	41	36	41	36	46	78	0	34	32	62	17	
Troy.....	10	103	30	86	30	87	43	121	131	0	0	1	78	113	
Upper Iowa.....	40	89	144	0	113	0	131	18	139	0	15	118	140	30	Not voting on Prop. VI, 43.
Upper Mississippi.....	2	68	54	2	59	0	8	56	65	0	5	72	79	2	
Vermont.....	30	30	32	8	36	8	62	0	59	1	0	0	50	7	
Virginia.....	4	17	4	17	5	16	24	0	20	0	...	...	11	10	Conference did not vote on Prop. VI.
Washington.....	14	88	8	92	8	92	6	89	96	1	0	0	51	48	Conference declined to vote on Prop. VI.
Western Norw.—Danish.....	...	...	...	...	...	...	17	0	...	...	0	0	11	6	No vote on Prop. VII.
Western Swedish.....	14	5	14	5	0	0	23	0	...	...	5	9	7	14	No vote on Prop. VII.
West German.....	0	65	0	65	0	67	75	0	71	0	0	0	0	74	Conference refused to vote on Prop. VI.
West Nebraska.....	40	2	0	35	40	1	20	26	39	0	0	28	45	38	Declined to vote on Prop. VI, 19.
West Texas.....	0	54	49	0	49	0	15	39	48	0	0	0	22	38	Declined to vote on Prop. VI, 63.
West Virginia.....	79	21	100	10	57	43	145	6	105	0	0	0	57	51	Refused as a Conference to vote on Prop. VI.
West Wisconsin.....	0	94	0	0	64	18	40	44	91	0	0	0	100	3	Declined to vote on Prop. VI. See letter.
Wilmington.....	53	63	0	0	54	63	123	14	118	1	7	107	109	17	Secretary cast ballot of Conference for Prop. II.
Wisconsin.....	16	92	0	0	25	49	105	15	96	0	0	109	116	4	On Props. VI, 25 neutral; VII, 16 neutral.
Wyoming.....	54	103	96	63	96	63	102	14	135	9	2	6	64	57	Declined to vote on Prop. VI, 68.
Totals.....	2894	6138	3053	4509	4174	3904	6964	2733	8663	167	474	3648	7354	2908	

APPENDIX II.

A.—COMMITTEES.

B.—REPORTS OF COMMITTEES.

C.—MANAGERS OF SOCIETIES.

D.—BALLOTS.

A.

COMMITTEES.

1. STANDING. JOURNAL, PAGE 85.

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Blue Ridge.....	H. F. Ketron	Louisiana.....	J. C. Hartzell
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California German.....	George Guth	Michigan.....	A. M. Gould
Central Alabama.....	E. M. Jones	Minnesota.....	H. C. Jennings
Central German.....	A. J. Nast	Mississippi.....	J. M. Shumpert
Central Illinois.....	H. D. Clark	Missouri.....	J. H. Poland
Central Missouri.....	R. E. Gillum	Montana.....	Fred Gamer
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Central Ohio.....	E. D. Whitlock	New England.....	J. W. Hamilton
Central Pennsylvania.....	W. W. Evans	New England Southern.....	S. O. Benton
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Colorado.....	Earl Cranston	Newark.....	H. A. Buttz
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Italy.....	William Burt	Norwegian and Dan.....	N. E. Simonsen
Japan.....	Yoitsu Honda	Ohio.....	D. H. Moore

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St. John's River.....	L. S. Rader	Upper Mississippi..	Richard Sewell
St. Louis.....	J. B. Young	Vermont.....	A. J. Hough
St. Louis Ger....	John Schlagenhauf	Virginia.....	S. P. Shipman
Savannah.....	M. C. B. Mason	Washington.....	J. W. E. Bowen
South America.....	C. W. Drees	West German.....	Charles Harms
South Carolina....	B. F. Witherspoon	West Nebraska.....	Erastus Smith
South Dakota.....	C. B. Clark	West Texas.....	Harry Swann
South Germany.....	A. G. Bruns	West Virginia.....	D. L. Ash
South India.....	A. H. Baker	West Wisconsin....	W. J. McKay
South Kansas.....	J. W. Stewart	Western Norweg-Dan.	C. J. Larsen
Southern California.	W. S. Matthew	Western Swedish....	O. J. Swan
Southern German....	Henry Dietz	Wilmingon.....	Merritt Hulburd
Southern Illinois....	J. W. Van Cleve	Wisconsin.....	M. S. Terry
Southwest Kansas..	W. J. Martindale	Wyoming.....	J. G. Eckman

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Central Tennessee....	J. M. Carter	Louisiana.....	J. F. Marshall
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East Maine.....	A. W. Harris	New England.....	S. F. Upham
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East Tennessee.....	J. R. Johnson	New Hampshire.....	C. D. Hills

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North Indiana.....	F. G. Browne	Southern German.....	Henry Dietz
North Nebraska.....	Alfred Hodgetts	Southern Illinois.....	William Wallis
North Ohio.....	William Kepler	Southwest Kan.....	Granville Lowther
Northern German.....	Henry Bendixen	Sweden.....	J. M. Erikson
Northern Minnesota.....	J. F. Chaffee	Switzerland.....	Johannes Wuhrman
Northern New York.....	W. D. Marsh	Tennessee.....	H. W. Key
Northwest German.....	H. A. Salzer	Texas.....	Frank Gary
Northwest India.....	J. E. Scott	Troy.....	Homer Eaton
Northwest Indiana.....	H. A. Gobin	Upper Iowa.....	J. B. Albrook
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Central New York.....	E. M. Mills	North Germany.....	Heinrich Düring
Central Ohio.....	E. D. Whitlock	North India.....	E. W. Parker
Central Pennsylvania.....	W. W. Evans	North Indiana.....	J. S. Patterson
Central Swedish.....	J. R. Lindgren	North Nebraska.....	Alfred Hodgetts
Central Tennessee.....	J. M. Carter	North Ohio.....	John Mitchell
Chicago German.....	C. E. Mueller	Northern German.....	F. L. Nagler
Cincinnati.....	F. G. Mitchell	Northern Minnesota.....	J. F. Force
Colorado.....	Z. X. Snyder	Northern New York.....	D. F. Pierce
Columbia River.....	G. M. Booth	Northwest German.....	E. W. Henke
Delaware.....	S. L. Parker	Northwest India.....	J. E. Scott
Des Moines.....	J. M. Kittleman	Northwest Indiana.....	A. R. Colburn
Detroit.....	J. F. Berry	Northwest Iowa.....	J. W. Walker
East German.....	J. C. Deininger	Northwest Kansas.....	W. H. Sweet
East Maine.....	J. F. Haley	Northwest Nebraska.....	G. E. Gorton
East Ohio.....	E. P. Edmonds	Norway.....	Andres Olsen
East Tennessee.....	J. R. Johnson	Norwegian and Danish.....	M. J. Pihl
Erie.....	H. P. Sullivan	Ohio.....	W. D. Cherington
Florida.....	S. A. Hugar	Oklahoma.....	J. F. Palmer
Foo-Chow.....	M. C. Wilcox	Oregon.....	John Parsons
Genesee.....	H. C. Woods	Philadelphia.....	S. W. Gehrett
Georgia.....	W. T. Morris	Pittsburg.....	J. E. Rigg
Holston.....	J. W. Adams	Puget Sound.....	T. J. Massey
Idaho.....	C. R. Kellerman	Rock River.....	P. H. Swift
Illinois.....	Christie Galeener	St. John's River.....	L. S. Rader
Indiana.....	H. J. Talbott	St. Louis.....	J. B. Young
Iowa.....	Christopher Haw	St. Louis German.....	William Koeneke
Italy.....	Luigi Mando	Savannah.....	M. C. B. Mason
Japan.....	Eiji Asada	South America.....	Justo Cubilo
Kansas.....	J. W. Alderman	South Carolina.....	T. J. Clark
Kentucky.....	J. D. Walsh	South Dakota.....	W. H. Jordan
Lexington.....	Joseph Courtney	South Germany.....	A. G. Bruns
Liberia.....	W. E. Dennis	South India.....	J. H. Stephens
Little Rock.....	J. M. Cox	South Kansas.....	J. E. Hair
Louisiana.....	J. F. Marshall	Southern California.....	W. T. Randall
Maine.....	E. B. Holt	Southern German.....	Henry Dietz
Mexico.....	G. A. Manning	Southern Illinois.....	J. W. Van Cleave
Michigan.....	Elvin Swarthout	Southwest Kansas.....	W. J. Martindale
Minnesota.....	H. C. Jennings	Sweden.....	Hjalmar Soderberg
Mississippi.....	T. J. Keys	Switzerland.....	Gideon Giesler

CONFERENCES.	NAMES.	CONFERENCES.	NAMES.
Tennessee.....	D. O. Byrd	West Nebraska.....	L. J. McBrien
Texas.....	T. A. Fortson	West Texas.....	G. R. Townsend
Troy.....	J. H. Coleman	West Virginia.....	D. L. Ash
Upper Iowa.....	J. B. Albrook	West Wisconsin.....	W. T. Jennings
Upper Mississippi.....	Richard Sewell	Western Norwegian-Danish..	C. J. Larson
Vermont.....	A. J. Hough	Western Swedish.....	C. O. Lobeck
Virginia.....	S. P. Shipman	Wilmington.....	L. E. Barrett
Washington.....	I. G. Penn	Wisconsin.....	Leander Ferguson
West German.....	J. A. Kost	Wyoming.....	L. L. Sprague

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A. J. KYNETT, *Chairman*; T. B. NEELY, *Secretary*.

DIST.	NAMES.	DIST.	NAMES.
1. J. W. Hamilton, A. W. Harris.		9. J. F. Chaffee, W. F. T. Bushnell.	
2. J. M. Buckley, H. K. Carroll.		10. Earl Cranston, L. O. Jones.	
3. C. J. Little, S. M. Coon.		11. J. W. Stewart, T. J. Langston.	
4. T. B. Neely, T. H. Murray.		12. W. O. Emory, G. R. Townsend.	
5. A. B. Leonard, E. T. Nelson.		13. Jacob Rothweiler, H. A. Salzer.	
6. J. S. Hill, L. J. Price.		14. W. A. Knighten, J. F. Caples.	
7. H. A. Gobin, Samuel Dickie.		At Large: J. B. Graw, D. H. Moore, H. R. Brill.	
8. A. J. Kynett, L. M. Shaw.			

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ALEXANDER ASHLEY, *Chairman*; D. C. PLANNETTE, *Secretary*.

1. A. J. Hough, E. F. Childs.	9. D. C. Plannette, H. P. Magill.
2. H. A. Monroe, W. L. Gooding.	10. D. W. C. Huntington, Z. X. Snyder.
3. E. W. Parker, H. E. Dingley.	11. W. H. Sweet, J. M. Miller.
4. D. S. Hammond, Alexander Ashley.	12. Richard Sewell, E. B. Alling.
5. W. D. Cherington, J. M. Naylor.	13. Bartholomew Lampert, G. W. Grawe.
6. J. M. Carter, G. H. Bowen.	14. T. J. Massey, I. C. Libby.
7. W. D. Parr, I. N. McCullough.	At Large: J. E. James, W. F. King, Edwin Nottingham.
8. J. B. Albrook, C. H. Long.	

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L. A. BELT, *Chairman*; C. R. MAGEE, *Secretary*.

1. G. D. Lindsay, C. R. Magee.	9. S. W. Trousdale, J. R. Lindgren.
2. W. H. Hughes, J. E. Andrus.	10. Erastus Smith, Eiji Asada.
3. E. H. Latimer, F. J. Cheney.	11. William Wallis, W. J. Gibson.
4. W. S. Edwards, T. B. Noss.	12. J. C. Hartzell, E. H. McKissack.
5. L. A. Belt, C. W. Bennett.	13. William Koeneke, Louis Appel.
6. M. C. B. Mason, H. F. Ketron.	14. C. R. Kellerman, Fred Gamer.
7. J. I. Buell, William Newkirk.	
8. H. D. Clark, J. B. Hobbs.	At Large: E. M. Taylor.

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BISHOP S. M. MERRILL, *Chairman*; T. B. NEELY, *Secretary*.

1. W. F. Warren, David Gordon.	10. J. B. Maxfield, J. H. Mickey.
2. J. M. King, J. F. Rusling.	11. J. T. McFarland, James Allison.
3. R. D. Munger, J. L. Romer.	12. J. W. Jackson, A. L. Billups.
4. E. J. Gray, J. E. James.	13. Jacob Rothweiler, Henry Bendixen.
5. F. G. Mitchell, R. T. Miller.	14. G. M. Booth, Henry French.
6. R. J. Cooke, E. J. Sawyer.	At Large: J. M. Buckley, T. B. Neely, J. F. Goucher, Bishop S. M. Merrill, Bishop C. D. Foss, Bishop W. X. Ninde.
7. W. H. Shier, R. S. Tennant.	
8. F. M. Bristol, L. M. Shaw.	
9. Robert Forbes, Leander Ferguson.	

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C. W. SMITH and J. A. MANSFIELD, *Chairmen*; L. L. SPRAGUE, *Secretary*.

DIST.	NAMES.	DIST.	NAMES.
1. E. R. Thorndike.		9. H. R. Brill.	
2. Homer Eaton.		10. J. B. Maxfield.	
3. L. L. Sprague.		11. H. G. Whitlock.	
4. C. W. Smith.		12. J. H. Clendenning.	
5. J. A. Mansfield.		13. William Schultz.	
6. R. S. Rader.		14. John Parsons.	
7. A. E. Mahin.		At Large: H. G. Jackson, S. W. Gehrett,	
8. Emory Miller.		L. C. Laylin.	

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1. S. O. Benton.	9. W. H. Jordan.
2. S. L. Baldwin.	10. D. L. Rader.
3. J. E. Bills.	11. J. W. Alderman.
4. W. W. Evans.	12. J. M. Shumpert.
5. J. L. Albritton.	13. George Guth.
6. J. C. Ruble.	14. G. W. Gue.
7. H. A. Gobin.	At Large: J. W. Butler.
8. W. T. Smith.	

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G. E. Ackerman, *Chairman* ; Elvin Swarthout, J. J. Bentley.

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Z. M. Mansur, *Chairman* ; J. E. Andrus, Merritt Hulburd.

B.

REPORTS OF COMMITTEES.

I. STANDING.

ON EPISCOPACY.

REPORT NO. I. JOURNAL, PAGE 225.

The Discipline, paragraph 277, states that "the General Conference shall determine which of the Bishops are effective and which noneffective." The Committee on Episcopacy respectfully reports that, in its judgment, the following General Superintendents are effective, namely: S. M. Merrill, E. G. Andrews, H. W. Warren, C. D. Foss, J. F. Hurst, W. X. Ninde, J. M. Walden, W. F. Mallalieu, C. H. Fowler, J. H. Vincent, J. N. FitzGerald, I. W. Joyce, J. P. Newman, and D. A. Goodsell.

The Committee begs leave to report that, after the most careful and sympathetic consideration, in its judgment, the senior Bishop, Thomas Bowman, and Bishop Randolph S. Foster are unable longer to endure the protracted strain, continuous responsibility, and almost constant travel imposed by the office of Bishop, and therefore regretfully recommends that at the close of the present General Conference they be returned on the list as noneffective.

Resolved, 1. That we record our gratitude to God for the extraordinary services rendered by these venerated and beloved servants of the Church in the various capacities which they filled prior to their election to the episcopacy, and particularly for the distinguished ability with which they have filled the office of General Superintendent for nearly a quarter of a century; for the purity of their characters and lives, the sweetness of their spirit, and the fidelity to the interests of the Church which has uniformly characterized their official life and administration.

2. That they be at liberty to select their residences in accordance with their convenience and wishes, without regard to the places designated as episcopal residences.

3. That we will not cease to pray for them, nor will we abate our affection and regard, but shall always welcome them with unfeigned pleasure in the General and Annual Conferences, in our churches and homes, and in the performance of any episcopal function to which they may be assigned.

4. That we commend to the Book Committee the most generous appropriation for their support.

SUPPLEMENTARY REPORT NO. I. JOURNAL, PAGE 276.

(Supplementary report of the Committee on Episcopacy on the effectiveness of Bishops.)

We respectfully report:

1. That J. M. Thoburn, Missionary Bishop of India, is effective.
2. After protracted consideration, we find ourselves compelled to report that William Taylor, Missionary Bishop of Africa, is noneffective.
3. With a deep sense of the intrepid heroism which has characterized his career as a pioneer missionary in California, in Australasia, India, and South America, in Africa prior to his appointment as Missionary Bishop when past sixty years of age, and for twelve years since that appointment; his fervor and power as a preacher, his astonishing success as an evangelist, and the permanency of the fruits of his labors, and also with an affection for him which has increased with every hardship he has endured, we profoundly regret that a similar fidelity to conviction to that which has always characterized him, compels us to this conclusion.
4. We recommend to the Missionary Society to make adequate and generous provision for his comfortable support; and commend him to the loving favor of the whole Church, that his long life of ceaseless toil may culminate in a sweet association with his brethren prior to his entrance upon the blessedness of those who rest from their labors and whose works do follow them.

REPORT NO. II. JOURNAL, PAGE 226.

In the election of Bishops there should be no discrimination on account of race or color, but men should be chosen because of their worth and fitness for the position.

In the presence of this statement, often reiterated by various bodies of our Church, we believe the time has come when the General Conference may safely and wisely choose a Bishop from among our seventeen hundred ministers of African descent.

REPORT NO. III. JOURNAL, PAGES 226, 272.

PART I.

Your Committee recommends that the Board of Bishops be strengthened by the election of two General Superintendents.

PART II.

The Committee who were instructed to consider and report upon principles and methods of fixing the episcopal residences recommend the adoption of the following rules and regulations:

1. Episcopal residences shall be designated quadrennially by the General Conference.
2. The number of places so designated shall not exceed the number of effective Bishops.
3. The Bishops shall select their residences according to seniority of their election, but no place shall be open to selection which is already occupied by an effective Bishop.

4. When a place has been designated by the General Conference as an episcopal residence, and has been chosen by an effective Bishop, such Bishop shall be required to reside at that place.

REPORT NO. IV. JOURNAL, PAGE 272.

The following places have been designated as episcopal residences :

1. Boston or vicinity. 2. New York or vicinity. 3. Buffalo. 4. Philadelphia or vicinity. 5. Washington, D. C. 6. Chattanooga. 7. New Orleans or Fort Worth. 8. Cincinnati or vicinity. 9. Detroit or vicinity. 10. Chicago or vicinity. 11. St. Louis or vicinity. 12. Topeka or vicinity, or Omaha. 13. Minneapolis. 14. Denver. 15. San Francisco or Los Angeles. 16. Portland, Ore.

REPORT NO. V. JOURNAL, PAGE 276.

1. The Committee on Episcopacy reports in regard to a complaint from A. C. Bowdish against the administration of Bishops Fowler, FitzGerald, and Warren in the matter of a transfer, that they find no grounds for action.

2. The Committee begs leave further to report that they approve the character and administration of the General Superintendents.

3. Further, that they approve the character and administration of the Missionary Bishops.

REPORT IX. JOURNAL, PAGE 277.

It is the sense of this General Conference that we deem it inexpedient at this time to elect any more Missionary Bishops, in addition to those existing, save a successor to Bishop Taylor for Africa.

REPORT NO. X. JOURNAL, PAGE 300.

Your Committee to which was referred the meaning of the word "coordinate," and to suggest a practicable method of recognizing such coordination, respectfully recommends that the following be inserted in paragraph 178 of the Discipline, so that the whole will then read :

"A Missionary Bishop is not subordinate to the General Superintendents, but is coordinate with them in authority in the field to which he is appointed. In the practical application of this coordinate authority, when the General Superintendents are making their assignments to the Conferences, any Missionary Bishop who may be in the United States shall sit with them when his field is under consideration; and arrangements shall be made so that once in every quadrennium, and not oftener, unless a serious emergency arises, every mission over which a Missionary Bishop has jurisdiction shall be administered conjointly by the General Superintendent and the Missionary Bishop. In case of a difference of judgment the existing status shall continue, unless

overruled by the General Superintendents, who shall have power to decide finally.

“A Missionary Bishop is amenable for his conduct to the General Conference, as is a General Superintendent.”

ON ITINERANCY.

REPORT NO. I. JOURNAL, PAGE 246.

We have carefully considered suggestions presented to the Committee on Itinerancy by the Board of Bishops, and recommend for adoption by the General Conference the following:

¶ 69. “There are now one hundred and fifteen Annual Conferences,” etc.

¶ 69. After this paragraph insert a new one, to read as follows :

“For the purpose of representation on the Book Committee, and on the General Committees for Missions, for Church Extension, and for Freedmen’s Aid and Southern Education, the Annual Conferences shall be grouped into as many General Conference Districts as the General Conference may from time to time direct.”

¶ 76. Question 2. Under this question enter, in small type, as under Question 21, the following:

NOTE.—Enter date of location and Conference granting it.

¶ 76. Question 26. “What is the aggregate of the benevolent collections ordered by the General Conference, as reported by the Conference Treasurer?”

¶ 85, § 1. “Any Mission established under the provisions of the Discipline, ¶¶ 340, 341, may be constituted a Mission Conference by the General Conference.”

¶ 85, § 3. “The Bishop having episcopal supervision of a Mission Conference may appoint a superintendent, who may also be the presiding elder of a district, where there are two or more districts. It shall be the duty of the superintendent to take the general supervision of the Conference, yet not so as to interfere with the duties of the presiding elders, and to represent,” etc.

¶ 86. “. . . Central Conferences to be composed either . . . or of delegates from the same.”

¶ 86, § 3. “The Conference may take under its supervision the educational, publishing, and such other connectional interests and work as may be committed to it by the Annual Conferences and Missions, but never in contravention of the Book of Discipline of the Church or the orders of the General Conference,” etc.

¶ 86, § 4. “In the Central Conference the right shall be reserved to vote by Conferences or Missions whenever one third of

the delegates of either Conference or Mission who are present shall so demand. In such cases the concurrent vote of all the Conferences and Missions present and voting shall be necessary to complete an action."

¶ 86, § 6. "When a Central Conference has been duly organized, the organization shall not be discontinued except by order or consent of the General Conference."

¶ 146. Add to the paragraph a new clause, as follows: "And (3) shall previously have deposited with the Secretary of the Conference, or with the Committee on Conference Relations, written answers to the following questions:

"1. Are you in debt so as to embarrass you in the work of the ministry?

"2. Will you wholly abstain from the use of tobacco?

"Like answers shall also be required of ministers proposing to come to us from other Churches.

"(All preachers now [1896] on trial shall also be called upon to give written answer to the questions at the next session of their respective Conferences.)"

¶ 151. Question 5. "Are you resolved to devote yourself wholly to God and his work?

"Question 7. Will you keep them?

"Question 8. Have you considered the Rules for a Preacher, especially those relating to diligence, to punctuality, and to doing the work to which you are assigned?"

The candidates for admission into full connection must again deposit with the Secretary of the Conference, or with the Committee on Conference Relations, written answers to questions 20 and 21 set forth in this paragraph.

REPORT NO. II. JOURNAL, PAGE 247.

We have carefully considered the suggestions of the Bishops touching changes in the Discipline, and recommend for your adoption the following:

¶ 151. Arrange questions as follows:

(1-7) Personal Piety.

(14-16) Doctrinal Faithfulness.

(17-19) Ecclesiastical Faithfulness.

(8, 9, 11, 12, 13, 10) Faithfulness as a Minister.

¶ 152. "A missionary employed in a Mission may be admitted into full membership," etc.

¶ 152. Following this paragraph should be inserted a new paragraph, as follows:

"¶—. A minister who has been located at his own request may be readmitted by an Annual Conference, at its discretion, upon his Certificate of Location."

¶ 153, § 3. Following this paragraph should be inserted a new section, as follows:

“§ —. The Annual Conference may also admit to equal grade preachers who are on trial in the ministry of another Methodist Church, using, however, special care that before they are admitted to full membership their examinations be entirely satisfactory.”

¶ 154. After this paragraph insert a new paragraph, as follows:

“¶ —. When the orders of a minister of another Church shall have been duly recognized, his credentials from said Church shall be returned to him with this inscription written plainly across the face of them:

“Accredited by the Annual Conference of the Methodist Episcopal Church, this day of, 18.., as the basis of new credentials.

....., President.

“....., Secretary.”

¶ 158, § 1. “Any member of an Annual Conference in good standing who may desire to surrender his ministerial office and to withdraw from the Conference may be allowed to do so by the Conference at its session, in which case,” etc.

After ¶ 158, § 1, insert new §§ 2 and 3, as follows:

“§ 2. When a minister in good standing withdraws to join the ministry of another Church, his credentials should be surrendered to the Conference, and, if he shall desire it, may be returned to him with the following inscription written plainly across the face of them, namely:

“A. B. has this day been honorably dismissed by the Annual Conference from the ministry of the Methodist Episcopal Church.

C. D., President.

“[Date.]

E. F., Secretary.”

“§ 3. When in the interval of an Annual Conference a member thereof shall deposit with a Bishop or with his presiding elder a letter of withdrawal from our ministry, or his credentials, or both, the same shall be presented to the Annual Conference at its next session for its action thereon.”

¶ 159. No member of an Annual Conference who declines or ceases to do the work to which he was duly appointed, except in case of sickness, serious disability, or other unavoidable circumstances,” etc.

REPORT NO. VII. JOURNAL, PAGE 305.

Your Committee have examined the Annual Conference Journals, and respectfully submit the following report:

The Journals which have met all the requirements of the Discipline belong to the following Conferences:

Central Pennsylvania, Cincinnati, California, Central Tennessee, Central Illinois, Alabama, Blue Ridge, Central Ohio, Detroit, Des Moines, Colorado, East Maine, Louisiana, North Swedish, Nevada Mission, South Carolina, North Indiana, Northwest

Indiana, Norwegian and Danish, Northwest Norwegian and Danish, Pittsburg, Puget Sound, Rock River, St. Louis German, Upper Iowa, West Nebraska, Northwest Nebraska, Genesee, North India, Nebraska, Norway, Maine, Northern Minnesota, Holston, Switzerland, Sweden, Philadelphia, St. Louis, Wyoming, North Ohio, Ohio, Kentucky, Oregon, Southwest Kansas, Troy, Northern German, New York, Minnesota, Kansas, South India, South Germany, North Germany, Wilmington, New Jersey.

The following are defective in points named (Appendix, pages 315 and 316):

Northwest Iowa, No. 3; North China, No. 3; South America, Nos. 8, 9; Central German, No. 8; Central New York, Nos. 8, 9; Central Conference of India and Malaysia, No. 8; Northern New York, No. 8; Georgia, Nos. 2, 4, 5, 6, 7, 9, 12; Delaware, absence of the Journal of 1896 in the bound volume; Malaysia Mission, Nos. 8, 9, 12; Southern California, No. 8; Southern Illinois, No. 8; South Kansas, Nos. 8, 12; South Dakota, Nos. 3, 8; Texas, No. 2, statistics of 1893-95 defective; Virginia, No. 8; East Tennessee, No. 8; Washington, Nos. 8, 12; West Virginia, No. 2; Idaho, Nos. 2, 9; Oklahoma, Nos. 2, 8; Columbia River, No. 2; Missouri, No. 8; Bulgaria, No. 8; Southeast Indiana, No. 9; New England, No. 8; West Swedish, Nos. 8, 9, 12; Northwest Nebraska, No. 9; East Ohio, No. 9; California German, No. 8; Central Alabama, Minutes incomplete; Northwest Kansas, No. 2; Savannah, Nos. 8, 9; Iowa, No. 2; North Dakota, Nos. 2, 12; St. John's River, No. 8; New England Southern, No. 9; Florida, Nos. 2, 9; West Texas, Nos. 2, 6, 8, 9; Baltimore, No. 12; Lexington, No. 8; Liberia, No. 8; Mexico, No. 11; Michigan, marginal references omitted; Foo-Chow, Journal not complete; Newark, No. 12, the names of makers of motions do not appear; New York East, Nos. 2, 6; Italy, Nos. 6, 8, 12; Indiana, No. 6; New Hampshire, Nos. 2, 9, volume marred by pastings; Northwest Indiana, No. 8; Northwest Swedish, volume incomplete; Vermont, Nos. 3, 9; Tennessee, Nos. 2, 4, 9, 11.

ON REVISALS.

REPORT NO. I. JOURNAL, PAGE 213.

Your Committee, having carefully considered the amendments to the Discipline proposed by the Bishops, recommend the adoption of the following:

Amend last four lines on page 13, namely, “. . . now the John Street Church; and another local preacher, Thomas Webb, captain in the British army, preached in a hired room near the barracks,” so as to read as follows: “. . . now the John Street Church. Another local preacher, Thomas Webb, captain in the British army, soon joined him, and also preached elsewhere in the city and its vicinity.”

¶ 41. Add to paragraph 41 a new section, as follows:

“§ 3. Probationers are expected to conform carefully to all the rules and usages of the Church; they are entitled to all its spiritual privileges and aids, but they may not be members of the Quarterly Conferences nor take part in judicial proceedings, except as witnesses.”

¶ 46. “The pastor shall organize the baptized children of the Church when they have reached the age of ten years, or at an earlier age, when it is deemed advisable,” etc.

¶ 98. 9. [-1-] “What amounts have been estimated for and apportioned to this charge this year for the support of the ministry?”

¶ 189, § 26, II. “2. Enrolled by certificate. 3. Granted certificates.”

REPORT NO. II. JOURNAL, PAGE 252.

Your Committee, having carefully considered the matters recommitted to them by the General Conference, recommends the following changes in the Discipline:

1. That the footnote to paragraph 47 be stricken out.
2. Amend paragraph 95, so that it will read:

¶ 95. The Quarterly Conference shall be composed of all the traveling and local preachers, exhorters, stewards, and class leaders, together with the trustees of the churches, the first superintendents of the Sunday schools, and the presidents of the Epworth League chapters within the charge; *provided*, said trustees, superintendents, and presidents are members of our Church in the charge, and are approved by the Quarterly Conference for membership therein.

3. Amend paragraph 101, so that it will read:

¶ 101. The Quarterly Conference of any charge may organize and continue during its pleasure an Official Board, to be composed of all the members of the Quarterly Conference. In the case of circuits the Quarterly Conference may organize and continue during its pleasure Official Boards for the several appointments of the charge, such Official Boards to be composed of the members of the Quarterly Conference attached to the respective appointments. The Official Board may hold its meetings at such times as it may determine, and shall be presided over by the pastor, or, in his absence, by a chairman elected by the meeting. When so organized the Official Board may discharge such duties as the Quarterly Conference may from time to time direct, including those of the Leaders and Stewards' Meeting. The board shall keep a record of its proceedings, and send the same to the fourth Quarterly Conference for approval.

REPORT NO. III. JOURNAL, PAGE 253.

Your Committee, having considered various memorials, recommends the following changes in the Discipline:

In paragraph 198 strike out the words, "who may give him what relief is judged proper," and insert the words, "which may give him such relief as is judged proper." In sixth line strike out the word "discharged," and insert the word "paid."

In paragraph 200, first line, strike out the word "exhorters," and insert the words "an exhorter."

In paragraph 193, section 1, in sixth line, omit the word "also." In the eighth line, following the word "Discipline," insert "and shall also have satisfactorily answered the question, Will you wholly abstain from the use of tobacco?"

In section 2 omit the words, "to inquire if they will wholly abstain from the use of tobacco."

REPORT NO. IV. JOURNAL, PAGE 253.

Your Committee, having considered various memorials asking for some form which will secure uniformity in the reception of persons on probation in the Church, and believing that such a form is desirable, recommends that the Bishops be requested to prepare for the Discipline a brief and simple form which may be used for the reception of persons on probation.

[The Bishops are requested to place the form in the Discipline.]

REPORT NO. V. JOURNAL, PAGE 253.

Your Committee recommends that the changes proposed by the Bishops in paragraph 49 be made, and that said paragraph be so altered as to read as follows:

¶ 49, § 1. An acceptable member of the Church desiring to remove his membership from one pastoral church to another is entitled to a certificate from the pastor, or, if there is no pastor, from the presiding elder, in the following form:

"This certifies that A. B., the bearer, is an acceptable member of the Methodist Episcopal Church in, and is affectionately commended to the fellowship of the Methodist Episcopal church in, or in any other place where he may take up his residence. When admitted to another church his relation to this church will cease."

[Footnote to be added to certificate:

"This is not a letter of dismissal, and does not terminate the connection of the member with the church which gives it."]

§ 2. When a pastor shall have received a member on said certificate, he shall notify the pastor of the church from which it was issued in the following form: "You are hereby notified that A. B. has been duly enrolled as a member of this church upon a certificate issued from the church of which you are pastor, and signed by"

§ 3. This Certificate of Church Membership shall not be valid for a longer period than one year; but if for any cause it has been impracticable to present it to another church within that time, it

should be renewed by the pastor of the church from which it was issued.

§ 4. During the time in which a member shall hold a certificate his membership shall be in the church which issued said certificate; and if charges are presented against him during this time, he cannot avoid trial thereon before said church by presenting the certificate to another church. But when a member shall have been duly received on certificate by any church, he shall be responsible to such church for his previous conduct.

§ 5. The pastor shall inform members about to change their residence that without a Certificate of Membership they will not be received as members of the Church in another place; and shall also inform them of the period during which such certificate will be valid, and of the conditions under which, if it has become invalid, it may be renewed.

§ 6. The pastor who gives a certificate shall, if practicable, give notice of the fact to the pastor of the charge to which the member receiving the certificate shall have removed. If a member of the Church shall remove from a charge without applying for a Certificate of Membership, the pastor of such charge shall, if practicable, inform the pastor of the charge within whose bounds said member has taken up his residence.

§ 7. If the residence of the member who has thus removed cannot be ascertained for one year, the words "Removed without certificate" shall be written against his name in the Record of Church Membership; and such name shall not be counted in the returns of statistics. But membership in the church can be terminated only by the withdrawal, expulsion, or death of the member.

§ 8. A Certificate of Membership may not be refused, if demanded by a member removing his residence, except for reasons that justify and require judicial proceedings against such member.

§ 9. A Certificate of Membership shall not be given unless a change of the place of holding membership is actually intended.

§ 10. A pastor may give a note of recommendation to any member who wishes to unite with any other evangelical denomination.

§ 11. When any member in good standing proposes to withdraw from the Methodist Episcopal Church he shall communicate his purpose in writing to the pastor of the church. On receiving such notice of withdrawal, the pastor shall enter the fact of withdrawal upon the Record of Church Membership; and such withdrawal cannot be retracted except by consent of the pastor and the Quarterly Conference.

REPORT NO. VI. JOURNAL, PAGE 253.

Your Committee recommends:

1. That paragraph 45 be amended by adding thereto: "And shall give a certificate of such registration to the parents of all

such children removing from his charge, which certificate shall transfer the relation of said children to the charge to which they are removed."

2. That paragraph 49 be amended by adding thereto: "§ 11. Whenever a pastor is appointed to another charge he may complete the record of his pastorate by entering in the Church Record opposite the names of the members of his family who are church members: 'Member of pastor's family, transferred to . . . ,' and enter their names on the record of his new charge with the note, 'Member of pastor's family, transferred from'"

REPORT NO. X. JOURNAL, PAGE 302.

Your Committee recommends the following change in the Discipline:

Change paragraph 56, section 1, to read as follows:

§ 1. We earnestly recommend the following Order of Morning service:

N. B.—Parts inclosed in brackets may be omitted.

1. [Voluntary.]
2. Singing from the Hymnal, the people standing.
3. [The Apostles' Creed.]
4. Prayer, concluding with the Lord's Prayer, repeated audibly by all, both minister and people kneeling.
5. [Anthem.]
6. Lesson from the Old Testament, which, if from the Psalms, may be read responsively.
7. [The Gloria Patria.]
8. Lesson from the New Testament.
9. Collection and notices.
10. Singing from the Hymnal, the people standing.
11. Sermon.
12. Short prayer for a blessing on the word.
13. Singing, the people standing; closing with the Doxology.
14. The apostolic benediction.

Resolved, That the Publishing Agents be and are hereby instructed to publish the Order of Public Worship in every edition of the Hymnal, and also in such form that churches already supplied with Hymnals may procure the Order of Worship separately.

ON TEMPORAL ECONOMY.

REPORT NO. I. JOURNAL, PAGE 303.

In place of paragraphs 284 and 285 of the Discipline (Part VI, Chapter II, Aid of Superannuated Members and other Conference Claimants), which read as follows:

¶ 284. It shall be the duty of the Quarterly Conference of each charge within whose bounds a superannuated minister, or

the widow or child of a deceased minister, may reside, to appoint a committee, whose duty it shall be to make an estimate of the amount necessary to assist such minister, widow, or child, in obtaining a comfortable support, and such estimate shall be sent up to the Annual Conference with which the claimant may be connected, and be subject to the action of said Annual Conference. But the Conference Board may consider and report upon the case of any claimant that the Quarterly Conference has failed to report.

¶ 285. To provide to meet the claims that may be presented and determined at the Annual Conference, every pastor shall make an annual collection in every congregation of his charge, and the money so collected shall be lodged in the hands of the steward or stewards, and brought or sent to the ensuing Annual Conference.

Insert the following:

¶ 284. Superannuated preachers, the widows of deceased preachers, and their children under sixteen years of age shall be Conference claimants, unless the claim be voluntarily relinquished, or disallowed in whole or in part by the Conference.

We recommend that each Annual Conference devote one service at each annual session to the interests of Conference claimants; that each Annual Conference establish a permanent fund subject to its own control, and under such regulations as it may adopt, the income of which may be added to the other moneys for the support of its own claimants; and that each congregation shall annually observe a Sunday upon which the pastor shall present this cause to the members and friends of the church.

A collection shall be taken annually in each congregation for the support of Conference claimants.

The names of all claimants on the funds of the Conference hereinafter provided for shall be referred to a Conference Board of Stewards. Each Conference shall determine for itself whether the action of this board shall be final.

¶ 285. All moneys received by the Annual Conferences for distribution in aid of the support of Conference claimants shall be divided into two sums: (1) The first shall be called the Conference Claimant Fund, consisting of the annual collections taken in the churches for the purpose; (2) of the proceeds of the Chartered Fund and dividends of the Book Concern, in whole or in part, as may be determined by each Annual Conference, and of specific gifts and bequests. The second shall be called the Special or Annuity Fund, which shall consist of such sources of revenue as may be devised and appropriated by each Annual Conference. The Conference Claimant Fund shall be distributed annually among the persons whose claims are allowed on the basis of necessity. The Special or Annuity Fund shall be distributed upon the following basis:

Each superannuated minister shall be allowed annually ten

dollars for each year of his effective service; each widow shall be allowed annually five dollars for each year in which she was the wife of a minister during his effective service, provided her name be entered upon the Annuity list by order of the Conference; each child of deceased ministers under sixteen years of age shall be allowed annually two dollars for each year of the father's effective service. These claims shall be paid *pro rata* from the moneys in hand by the Conference Board of Stewards, or by such board as the Conference may approve. An amount sufficient to meet the allowance of the Conference claimants under the provisions of this plan shall be apportioned among the charges upon such a basis as the Conferences may determine. It shall be the duty of the Quarterly Conference of each charge, within whose bounds a superannuated minister or the widow or child of a deceased minister may reside, to appoint a committee whose duty it shall be to make an estimate of the amount necessary to provide such minister, widow, or child a comfortable support; such estimate to be sent to the Board of Stewards of the Annual Conference with which the claimant is connected. The Conference Board, however, may consider and report upon the case of any claimant overlooked by the Quarterly Conference Committee.

REPORT NO. IX. JOURNAL, PAGE 284.

Your Committee, to whom was referred the memorial of R. H. Smith, recommends the following resolution for adoption:

Resolved, That in every case where a reserve takes the place of a regular delegate, the traveling expenses of only one of such delegates shall be paid, except in case of sickness, when the traveling expenses of both shall be paid, and except in case of a delegate who takes the place of a delegate elected to the Episcopacy:

ON STATE OF THE CHURCH.

REPORT NO. I. JOURNAL, PAGE 257.

Your Committee begs leave to report:

Whereas, There is a strong and manifest desire on the part of many pastors in the Methodist Episcopal Church for the appointment of Conference evangelists; and,

Whereas, The Bishops of the Church are not permitted by the law of the Church to make such appointments; therefore,

Resolved, That this General Conference authorize the insertion in paragraph 170, section 3, division 4, of the Discipline, of an additional or seventh item, which shall read as follows:

"One or more members of an Annual Conference to do evangelistic work on charges within that Conference, if invited by their pastors, and in cooperation with them, or in neglected terri-

tory within any district, when requested by and in cooperation with the presiding elder of such district; *provided*, the Conference shall determine by vote how many of its members may be thus appointed; and, *provided*, further, the said Annual Conference shall by vote of two thirds of its members present and voting, request such appointment."

Supplementary to Report No. 1. To be inserted in its proper place in the Discipline by the Editor:

"No pastor shall engage an evangelist other than those appointed by the Bishop of his Conference, without first obtaining the written consent of his presiding elder."

REPORT NO. II. JOURNAL, PAGE 263.

Your Committee, to whom was referred certain memorials and petitions asking that the election of Agents, Secretaries, and Editors be taken from the General Conference and assigned to the Book Committee and the several Boards, begs leave to report:

That we do not recommend any change in the present mode of such elections.

REPORT NO. III. JOURNAL, PAGE 263.

Your Committee respectfully presents the following report:

After carefully considering the various memorials before us, and after reliable information obtained concerning the constitutionality of paragraph 240 of the Discipline, now pending in the Committee on the Judiciary, we are persuaded that it is not advisable to make any change in the aforesaid article as it now stands in the Discipline.

REPORT NO. XIII. JOURNAL, PAGE 303.

Where the delegates to any General Conference shall have been chosen, the Secretary of the Annual Conference shall report the number of its delegates, ministers and laymen, to the Secretary of the preceding General Conference, and shall state whether the laymen have elected to sit in a body apart from the ministerial delegates or to occupy seats contiguous to those of the ministerial delegates from the same Annual Conference.

At a date within two days of the session of the General Conference a committee, consisting of the Secretary of the preceding General Conference and the Committee on Entertainment, with a Bishop presiding, shall make the assignment of seats in manner as follows: A plan of the audience room having been constructed, two blocks of contiguous seats, each in number equal to the number of lay delegates who have elected to sit together, shall be designated, the one block on the extreme right and the other on the extreme left hand of the chair of the presiding officer; and by lot, in such manner as the committee shall determine, one of

these blocks shall be assigned to the body of laymen who have elected to sit apart from the ministerial delegates.

The contiguous seats for separate delegations of these laymen shall then be assigned as follows:

The names of the Conferences by them represented shall be placed in a box or other receptacle, and, after being thoroughly mixed, the Secretary of the General Conference shall draw the same. The delegation first drawn shall occupy contiguous seats in the row nearest the chair of the presiding officer, and the seats shall be filled by lot in regular order, from this row first designated, as the remaining delegations of laymen are drawn.

The rest of the delegates, clerical and lay, shall then, by lot, in a similar manner, by Conferences, be assigned to the seats that remain unoccupied.

The result of the drawing shall be presented to the chairman of each Conference delegation, and the delegates shall occupy seats as designated.

This order shall be printed in the Appendix to the Discipline.

ON BOOK CONCERN.

REPORT NO. I. JOURNAL, PAGE 213.

The petitions referred to the Committee on Book Concern, praying for the establishment of a daily paper, and also for the consolidation of the *Western*, the *Northwestern*, and the *Central Christian Advocates* into one official paper for the Mississippi Valley, have received the considerate attention of the committee, and the following resolutions are recommended for adoption by the General Conference:

Resolved, 1. It is deemed unwise at this time to make any effort to establish and conduct a daily paper on the part of the Church.

2. It is not believed that the consolidation of the three papers named can be effected with advantage to the Church.

3. The Book Committee is requested to take under advisement the diminution in number of the official papers of the Church, and report the result of their conclusions to the General Conference of 1900.

REPORT NO. II. JOURNAL, PAGE 213.

The Committee on Book Concern, having under consideration the memorial of the Ohio Annual Conference, held September, 1895, in relation to deficits in raising amounts apportioned to each Annual Conference for Episcopal support, and asking that the amount of such deficits shall be deducted from the amount which such Annual Conference would otherwise receive from the profits of

the Book Concern for the relief of its traveling, supernumerary, and superannuated preachers, report that ¶ 280 of the Discipline provides a suitable and preferable regulation and safeguard against such deficits and neglect in raising the fund for Episcopal support ; and it is recommended that no changes be made in that respect.

REPORT NO. III. JOURNAL, PAGE 214.

The Committee on Book Concern have had under consideration the memorial of the South America Annual Conference, asking that the Publishing Agents of the Book Concern publish in the Spanish language books and periodicals suitable for the advancement of God's work in countries in which that language is spoken, and recommend the adoption of the following:

Resolved, That the Publishing Agents of the Book Concern, with the approval of the Book Committee, be authorized to print or cause to be printed in the Spanish language the Conference Course of Study, and such other literature as may be called for by the Publishing Committee of any of our Missions in a Spanish-speaking country.

REPORT NO. IV. JOURNAL, PAGE 263.

The Committee on Book Concern have had under consideration the petition of A. T. Needham and others of the Pacific coast Conferences, praying that the San Francisco Depository be transferred from the New York Book Concern to the Western Book Concern, and recommend that the matter be referred to the Publishing Agents and the Book Committee, with power to act in the premises, if they shall deem best.

REPORT NO. VI. JOURNAL, PAGE 286.

Whereas, Memorials have been presented to this General Conference asking for such revision of the Discipline as shall provide for a more careful supervision of the publications of the Book Concern, and for the suspension of the sale of any of its publications which shall antagonize the doctrines of the Methodist Episcopal Church ; therefore,

Resolved, 1. That we congratulate our Publishing Agents upon the quality and number of the publications of the past quadrennium, and have full confidence in their desire to issue only such books as shall be for the best interests of our Church.

2. That we believe the desired result can be best attained by a more thorough supervision of the manuscripts presented for publication, and inasmuch as the present Book Editors are prevented by the pressure of other work from giving to the duties their personal attention, we recommend,

(1) That ¶ 409 of the Discipline be amended by striking out all after the word "tracts," at the end of the tenth line, so that it shall read :

¶ 409. There shall be elected quadrennially by the General Conference an Editor for each of the following periodicals : *The Methodist Review*, *The Christian Advocate*, *The Northern Christian Advocate*, *The Pittsburg Christian Advocate*, *The California Christian Advocate*, *The Southwestern Christian Advocate*, *The Western Christian Advocate*, *The Northwestern Christian Advocate*, *The Central Christian Advocate*, *The Pacific Christian Advocate*, *The Epworth Herald*, *The Christian Apologist*, *Haus und Herd*, and German Sunday school books, periodicals, and tracts.

(2) That ¶ 410 of the Discipline be amended by omitting the word " books " in the third line of said paragraph, so that it shall read :

¶ 410. The Corresponding Secretary of the Sunday School Union and the Tract Society shall be Editor of the Sunday School Papers and Tracts. He shall also, in consultation with the Publishing Agents, have charge of the Department of Sunday School Requisites, including books of instruction for Sunday schools and normal classes. He shall also be Superintendent of the Department of Sunday School Instruction. The Sunday School Union and the Tract Society shall each pay such proportion of his salary as the Book Committee of each society shall consider just. The Editor of German Sunday School Publications in Cincinnati shall be the German Assistant Secretary of the Sunday School Union and the Tract Society, without additional salary.

(3) That ¶ 397 of the Discipline be amended by inserting at the end of the first sentence, in line four, the following: " They may nominate an Editor who, when elected by the Book Committee, shall have editorial supervision of all manuscripts intended for publication," so that said paragraph shall read as follows:

¶ 397. It shall be the duty of the Agents of both Publishing Houses to publish such books, tracts, periodicals, etc., as are ordered by the General Conference or by the Book Committee. They may nominate an Editor, who, when elected by the Book Committee, shall have editorial supervision of all manuscripts intended for publication.

(4) That paragraph 406 of the Discipline be amended by inserting after the word " Agents," in the seventeenth line of said paragraph, the words, " To elect a Book Editor, and," so that it shall read as follows :

¶ 406. The General Conference shall elect a Book Committee, to serve for four years, consisting of one from each of the General Conference Districts into which the Annual Conferences are distributed, and of three from New York or its vicinity, to be known as the Local Committee in New York, and three from Cincinnati or its vicinity, to be known as the Local Committee in Cincinnati. The Book Committee shall during the interval of the General Conference have power to fill vacancies occurring in its own body. Such Committee shall have the general supervision of

the publishing interests of the Church, examine carefully into their condition, and make report of the same to the Annual Conferences and to the General Conference. It shall also be its duty to fix the salary of the Bishops, Publishing Agents, and all official Editors not otherwise provided for, and upon the recommendation of the Agents to elect a Book Editor and to determine the amount to be allowed for correspondence for the several official periodicals. It shall have full power to discontinue any Depository or periodical when the interests of the Church or Book Concern demand it; said action shall, however, not be taken except by a two thirds vote of the committee, due notice of such contemplated action having been given to the Agents. The committee shall also have the power to order expenses curtailed in any department of either Publishing House when it deems it necessary for the welfare of the same; and when action as above specified shall have been taken, the Agents shall proceed at once to carry out the instructions of the Committee. The Committee shall also attend to all matters referred to it by the Agents or Editors for its action or counsel. The Agents of either Publishing House are authorized, by and with the advice and consent of the Local Committee, to sell any real estate belonging to the same when it may be deemed best for the interests of the Church and Book Concern.

REPORT NO. VII. JOURNAL, PAGE 303.

The Committee on Book Concern have received great numbers of petitions and memorials respecting our periodical literature. We realize that we are brought face to face with problems of great importance and difficult of solution.

There are requests that the number of our papers be reduced, and there are prayers that more be established. The growth in circulation is much less than the growth of the Church. The problems, therefore, do not involve the ability, but the adaptation of our papers to our people.

We recommend that the Publishing Agents and the General Book Committee be requested to take under advisement all questions involving the grade, price, and adaptation of our periodical literature, and report their conclusions to the General Conference of 1900.

SUBSIDIES.

We recommend—

1. That the Book Agents allow to the *California Christian Advocate* \$2,000 per annum.

2. That the Book Agents allow to the *Pacific Christian Advocate* \$3,000 per annum, and that they have the power to arrange for its business management under the advice of the General Book Committee.

3. That the Book Agents allow to the *Southwestern Christian Advocate* \$3,000 per annum, and furnish the white paper for the

same; and that the Book Committee be authorized at any time during the ensuing quadrennium to remove the *Southwestern Christian Advocate* from New Orleans to Atlanta, Ga., or to such other place in the South as, in their judgment, will tend to increase its patronage.

4. That the Book Agents allow to the *Vidnesbyrdet* \$1,000, \$100 of which sum shall be applied in the free distribution of the paper among the Mormons in Utah and \$100 among the sailors on the Pacific coast.

5. That the Book Agents allow—

(a) To the *Omaha Christian Advocate* \$3,000, the ownership to be delivered to the Book Concern free of incumbrance, with the subscription list and earnings from this date.

(b) To the *Methodist Advocate-Journal* \$2,000 per annum.

(c) That, if there shall be established and conducted by the people of our Church in Denver, Colo., a paper upon a basis approved by the Western Agents and Local Committee at Cincinnati, said Agents may allow a subsidy of \$3,000 per annum.

(d) To the *Den Christelige Tidsmand* \$800 per annum.

(e) To the *Krestansky Posel* \$40 per month.

That the Editors of all papers receiving subsidies be chosen by the General Book Committee, unless otherwise provided.

That the Publishing Committee or manager of each paper shall make annual reports in writing to the General Book Committee of its financial condition, including receipts for subscriptions and advertisements and all items of outlay and indebtedness.

That the subsidies be paid in quarterly installments.

That the Local Committee of the Book Concern paying the subsidy may withhold the approval of any quarterly claim if it shall appear to them that the paper is not reaching the reasonable expectations of the Church; but the General Book Committee only may order the discontinuance of the subsidy.

That none of the funds appropriated as subsidies for periodicals shall be used in the payment of any debts now existing, and the Church shall not in any way assume or become liable for any indebtedness created by reason of the publication of said periodicals.

6. We further recommend that the Western Book Agents be authorized, upon the approval of the Local Committee at Cincinnati, to continue the present contract with the Swedish Methodist Episcopal Book Concern for the publication of *Sandebudet* and *Sondag Skol Baneret* until the next General Conference, with the following additional provisions:

(1) That a Publication Committee be constituted, consisting of three members from the Central Swedish Conference, three members from the Western Swedish Conference, and three members from the Northern Swedish Mission Conference, which shall have supervision over the publication of said papers. The Publication

Committee shall annually nominate the Editors of said papers, subject to confirmation by the General Book Committee. Their salaries shall be fixed by the Publishing Committee.

(2) That until the different Annual Conferences shall meet, the following persons shall constitute said committee, to serve until their successors are elected: Alfred Anderson, J. T. Wigren, August Carlson, John Lundeen, O. J. Swan, John Israelson, C. G. Nelson, O. J. Stead, Alfred N. Sorenson.

(3) That the Publishing Agents of the Book Concern shall not be involved in any financial obligation in behalf of these papers by any act taken in pursuance of their authorization.

(4) A joint profit and loss account of the Eastern and Western Publishing Houses shall be kept, and dividends, subsidies, and such expenses which shall be properly authorized by the Book Committee or by the General Conference shall be paid out of said joint account.

(5) That paragraph 414 of the Discipline be amended by adding, at the end of the third line, "and at Detroit, Mich.," so as to include Detroit in the list of Depositories, to be furnished with books and supplies by the Publishing Agents at New York.

ON MISSIONS.

REPORT NO. I. JOURNAL, PAGE 154.

Whenever any Synod, Conference, Church society, or other body of Christians agreeing in doctrine with the Methodist Episcopal Church shall desire to become a component part of said Church, the Annual Conference of the Methodist Episcopal Church most nearly or conveniently related territorially to such Synod, Conference, Church society, or body shall have power, with the consent of the Bishop presiding, on being satisfied with the agreement of such Synod, Conference, Church society, or body of Christians with the Methodist Episcopal Church in doctrine and discipline, to receive such organization in a body into our communion. Ministers so received shall hold such relations and enjoy such privileges as they would hold or enjoy if admitted individually on their credentials. Members so received shall sustain the same relation to the local church they would sustain if received individually by certificates. Before such reception, however, a properly authenticated register of such ministers and members shall be deposited with the Secretary of the Conference considering such reception. In all cases of the reception of churches satisfactory assurance shall be given the Conference that the property shall be placed in the custody of trustees of the Methodist Episcopal Church, and that the churches will receive pastors appointed by the authority of the General Conference of said Church.

REPORT NO. II. JOURNAL, PAGE 224.

Your Committee has considered the memorial from the Board of Managers of the Missionary Society asking that the Contingent Fund be increased from \$25,000 to \$50,000, and beg leave to report as follows:

1. We recommend that Article XI of the Constitution of the Missionary Society be changed by substituting "50" for "25" in fifth line, so that said article will read, when amended: "Nevertheless, in the intervals between the meetings of the General Committee the Board of Managers may provide for any unforeseen emergencies that may arise in any of our Missions, and to meet such demands may expend an additional amount, not exceeding \$50,000."

2. Your Committee has considered the memorial of T. J. Scott asking that paragraph 346 of the Discipline be so amended as to provide for the appointment of secretaries in presiding elders' districts, and reports as follows:

Add to paragraph 346 the following: "The Conference Missionary Society shall appoint a secretary for each presiding elder's district, whose duty shall be to cooperate with the presiding elders in planning and holding district missionary meetings and disseminating missionary literature, and who shall inform the Corresponding Secretaries from time to time of the state of the work in the districts."

3. The Committee has carefully considered the memorial asking for the organization in China of a Hinghua Mission Conference, and recommends that the request be granted.

REPORT NO. III. JOURNAL, PAGE 287.

1. We recommend that authority be given to organize a Central Conference in China during the next quadrennium, with the consent of the Bishop or Bishops having episcopal jurisdiction.

2. That the Gulf Mission be constituted a Mission Conference.

3. We commend to the generous support of the Missionary Society the work among foreign populations in cities and elsewhere.

4. Strike out of paragraph 361 of the Discipline all of the first sentence after the word "Society," and insert, "in accordance with paragraph 38 in the Appendix to the Discipline. A collection shall be taken for Missions in each Sunday school at least once a month; and all sums of money so collected shall be used exclusively for the support of Missions under the supervision of the Missionary Society," and add, after the word "Minutes," "It shall be the duty of the Sunday School Missionary Society to provide, with the consent of the Sunday School Board, for brief missionary exercises in the Sunday school on the day that the monthly missionary collection is taken; to cause suitable literature to be distributed in the Sunday school, and to arrange for occasional missionary concerts," so that the whole paragraph will

read: "It shall be the duty of the pastor to see that each Sunday school in our churches and congregations is organized into a Missionary Society, in accordance with paragraph 38 in the Appendix to the Discipline. A collection shall be taken for Missions in each Sunday school, as far as practicable, at least once a month; and all sums of money so collected shall be paid into the treasury of the Missionary Society, and the missionary contributions of the Sunday schools shall be reported in a separate column in the benevolent contributions of the Annual and General Minutes. It shall be the duty of the Sunday School Missionary Society to provide, with the consent of the Sunday School Board, for brief missionary exercises in the Sunday school on the day that the monthly missionary collection is taken, to cause suitable literature to be distributed in the Sunday school, and to arrange for occasional missionary concerts."

5. Insert in Article III of the Constitution of the Missionary Society, after the words "to print books for Indian and foreign missions and missions in which a foreign language is used," the following: "To appoint laymen as evangelists, teachers, or medical missionaries;" so that it will read: "The Board shall have authority to make by-laws, not inconsistent with this constitution or the charter, to print books for Indian and foreign missions and missions in which a foreign language is used; to appoint laymen as evangelists, teachers, or medical missionaries; to elect a President, Vice Presidents, and a Recording Secretary," etc.

Lay missionaries in foreign missions regularly appointed by the Board of Managers of the Missionary Society shall be subject to appointment by the Bishop presiding, or, in the absence of a Bishop, by the Superintendent of the Mission. They may upon invitation of the Conference occupy seats in the Annual Conferences, and participate in the business thereof; *provided*, that they shall not be permitted to vote on any question that relates to the character or Conference relations of ministers, or be counted in the basis of representation in the General Conference; and *provided*, also, that they shall not vote for ministerial delegates to the General Conference, or on constitutional questions.

REPORT NO. IV. JOURNAL, PAGE 305.

Your Committee has given careful attention to a paper referred to it, and which consists of the following preamble and proposed resolutions:

"*Whereas*, The mission work organized by Bishop William Taylor among heathen tribes in Africa outside of the Liberia Annual Conference is not in organic relation to the Missionary Society, though purely the work of the Church and being developed by voluntary contributions which have aggregated \$116,000 during the last quadrennium; therefore,

"*Resolved*, That we accept the transfer of these missions on the following conditions:

"1. All stations receiving aid from the society shall be under the direct control of the Missionary Board.

"2. Any person or persons who may desire to found and develop a mission station shall be allowed to do so; but all moneys received for Africa, either privately or publicly, not so designated shall flow directly into the treasury of the Missionary Society and be duly acknowledged in its receipts.

"3. All self-supporting churches in our mission field shall sustain the same relation to the Methodist Episcopal Church as that of our self-supporting churches at home."

After careful consideration, and having sought from Bishop Taylor such information as he has afforded in personal interviews with the subcommittee having the matter in hand, your Committee finds itself compelled to report that the data at its command are not sufficient to enable it to make any definite recommendation on the very important subject of the foregoing paper.

The latter is therefore reported back to the General Conference with the recommendation that it be referred to the General Missionary Committee, with power.

REPORT NO. VI. JOURNAL, PAGE 305.

Having carefully considered matters referred to it in regard to self-supporting missions in Chili, your Committee recommends the adoption of the following:

1. *Whereas*, Messrs. Anderson Fowler and Richard Grant, representing the Transit and Building Fund Society, through the Board of Bishops offered to transfer to the Missionary Society their property in Chili, free of debt, on condition that the work should be carried on on the principle of self-supporting missions; and,

Whereas, The General Missionary Committee, in session at Minneapolis in November, 1893, and the Board of Managers, in New York, subsequently did accept said offer on the condition named, subject to the action of this General Conference; therefore,

Resolved, That the General Conference refers this whole matter to the Board of Managers of the Missionary Society, with power.

2. *Whereas*, A great desire is now being manifested on the part of the young people of Liberia for educational advantages; and,

Whereas, The other denominations are establishing schools and giving every facility for educational training throughout the republic, compelling all who attend said schools to adopt their particular faith and doctrines, thus proselyting many of the best and most promising boys and girls of the Methodist Episcopal Church; therefore,

Resolved, That this General Conference, in view of these facts, commends to the favorable consideration of the General Missionary Committee and Board of Managers the request of Liberia Conference to establish mission schools in the leading districts of the republic, and to more thoroughly equip those already in existence.

ON EDUCATION.

REPORT NO. I. JOURNAL, PAGE 225.

The Committee on Education has carefully considered several memorials and other papers duly referred to it, in which the General Conference is asked to modify certain requirements which now tend to discourage candidates for our ministry from pursuing their preparatory studies in the literary and theological institutions of the Church.

At present the young man who desires to master a thorough academic, collegiate, and theological course finds that at the end of the ten years required for such mastery he will have done nothing which the Conference examiners have authority to recognize. Moreover, experience shows that the threefold effort—first, to earn the means of self-support; second, to master the successive courses of our educational institutions; and third, to master at the same time the successive courses prescribed for local preachers and for traveling preachers—is undermining the health of many a young man of promise, and causing others to turn aside from school and college and theological seminary. The Bishops, in that part of their quadrennial Address referred to us, say that in their opinion the time has “fully come” for a change in this respect. They say, “Methodist Conferences should accept certificates from their own schools. Let the Conference continue to examine rigidly into all matters of doctrine and discipline, but in literary work accept the certificates of institutions so well able to judge.”

Pursuant to this advice, the Committee on Education recommends that the following amendment be made in the Discipline, to wit:

To strike out from note 1 introducing paragraph 40 of the Appendix the words, “but they shall not on account of such attendance be excused from any part of the Conference Course of Study,” and to substitute the following therefor:

“When such a candidate shall present a properly authenticated certificate, showing that he has already pursued and passed a satisfactory examination on one or more of the subjects hereinafter prescribed for traveling and local preachers, as a regular attendant on the class-room instruction of one of such aforesaid institutions, the Conference may accept said certificate from such institution as equivalent to that of its own Committee of Examiners, it being understood that the Annual Conference shall continue to examine all candidates in the doctrine and discipline of the Church.”

REPORT NO. II. JOURNAL, PAGE 233.

Your Committee, to whom was referred the following recommendation of the Board of Education, that the General Conference “take action to the effect that the projectors of any new

institution of learning, of intended collegiate grade, after July, 1896, shall secure the approval of the Board of Education for the proposed institution before it be established, as a condition of official recognition or of receiving aid from connectional funds," reports as follows:

The General Conference four years ago adopted and placed in the Discipline, as appearing on page 163, the following provision:

"§ 1. No educational institution shall be recognized by the Board of Education as under the auspices of the Methodist Episcopal Church, be inserted in its classified list of such institutions, or receive aid from its connectional funds, unless it first have the approval of the Annual Conference within whose bounds it is located, and of the Conferences associated in its management." The clause in the Discipline makes such recognition by the Board dependent on the approval of certain Conferences.

This recommendation is to the effect that the approval of the Board must be secured previous to the creation of any institution of intended college grade if such institution of learning shall come under the auspices of the Church, to be placed in its classified list, and receive aid from its connectional funds.

We regard the recommendation as eminently wise, and report in favor of its adoption.

REPORT NO. III. JOURNAL, PAGE 289.

Your Committee, to whom was referred paragraphs 1, 2, and 5, page 43 of the Report of the Board of Education, and a memorial relating to the Children's Fund and educational collection, respectfully submits the following report:

We have carefully considered these documents, and recommend the following action to be taken by the General Conference:

1. Extravagant decorations on Children's Day should be discouraged. The use of any part of the Children's Fund collection for any purpose other than that of the Children's Fund is contrary to the spirit and letter of the law of the Church.

2. The public collection for Education should be taken annually in all our churches, as ordered in paragraph 321, section 4, in the Book of Discipline; kept separate and apart from the Children's Fund collection, and reported to the Annual Conferences as educational collections.

3. ¶ 84, Book of Discipline, 1892, under Statistics No. IV, where it reads, "Education: (a) Children's Fund; (b) Other educational objects," shall be amended so as to read: "Education: (a) Public educational collection; (b) Children's Fund."

REPORT NO. IV. JOURNAL, PAGE 288.

Your Committee, to whom was referred recommendations from the Bishops, respectfully recommends to the General Conference the following action:

1. In paragraph 321 insert, after the words "said General Conference" and before section 1, the following:

"The Corresponding Secretary shall be elected by the General Conference. He shall, under the provisions of the Discipline and the direction of the Board, conduct the correspondence, and shall in all his official conduct be subject to the authority and control of the Board, by whom his salary shall be fixed and paid. His time shall be employed in conducting the affairs of the Board, and under its direction in promoting its general interests by traveling or otherwise. Any vacancy of this office by death, resignation, or otherwise shall be filled by the Board until the Bishops, or a majority of them, shall fill the vacancy."

2. In paragraph 323, section 1, in the third line, after the word "appointed," insert the word "quadrennially," so that the paragraph will read: "There shall be a University Senate of the Methodist Episcopal Church, authorized by the General Conference and appointed quadrennially by the Board of Bishops," etc.

3. In paragraph 186, section 10, insert after the words "Church Extension," in line two, the word "Education," so that it shall read: "To promote by all proper means the interests of Missions, Church Extension, Education, Sunday schools, and the Epworth Leagues," etc.

4. In paragraph 186, section 11, line one, insert the words "condition and" before the word "statistics." Also, strike out the words "prescribed by the Discipline," so that it shall read: "To report to the Annual Conference the condition and statistics of the literary and theological institutions located in his district and under the care of our Church."

REPORT NO. V. JOURNAL, PAGE 289.

Your Committee, having examined the report of the Board of Education, begs leave to report that the work of the Board during the quadrennium deserves your approval. In particular, we wish to say that the results reported in the new lines of work instituted by the last General Conference justify the confident expectation that the Board is to be an increasing force in our educational system, tending to unify and elevate the work of our schools, and to protect them from the inroads of new and unneeded competitors in the Church.

It is to be hoped that the Board may become a still greater power in cooperation with our schools, to inspire in our people a desire for education and an enthusiasm for its endowment.

REPORT NO. VI. JOURNAL, PAGE 289.

Your Committee would report that it has given careful attention to the memorials presented by W. F. Warren, J. T. McFarland, J. N. Fradenburgh, and others, concerning Rules Regulating Conference Courses of Study, Methods of Examination of Those in Conference Courses of Study, and kindred subjects, and it recommends:

1. That in all of these matters each Annual Conference shall

be allowed to adopt such methods and operate on such plans as may be deemed best suited to the conditions and needs of the individual Conferences.

2. That in the adoption of such methods and plans the end should be the constant elevation of the standard and the attainment of the greatest possible inspiration for the students themselves.

ON SUNDAY SCHOOLS AND TRACTS.

REPORT NO. I. JOURNAL, PAGE 178.

We recommend that the blank form of the Statistics No. II, concerning the Sunday school, contain the following items:

1. Number of schools.
2. Number of officers and teachers.
3. Number of scholars of all grades.
4. Average attendance.
5. Number of members in the Home Department.
6. Number of officers and teachers who are church members or probationers.
7. Number of scholars (whether attendants or members in the Home Department) who are church members or probationers.
8. Members of the Sunday school converted during this year.
9. Current expenses.

REPORT NO. III. JOURNAL, PAGE 292.

PART I.

We recommend that to Chapter III, ¶ 329, of the Discipline be added a new section, as follows:

“§ 8. It shall be the duty of the superintendent to report to each Quarterly Conference:

- “1. Name of Sunday school.
- “2. Number of officers and teachers.
- “3. Number of scholars in all grades.
- “4. Number of scholars in Home Department.
- “5. Average attendance.
- “6. Number of officers and teachers members of the church or probationers.
- “7. Number of scholars (whether attendants or members of Home Department) members of the church or probationers.
- “8. Number of members of the Sunday school converted during the quarter.
- “9. Current expenses for the quarter.”

PART II.

In ¶ 335, Chapter III, strike out the words “and average attendance;” insert the word “and” between “number” and “state,” so that the paragraph will read:

“¶ 335. Each pastor shall lay before the Quarterly Conference, to be entered on its journal, the number and state of the Sunday schools in his charge and the extent to which he has preached to the children and catechised them, and shall make the required report on Sunday schools to his Annual Conference.”

PART III.

In ¶ 189, § 26, under Quarterly Report, strike out numbers 3, 4, and 5 (these items being included in the superintendent's quarterly report as recommended).

REPORT NO. IV. JOURNAL, PAGE 292.

We have received a memorial from M. J. Pihl, representing our Norwegian and Danish membership in this country, asking for a grant from the Tract Society to aid in the publication of a Hymnal for such membership. The manuscript of said Hymnal has been prepared by a committee appointed by the General Conferences of 1888 and 1892, and has been submitted to the Bishops for their approval. We are unanimous in our conviction that the Book Concern should afford aid in the case, and we therefore present the following:

Resolved, That we recommend the General Conference to authorize the Book Concern to appropriate \$1,000 to aid in the publication of a suitable Hymnal for the use of the Norwegian and Danish people.

ON CHURCH EXTENSION.

REPORT NO. 1. JOURNAL, PAGE 225.

The Committee on Church Extension, to which was referred certain memorials in reference to church extension work in foreign lands, reports that it is inexpedient for the Board of Church Extension to extend its work into foreign lands, for the following reasons:

1. The holding of property and taking of mortgages and securities in foreign lands is attended with serious difficulties, requiring agents or trustees in each separate country, and these the Missionary Society already has, and it would embarrass the work of both societies if these agencies should be duplicated?

2. It would be impossible to administer the American Loan Fund in these countries because of national laws, varying in provisions, which in some countries are prohibitive of such foreign corporations.

3. The present revenue of the Board is utterly insufficient to meet the demands of the home work.

4. There is no prospect or promise of such increase of the funds as would justify the risk of such extension.

5. *Provided*, nevertheless, that Annual Conferences in foreign countries may organize local Boards of Church Extension and administer church extension funds raised within their bounds.

REPORT NO. II. JOURNAL, PAGE 225.

The Committee on Church Extension recommends that, in addition to the correspondence between the Corresponding Secretaries and the trustees of churches to which loans have been made, a full statement of all unpaid loans to churches upon each district be sent to the presiding elder annually, and that the presiding elders be charged with the duty of presenting the obligation of the church for interest or principal due the Board of Church Extension before the Quarterly Conference of each church where loans have been made, and that such Conference be required to furnish the office in Philadelphia the name or names of suitable persons to whom correspondence may be addressed.

We also direct the Corresponding Secretaries to furnish semi-annual statements to all churches to which loans are made.

REPORT NO. VI. JOURNAL, PAGE 292.

Your Committee on Church Extension, having carefully examined the various memorials referred to it, and the report of the Commission on Insurance appointed by the last General Conference, begs leave to submit the following report:

The Commission appointed by the Bishops, in accordance with the action of the General Conference of 1892, to originate and operate a Church Insurance Company has surrendered its commission after an ineffectual attempt to organize on the stock plan. Most of our churches and parsonages, except those belonging to our German brethren, are either allowed to go uninsured—a dangerous practice and not in harmony with our Discipline—or are insured in stock companies at a rate far beyond cost. The Northern German Conference has a mutual insurance plan in successful operation throughout the United States, producing the best results during the past twelve years. West Wisconsin Conference in 1888 directed the organization of a mutual insurance company for the protection of property belonging to churches and ministers at actual cost. This resulted in the formation of the Mutual Church Insurance Company of Wisconsin, which has now been in successful operation since 1891. The West Wisconsin and Wisconsin Conferences reported favorably upon this company, as is shown by their Minutes. A substantial saving to our churches has been realized in Wisconsin, Minnesota, Iowa, North Dakota, South Dakota, and Nebraska, and the annual installment premium plan and the annual division of profits has placed insurance within the reach of every church. The said Mutual Church Insurance Company of Wisconsin has collected through our presiding elders information as to danger by fire and lightning to the property of the Methodist Episcopal Church in one hundred and seventy-one districts in forty-one States of the Union, during periods of from five to fifty years last past, said districts containing church and parsonage property, not including ground, valued at between \$39,000,000 and \$40,000,000, not including the prop-

erty of ministers. These reports show that, if the property included has been properly covered by insurance, our membership in the districts referred to has been obliged to pay over three quarters of a million dollars more than would have been necessary under the system used by the Mutual Church Insurance Company of Wisconsin during the period covered by the operations of that company. This system applied to the United States during the same five years would have saved over one and one half million dollars to our people. In view of the facts above recited, and of the widespread demand among our people, we recommend the following:

Resolved, 1. That this General Conference approves of the insurance plan of the West Wisconsin Conference, with which the Wisconsin Conference has successfully cooperated; and,

2. That this General Conference shall provide for the organization of a Mutual Church Insurance Company for the benefit of the Church in the United States, on a similar plan, for such of our churches and pastors as desire to avail themselves of it, as follows:

3. The General Conference shall elect a Board of Insurance to serve for four years, consisting of one from each General Conference District, to be nominated by the delegates of each district represented, and five to be nominated by the Bishops.

4. Such Board shall have general supervision of the matter of fire, lightning, and tornado insurance; it shall as speedily as practicable be incorporated according to law, with such powers and prerogatives as may be needful to the organization and operation of a mutual insurance company; such organization to be subject to the control of the General Conference.

5. The time of service of the members of said Board shall begin on the second Wednesday in June following their election, and continue until their successors shall be duly chosen and have entered upon their duties.

6. The Board may fill vacancies occurring among its members.

7. The officers of the Board, who shall also be officers of the organization as incorporated, shall be a President, a Vice President, a Secretary, a Treasurer, and an Attorney, who, together with two others, shall constitute the Executive Committee, all of whom shall be elected by the Board at the first regular meeting of each quadrennium, and shall hold office for four years, or until their successors are elected and qualify. The Executive Committee shall have control of the business subject to the Board. The Board shall have power to employ a manager and such other employees as may be found necessary.

The annual meeting of the Board or of the Executive Committee shall be held on the second Tuesday in February each year at such place as may have been selected at the previous meeting, except the first meeting, which shall be held in Chicago, Ill. Special meetings may be called by the President or any five

directors. At all regular meetings of the Board seven shall constitute a quorum. Any annual meeting of the Board, except the first meeting after each General Conference, may be substituted by a meeting of the Executive Committee, should a majority of the Board so elect, unless in the opinion of the President the full Board should meet. Not later than January 5 each year the Secretary shall send to each member of the Board a copy of the annual statement, promptly upon the receipt of which it shall be the duty of each member of the Board to express to the President in writing his opinion as to whether the full Board or only the Executive Committee shall attend the annual meeting. Thereupon, but not later than January 20, the President shall send out notices for the annual meeting.

9. The Board shall have power to make by-laws not in conflict with the action of the General Conference.

10. The Board shall submit to each General Conference a report of its proceedings for the preceding four years.

11. The necessary expenses incurred by members of the Board in attending its meetings and all expenses incurred in the transaction of its business shall be paid out of the funds of the Insurance Company.

ON FREEDMEN'S AID AND SOUTHERN EDUCATION SOCIETY.

REPORT NO. I. JOURNAL, PAGE 178.

Your Committee, to whom certain papers touching a change of name for the Society were referred, begs leave to report:

1. There are two such papers—one from Delaware Conference asking that the name be changed to the Southern Education Society, another from Upper Mississippi Conference asking that no change be made.

2. Your Committee, in view of all the facts in the case—the success of the society under its present name, the advantage of retaining that part of the name which keeps distinctly before the Church the people of African descent, and the desirability of preventing the confusion of this with any other society—believe that the name should remain unchanged.

REPORT NO. II. JOURNAL, PAGE 295.

Your Committee begs leave to report as follows:

1. Location of our schools. In the location of our schools throughout the South the society has wisely sought to establish institutions of collegiate grade in great centers of Negro population, and where two or more Annual Conferences can be united in their support. Ten institutions of higher grade are located in as many States, extending from Maryland to Texas. The twelve of academic grade are so located as to be feeders to those central

institutions, the courses of study being so arranged that students can pass from various classes in different departments into classes of a similar grade in the higher schools.

In the work of the society among the white people of the South the same wise policy has been carried out.

The purpose has been to establish three institutions of collegiate grade among the whites, namely, at Fort Worth, Tex., Little Rock, Ark., and Chattanooga and Athens, Tenn.

The school at Little Rock has for several years done little more than academic work, and the future grade of this school will be determined by the interests of the work in that region.

The other two have had marked success. The nineteen schools of academic grade are so located and classified as to be feeders to the schools among the whites of collegiate grade. We are convinced that the policy of the society is wise in not attempting to locate any more institutions of advanced grade, but as rapidly as possible to develop those already founded and secure endowments for their permanent support. The great necessity is that the Church shall rally more thoroughly to the support of the society, so that its schools may have better equipments and larger facilities in educating the multitudes who turn their faces toward the centers of Christian learning. We commend Little Rock University to the immediate and favorable consideration of the Board of Managers of the Freedmen's Aid and Southern Education Society, that it may be reopened as soon as local considerations shall warrant.

We also recommend, as a general rule, that the theological departments of the society's schools be located so as to command the advantage in equipment and collateral instructions of the School of Liberal Arts.

2. Character and work of our schools. We are glad that the schools of this society are engaged in a very beneficent work; that although they do not fully reach the ideal in the minds and plans of their founder, nor of the administrators of this great trust, they are approaching perfection of service as rapidly as their environment and the means in hand will permit. The report of the society to the General Conference reveals these encouraging facts, namely: There are 219 students preparing for the ministry, 285 for the practice of medicine, 12 for the practice of dentistry, 16 of pharmacy, and 6 of law, while 482 are students of instrumental music, 7 of art, and 688 in normal classes preparing to be teachers. In commercial courses of study there are 1,853, and in manual training and trade schools 1,549. Thus we find that the entire enrollment of 5,207, or about sixty per cent, are preparing to be teachers among their people. It is evidently the object, and should be the constant effort, of this society to prepare truly cultured and Christian leaders for the people represented in these schools throughout the South. We notice, further, that there are in collegiate and academic courses of study

6,741 students. Taking this number from the total enrollment, there remains 1,984 who are below the academic grade in their studies. Some of these are in the model schools, which are a necessary feature of normal work. Some are attending schools which are self-supporting, while many are from communities where they do not have public school privileges, or are of an age which excludes them from public schools. All these classes we must care for so far as we can, but we are of the opinion that the money of the society ought not to be used to give instruction to those who can be as well or better taught in the public schools.

THIRD QUADRENNIAL REPORT.

The report, in the statement of the character and extent of the general work of the society, is encouraging and calls for gratitude.

The indebtedness of the society calls for rigid economy in all departments of the work. The report in its entirety proves that some vigorous measures ought to be instituted which will promptly increase the revenues of the society. Your Committee recommends that at the Annual Conference the Bishop ask in open session of each presiding elder, "Have you urged in the Quarterly Conferences the collections in full for all the benevolent causes?"

The increased evidence of advancement in the way of self-support among the colored people is most gratifying, and we recommend that increased powers be granted to the local boards in the management of the schools in the ratio of the contributions made by local patrons for their sustenance, and that substantial control be granted to these local boards when the schools they represent shall become safely self-supporting.

We urge upon all our people the necessity of informing themselves concerning the history, character, and demands of this work as an inspiration to intelligent and patriotic giving.

REPORT NO. III. JOURNAL, PAGE 295.

Your Committee submits the following report:

If the future is to be gauged by the past, and duty to be estimated by achievements already secured, then every vestige of doubt as to the necessity for the continuance of the Methodist Episcopal Church in the South should be at once and forever removed. We challenge the history of the Christian Church for a parallel in uplifting and developing socially, intellectually, morally, and spiritually masses of people whose condition was so helpless and whose future was so dark. Figures render but small service to the myriads of people untouched by grace in the vast territory of the South. Let your thoughts rest for a few moments upon these States—Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas—and we are at once impressed with the vastness of this field. In this entire territory in 1861 we did not have a school,

church, or member. To-day we have 254,211 members and a property worth \$3,541,090.

When we add to these results our advancement in the border States of Delaware, Kentucky, Maryland, Missouri, Virginia, and West Virginia, and in the District of Columbia—where in 1866 we had 114,201 members, and in 1894 we had increased to 293,192—we have a grand total of membership in the South of 547,403.

In the border States we have increased the value of our property from \$2,108,245 in 1861, to \$11,274,954 in 1894. Adding this to the value of our property in the farther South, we have a total in church and parsonage property of \$14,816,641.

Add to this our school property in the same territory, \$3,005,489, and this gives us a grand total of \$17,822,133. This increase is most wonderful, encouraging, and prophetic. We call your attention to an interesting fact noted in the United States census for 1890. In this same territory the Methodist Episcopal Church, South, had a membership of 1,185,227, and we had 523,525. The church property of the Church South, \$17,775,819; our property, \$12,531,585.

The Methodist Episcopal Church is not a menace to other communions in the South, but a grand inspiration, infusing new life into communities otherwise dead and deserted. The late Bishop Haygood, out of the manifold virtues of his generous heart, said: "It would be a bad thing for the South if the Methodist Episcopal Church should dissolve all its Southern Conferences. . . . I told the people at Chautauqua in 1883 to take fresh hold, that the work would require a hundred years."

Again he writes: "As to undertaking to do church work for these millions of Negroes, no Church in the South is in position financially or morally to do it. This I know—let such as wish to contradict the statement do so. Would to God the Methodist Episcopal Church could do more for the evangelization of the Negro!"

Our most encouraging report is from our educational institutions in the South. It is very evident that there is being developed a spirit of enterprise, thrift, and self-help gratifying to those engaged in this work supervised by the society we represent. Last year the colored students contributed toward their own support for tuition, room rent, board bills, and books, \$73,059.92. This amount does not include clothing, traveling, and other incidental expenses of the 4,845 pupils from twenty-two different institutions. Add this other fact, that \$8,584 was raised by collections from our sixteen colored Conferences for the society, and we have the imposing total of \$81,643.92 contributed by our colored students and people for their own education in the schools of their own Church. These are prophecies of greater things in the future, for with every quadrennium a grand army of teachers goes forth to instruct and elevate and develop a purer civilization.

Our work in the South is just begun—the darkness is passing, there is a glow in the East. It would be the height of folly not to wait until the sunrise. The permanency of our sojourn is indicated by the schools that have been founded, the churches that have been planted, and the army of 550,000 communicants, 20,000 Sunday school teachers, with a church property worth \$13,000,000, and \$4,000,000 more of school property, with 10,000 students. This is a foundation upon which we may prophesy victory and final triumph.

The Methodist Episcopal Church is needed in the South, and must advance in the spirit of the Master, without fear, until, through the agency of the Freedmen's Aid and Southern Education Society, this vast multitude, both colored and white, shall have heard the Gospel of Jesus Christ.

The success of this society commends it to the unqualified support of the entire Church, for by it and through it success must be secured.

We are in the South to stay. Teachers are being multiplied, preachers are being educated, and a more intelligent piety prevails. Thus gradually multitudes are being elevated intellectually, morally, socially.

Retreat? Never, until the continent shall be filled up with the glory of God, and “instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.”

ON TEMPERANCE AND PROHIBITION OF THE LIQUOR TRAFFIC.

REPORT NO. I. JOURNAL, PAGE 287.

Maintaining the high position in respect to temperance and prohibition that the Methodist Episcopal Church has so long occupied, we emphasize as indicating our attitude as a Church the following

DECLARATION OF PRINCIPLES:

1. That total abstinence from intoxicating beverages is the duty of every individual.
2. That the liquor traffic is a business at once injurious, immoral, and antagonistic to every interest of the Church of God.
3. We condemn the license feature of all statutes by which money is accepted for the legal protection of an immoral traffic.
4. In accepting money for such a purpose the government, whether national, State, county, or municipal, becomes a partner in a business justly declared to be an enemy of God and of man.
5. That the Christian's only proper attitude toward the liquor traffic is that of relentless hostility, and that all members of the

Methodist Episcopal Church who enjoy the elective franchise should so use that solemn trust as to promote the rescue of our country from the guilt and dishonor which have been brought upon it by a criminal complicity with the liquor traffic.

THE SALOON AND CIVIC RIGHTEOUSNESS.

Civic righteousness, which now claims and receives so large a share of public attention, demands the extirpation of a traffic so fruitful of corruption in every department of civil government.

The time has come when all good citizens should unite for harmonious and aggressive action, to the end that all legislation relating to this subject—whether municipal, State, or national—should advance steadily and firmly toward the utter extermination of the traffic.

We adopt the declaration of the General Assembly of the Presbyterian Church, that “the pronounced and stupendous need of the hour to meet this enemy of everything American and Christian is an aroused Church, consecrated to the extermination of the traffic.”

RECOMMENDATIONS.

1. That at each session of every Annual Conference there shall be held, wherever practicable, under the auspices of the Conference Temperance Society or Committee, a Conference anniversary or mass meeting in the interest of temperance and prohibition.

2. That we approve the object of the American Antisaloon League, as expressed in its constitution, and that we watch with interest and prayer its efforts to suppress the saloon, that we cooperate with such League so far as is consistent with our avowed principles of legal prohibition, and that we authorize the permanent Committee on Temperance and Prohibition to appoint delegates to the annual conventions of said League.

3. That in harmony with the action of other religious bodies the fourth Sunday in November in each year, or some proximate day, be observed as Temperance Sunday in all our churches by providing, under the direction of the pastor, addresses and other exercises suited to inculcate the principles of temperance and prohibition.

4. That full and careful attention be given in all our Sunday schools to the regular quarterly temperance lesson.

5. That through our Board of Bishops we memorialize the National Congress, asking, in the name of the Methodist Episcopal Church, that the government of the United States so adjust its Internal Revenue laws as not to seem to legalize the traffic in ardent spirits in sections of the Union where prohibitory laws exist.

6. That while disclaiming all responsibility for the existence of laws legalizing and protecting the liquor traffic, our people should aid in the enforcement of all restrictions and prohibitions found in statutes and ordinances of States and municipalities where the traffic is in any way legalized.

SCIENTIFIC TEMPERANCE INSTRUCTION.

We favor the giving of scientific temperance instruction relating to the physiological effects of alcohol and other narcotics as now required by the laws of nearly every State in the Union, and we recommend the giving of such instruction in all the schools of the Church, whether they be literary institutions, Sunday schools, or mission schools.

REPORT NO. II. JOURNAL, PAGE 287.

Having considered the report of the permanent Committee on Temperance and Prohibition, your Committee respectfully reports:

1. That the permanent committee has acted in harmony with the object of its appointment, and we recommend that it be continued with the same powers as heretofore, and for the ensuing four years it be composed of the following persons: A. J. Kynett, J. B. Graw, S. W. Gehrett, A. B. Leonard, J. G. Evans, L. B. Wilson, W. W. Evans, G. W. Todd, W. H. Maxwell, E. D. Whitlock, Samuel Dickie, J. W. Hamilton, A. J. Nast, C. H. Payne, and C. M. Boswell.

2. That the General Conference recommends to each Annual Conference the appointment of a permanent committee auxiliary to the permanent Committee of the General Conference.

3. That in every district of each Annual Conference a committee be appointed, of which the presiding elder shall be chairman, with instructions to cooperate with the permanent committee of the Conference, such district committee to be appointed by the permanent Committee on Temperance of the Annual Conference.

4. That the Committee on Temperance of each Quarterly Conference be recommended to promote such organization of the members of the church and congregation as may be practicable for cooperation in each church, under the direction of the pastor and Quarterly Conference, with the permanent Committees of the District and Annual Conferences.

5. We recommend that collections be taken on Temperance Sunday, to be divided as follows:

One fourth to the General Conference Committee.

One fourth to the Annual Conference Committee.

One half to the Quarterly Conference Committee.

2. SPECIAL.

ON EPWORTH LEAGUE.

REPORT NO. II. JOURNAL, PAGE 295.

Whereas, The Epworth League movement is still largely undeveloped in the territory covered by the eighteen colored Conferences of our Church; and,

Whereas, We believe that the organization of our work in that field can best be secured by the appointment of an assistant general secretary, whose mission it shall be to organize, develop, and supervise the work among the two hundred and sixty-three thousand members of our Church in the Conferences aforesaid; therefore,

Resolved, That we recommend that the General Conference authorize the Board of Control to select such assistant general secretary and place him in the field aforesaid at the earliest possible moment; it being understood that such action is to meet the needs of a special work, and that such assistant secretary is to operate under the direction of the General Secretary of the League.

REPORT NO. IV. JOURNAL, PAGE 280.

Your Committee recommends that Article 4, paragraph 325, of the Discipline be changed so as to read:

"The management of the League shall be vested in the Board of Control, to consist (1) of fifteen members appointed by the Bishops, one of whom shall be a Bishop, who shall be President of the Epworth League and of the Board of Control, (2) and of one member from each General Conference District, to be chosen at the General Conference by the delegates of the Annual and Electoral Conferences comprised in the several General Conference Districts. The Board of Control shall meet twice in each quadrennium."

REPORT NO. V. JOURNAL, PAGE 295.

Your Committee, to whom was referred certain memorials on fraternity with the Young People's Society of Christian Endeavor, respectfully reports as follows:

The need and demand for the Epworth League as a distinctively denominational young people's society have been fully demonstrated by its wonderful growth and healthful influence in all departments of our Church work. We believe there is as much reason for a denominational young people's society as for a denominational Sunday school or a denominational church. We are ready for fraternal cooperation in the broad work in which all Christians unite, and in which each society preserves its identity and does its special work in its own way. We favor fraternal local unions with all young people where such local unions do not take the name of any one society. We cannot, therefore, consent that Epworth Leagues shall become known in such unions as Epworth Leagues of Christian Endeavor, as asked by the memorials, since we have been constituted by the General Conference as Epworth Leagues of the Methodist Episcopal Church. Cherishing most friendly feeling for all, we deprecate any plan which would tend to attract our young people away from our own peculiar forms of work.

ON ELIGIBILITY.

REPORT NO. I. JOURNAL, PAGE 121.

Your Committee on Eligibility respectfully submits the following report:

We agree on the following points:

1. That the question of eligibility is a constitutional question.
2. That the General Conference has full power, in its judicial capacity, to interpret the Constitution, the question being raised on a case which properly invokes the judicial function.
3. That the terms of paragraph 62 are such as to admit of serious doubt, and raise questions on which your Committee is unable to agree.

We therefore recommend for your consideration, first, that under paragraph 68 the General Conference act upon the following:

That section 2, paragraph 67, be altered by striking out all the words in said section following the word "provided," in the fifth line of said section, and substitute the following:

"That no person shall be chosen a delegate to the General Conference, or to an Electoral Conference, who shall be under twenty-five years of age, or who shall not have been a member of the Church in full connection for the five consecutive years preceding the election; and *provided*, also, that no Conference shall be denied the privilege of one ministerial and one lay delegate; *provided*, nevertheless, that where there shall be in any Conference a fraction of two thirds the number which shall be fixed for the ratio of representation, such Conference shall be entitled to an additional delegate for such fraction," so that the entire section shall read:

"§ 2. The General Conference shall not allow more than one ministerial representative for every fourteen members of an Annual Conference, nor of a less number than one for every forty-five; nor of more than two lay delegates for any Annual Conference; *provided*, that no person shall be chosen a delegate to the General Conference, or to an Electoral Conference, who shall be under twenty-five years of age, or who shall not have been a member of the Church in full connection for the five consecutive years preceding the election; and *provided*, also, that no Conference shall be denied the privilege of one ministerial and one lay delegate; *provided*, nevertheless, that where there shall be in any Conference a fraction of two thirds the number which shall be fixed for the ratio of representation, such Conference shall be entitled to an additional delegate for such fraction."

Resolved, 1. That the foregoing having received a majority of two thirds of this General Conference, the Bishops be and are hereby instructed to submit to the several Annual Conferences, at their first sessions following the adjournment of this General Conference, the foregoing alteration of section 2 of paragraph 67,

for the concurrence of the members of said Annual Conferences; and if it shall be found that a majority of three fourths of all the members of the several Annual Conferences concur in such alteration, they shall declare the fact through the official papers of the Church, proclaiming that section 2 of paragraph 67 has been amended as above, in accordance with the provision of paragraph 68 of the Discipline.

2. That in consideration of the general desire for the early and final settlement of the whole question, and in view of the proposed submission to the Annual Conferences, we recommend that no formal decision of the question of eligibility be made at this time.

The challenge not having been judicially passed upon, those occupying the seats in question do so under a title in dispute, yet without prejudice to the rights of either challengers or challenged, and without establishing a precedent.

ON JUDICIARY.

REPORT NO. I. JOURNAL, PAGE 297.

The Committee recommends that paragraph 216, sections 1, 3, 6, and 7, be so changed as to read:

¶ 216, § 1. In the interval between the sessions of the Annual Conference the presiding elder shall call not less than five nor more than nine members of the Conference to investigate the case, and, if possible, bring the accused and accuser face to face. He shall preside throughout the proceedings, and shall certify and declare the verdict of the committee, and he shall cause a correct record of the charges, specifications, proceedings, and evidence in the investigation to be kept and transmitted to the Annual Conference.

§ 3. If in either of the above cases of investigation the accused, after due notice given him, shall refuse or neglect to appear before the committee, the investigation shall proceed in his absence. If in either case the charge be sustained, the accused shall be suspended by the committee from all ministerial services and church privileges until the ensuing Annual Conference, at which his case shall be fully considered and determined upon, etc.

§ 6. An Annual Conference may entertain and try charges against its members, though no investigation upon them has been held, or though an investigation has not resulted in suspension, due notice having been given to the accused.

§ 7. In both the investigation and the trial of the minister witnesses from without shall not be rejected, and the testimony of an absent witness may be taken before the preacher in charge where such witness resides, or before a preacher appointed by the presiding elder of the district within which such witness resides; *provided*, in every case, sufficient notice has been given to the adverse party of the time and place of taking such testimony.

REPORT NO. II. JOURNAL, PAGE 297.

Your Committee has considered the recommendations of the Bishops referred to this Committee, and begs leave to recommend the following for adoption:

That paragraph 214 of the Discipline be changed to read as follows:

¶ 214. A Bishop shall have the right of appeal to the ensuing General Conference, if he signify his intention to appeal within three months of the time when he is informed of his conviction. And in case of an appeal the record of the trial and all the documents relating to the case, including the charges and specifications, shall be transmitted to the ensuing General Conference, which record and documents only shall be used in evidence in the trial of the appeal. The General Conference may, at its discretion, hear the appeal of a Judicial Committee of its own number.

That paragraph 217 be changed to read as follows:

¶ 217. Any traveling or local preacher who shall hold religious services within the bounds of any mission, circuit, or station, when requested by the preacher in charge not to hold such services, shall be deemed guilty of imprudent conduct, and shall, after the admonitions ordered in paragraphs 218 and 233, and if he do not refrain from such conduct, be liable to charges and investigation or trial under such rules and regulations as are provided in our Book of Discipline for these several classes of preachers. A local preacher offending against this provision may be tried on the charge where the offense is committed.

That paragraph 220 be changed to read as follows:

¶ 220. When a minister disseminates, publicly or privately, doctrines which are contrary to our Articles of Religion or established standards of doctrine, let the same process be observed as is directed in paragraph 216, section 1; but if, after the charge is sustained, the minister so offending does solemnly engage to the Committee of Investigation not to disseminate such erroneous doctrines in public or private, the committee may waive suspension, that the case may be laid before the next Annual Conference, which shall determine the matter.

That paragraph 221 be changed to read as follows:

¶ 221. When a member of any Annual Conference, in the interval between the sessions of his Conference, declines or ceases to do the work to which he was duly appointed, except for the reasons indicated in paragraph 159, let the presiding elder proceed as directed in paragraph 216, section 1. If the presiding elder fail to do this, he shall account therefor to the next Annual Conference.

That paragraph 223, section 2, be changed to read as follows:

¶ 223, § 2. Errors or defects in judicial proceedings shall be

duly considered when presented on appeal. But errors of law or administration connected with investigations under paragraph 216, and errors of law made by a presiding elder in cases of appeal to a Quarterly Conference, are to be corrected by the president of the next Annual Conference on appeal in open session, and the Conference may also order just and suitable remedies for the injury resulting from such errors.

That paragraph 223, section 3, be changed to read as follows:

¶ 223, § 3. Errors of administration not connected with judicial proceedings may be presented in writing to the Annual Conference for its judgment thereon, and the Conference may also order just and suitable remedies when the rights of ministers or members of the Church have been injuriously affected by such errors.

That the following shall be added at the end of paragraph 224:

“When a minister is tried on a charge of immorality, and the Conference or the select number shall find that this charge is not sustained by the evidence, but that the minister has been proven guilty of ‘high imprudence and unministerial conduct,’ it may declare this fact, and subject the offender to reproof, suspension, or deprivation of ministerial office and credentials.”

That in paragraph 224, section 3, insert after the word “proceedings” in the third line of page 127 these words, “duly subscribed by the president and secretary of the select number.”

That paragraph 230 shall be changed to read as follows:

¶ 230. When a local preacher (ordained or unordained) is reported to be guilty of some crime expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory, the preacher in charge shall call a Committee of Investigation, consisting of three or more local preachers, before which it shall be the duty of the accused to appear, and by which, if the charge is sustained, he shall be suspended from all ministerial services and church privileges until the next District or Quarterly Conference. If the accused refuse or neglect to appear before said committee, the investigation may proceed in his absence. And the preacher in charge shall cause exact minutes of the charges, testimony, and proceedings in the investigation, together with the decision of the committee, to be laid before the District or Quarterly Conference, where it shall be the duty of the accused to appear for trial.

That paragraph 231 be changed to read as follows:

¶ 231. Should the Conference order a trial, its president shall appoint a secretary, who shall make a correct record of the proceedings and evidence in the case, and if the accused be found guilty, the Conference shall affix a penalty to the offense, according to paragraph 193.

That the following be added at the end of paragraph 238:

“But if, in view of mitigating circumstances and of humble and penitent confession, the committee finds that a lower penalty

is proper, it may either impose censure on the offender or suspend him from all Church privileges for a definite time, at its discretion."

That the following be placed after paragraph 245, and numbered 246:

¶ 246. If in the case of debt or dispute one of the parties is a minister, the duties laid on the preacher in charge in the foregoing paragraph shall be performed by the presiding elder of the minister concerned. If both are ministers, the presiding elder of either may act in the case.

That the number of paragraph 246 be changed to 247, and the number of paragraph 247 be changed to 248.

That the number of paragraph 248 be changed to 249, and said paragraph to read as follows:

¶ 249. In all cases of trial of members let all witnesses for the church be duly notified by the preacher in charge. The order concerning absent witnesses and witnesses from without shall be the same as that observed in the trial of ministers. The accused shall have the right to call to his assistance as counsel any member or minister in good and regular standing in the Methodist Episcopal Church.

That the following be stricken out of the Discipline:

¶ 249. If in any of the above mentioned cases the preacher in charge differs in judgment from the majority of the committee concerning the guilt or innocence of the accused, he may refer the case to the ensuing Quarterly Conference, which shall have authority to order a new trial.

That paragraph 257 be changed to read as follows:

¶ 257. A Bishop shall preside in the Judicial Conference, and shall decide all questions of law arising in its proceedings, subject to an appeal to the General Conference. The Conference shall appoint a secretary, who shall keep a faithful record of all the proceedings, and shall at the close of the trial transmit the records made and the papers submitted in the case, or certified copies thereof, to the Secretary of the preceding General Conference, to be filed and preserved with the papers of that body. But if the case be remanded for a new trial, the papers submitted shall be returned to the Secretary of the Annual Conference of which the accused is a member.

That paragraph 258 be changed to read as follows:

¶ 258. In all cases of trial and conviction of members of the Annual Conference, an appeal shall be allowed to a Judicial Conference, constituted as hereinbefore provided, if the condemned person signify his intention to appeal within three months of the time when he is informed of his conviction.

That in paragraph 260, for the following: "It may affirm or reverse the finding and decision of the Annual Conference, or affirm in part and reverse in part; but it shall not reverse the same nor remand the case for a new trial on account of errors

plainly not affecting the result," substitute the following: "It may reverse, in whole or in part, the findings of the Annual Conference, or it may remand the case for a new trial. It may determine what penalty, not higher than that affixed by the Annual Conference, shall be imposed. If it neither reverse in whole or in part the judgment of the Annual Conference, nor remand the case for a new trial, the judgment of the Annual Conference shall stand. But it shall not reverse the judgment nor remand the case for a new trial on account of errors plainly not affecting the result."

That paragraph 261 be changed to read as follows:

¶ 261. Appeals from an Annual Conference in the United States not easily accessible may, at the discretion of the president thereof, be heard by a Judicial Conference selected from among the more accessible Conferences. Appeals from an Annual or Mission Conference not in the United States may be heard—at the discretion of the Bishop in permanent charge thereof, due reference being had to the rights and interests of all concerned—either by a Judicial Conference called by said Bishop from neighboring foreign Conferences, or by a Judicial Conference called by him to meet at or near New York, or by the General Conference through a special Judicial Committee appointed for the purpose.

That paragraph 264 be changed to read as follows:

¶ 264. In case of condemnation the local preacher shall be allowed to appeal to the next Annual Conference; *provided*, that he signify to the District or Quarterly Conference his determination to appeal; in which case the president of the District or Quarterly Conference shall lay the minutes of the trial before the said Annual Conference, at which the local preacher so appealing may appear; and the said Annual Conference, by a select number, as in the case of accused members thereof, or in full session, shall judge and finally determine the case from the minutes of the said trial so laid before them.

NOTE.—For appeals of local preachers from judgments of the Annual Meeting of a Foreign Mission, see paragraph 343.

That paragraph 265 be changed to read as follows:

¶ 265. If there be a murmur of complaint from any excluded person in any of the above-mentioned instances (paragraphs 237–248) that justice has not been done, he, not having absented himself from trial after due notice was given him, shall be allowed an appeal to the next Quarterly Conference, which shall hear and determine the case, and no member thereof having been a member of the committee for the trial of such person shall be permitted to vote on the case; and the preacher in charge shall present exact minutes of the evidence and proceedings of the trial to the Quarterly Conference, from which minutes the case shall be finally determined. And if, in the judgment of the presiding elder, an impartial trial cannot be had in the Quarterly Conference of the charge where the appellant resides, he shall,

on the demand of either party, cause the appeal to be tried by any other Quarterly Conference within his district, after due notice to the complainant and appellant.

REPORT NO. V. JOURNAL, PAGE 283.

Your Committee has had under consideration the matter of the appeal of Charles W. Price from the decision of Bishop Thomas Bowman, made at the session of the Ohio Annual Conference in the year 1892, and respectfully reports as follows:

Charles W. Price, a member of the Iliff Society, Rossville Circuit, Ohio Conference, was charged, among other things, with immoral conduct, to wit, lying. Upon this charge he was convicted and expelled from the Church. He took an appeal to the Quarterly Conference. Five members of said Conference had signed the charges on which he was tried in the court below, and two members of said Conference were witnesses against him in the court below.

At the trial before the Quarterly Conference (J. T. Miller, presiding elder) Mr. Price made a motion to not allow the five persons who had preferred the charges against him and the two persons who had been witnesses against him in the court below to vote upon the case, and that they be ordered to retire from consideration of the same. This motion the presiding elder overruled, to which ruling Price excepted, and the charge being sustained, appealed to the Bishop of the Ohio Annual Conference.

Bishop Bowman, presiding, sustained the ruling of the presiding elder, and held that all members of said Quarterly Conference who had signed said charges had a right to vote on the guilt or innocence of said Price, to which ruling said Price, through his counsel, excepted, and thereafter perfected an appeal from said decision to the General Conference.

Your Committee is of the opinion that the decision was erroneous, and it recommends that the decision be reversed, and that the case be remanded for a new trial by the Quarterly Conference.

REPORT NO. VI. JOURNAL, PAGE 283.

Your Committee has carefully examined the records and documents in the matter of the appeal of the Rev. John D. Knox, of Kansas Conference, from the action of said Conference in striking his name from the Conference roll, and reports as follows:

The records do not disclose any withdrawal from said Conference by said John D. Knox, and we are of opinion that the action of said Conference in striking his name from the Conference roll was made under a misapprehension of the facts in the case, and without authority of law.

Your Committee therefore recommends that his name be restored to the rolls of said Conference, without prejudice, so that he may be required to answer any charge that may be brought against him arising out of the matter in question.

REPORT NO. VII. JOURNAL, PAGE 283.

Your Committee has had under consideration the matter of the alleged appeal of S. S. Benedict, a member of West Wisconsin Conference, from certain rulings of Bishop C. H. Fowler, and respectfully reports as follows:

The alleged appeal is in the form of a written statement, signed by the appellant only, and dated April 24, 1896.

The statement recites that one A. J. Davis, a presiding elder in said Conference, was guilty of maladministration while president of the Quarterly Conference of Marshfield Charge, at a meeting held on a date not given.

None of the acts, rulings, and decisions alleged to have been made by said Davis, and which were the basis of the charge and specifications claimed to have been subsequently presented to Bishop Fowler, are shown by any journal, record, or certificate of the proceedings of such Quarterly Conference, nor by any transcript of the same.

It is claimed in the statement that the alleged charges were presented to Bishop Fowler, at his room, during the session of the said Annual Conference of 1894; that the alleged rulings of the Bishop were then and there rendered orally; and that the statement contains no record whatever of such rulings or of the reasons given therefor, except as they appear in the words of the appellant recited from memory alone.

It is not claimed that such charges were presented to the said Annual Conference, or that any action thereon was taken by the Bishop while presiding over such Conference.

Your Committee is of the opinion that the statement does not constitute a proper appeal within the meaning of the premises of the Discipline relating to cases of alleged maladministration, and that it is both unjust and unfair to our Bishops to subject their decisions to judicial review without setting forth some authoritative statement setting forth the exact question presented to them and the precise ruling made thereon.

We therefore recommend that the matter be dismissed without further action.

REPORT NO. VIII. JOURNAL, PAGES 284, 293.

In the matter of the appeal of Joseph Pullman, a respected member of New York East Conference, from the decision of Bishop Merrill, your Committee respectfully reports as follows:

When what is known as the Hamilton Amendment to the Second Restrictive Rule was before New York East Conference, a motion was made that the Conference refuse to vote on the proposed amendment.

Joseph Pullman objected to the motion as illegal, and appealed to Bishop Merrill, presiding, to decide the legality of the motion.

Bishop Merrill decided that the motion was in order and legal. From this decision Joseph Pullman appealed to the General Con-

ference. The above statement of the case is gathered from a paper signed and presented by said Pullman. The appeal is not accompanied by a transcript of the Journal of said Conference relating to the case.

We therefore recommend that the subject of the paper be dismissed.

REPORT NO. IX. JOURNAL, PAGE 283.

In the matter of the memorial of David H. Laney, a local elder in the Missouri Conference, for restoration of legal rights, your Committee respectfully reports as follows:

Mr. Laney was tried on a charge of dishonesty by a Committee of Investigation in the church at Savannah, Mo., and being found guilty was suspended. Upon trial in the District Conference he was found guilty and expelled. On appeal to the Missouri Annual Conference it would appear that the select number dismissed the appeal in the absence of the appellant, and without giving him or his counsel any opportunity to appear before them and present the case. It is due to the select number to state that their action was based partly on the fact that the records of the trial did not show on their face any exceptions taken. It is also due to Mr. Laney to state that he claims that the record before the select number was not correct; that the preacher in charge, who was also secretary of the District Conference before whom he was on trial, had possession of the records, and refused to allow him to make a transcript thereof, to the end that he could perfect his appeal to the Annual Conference. It would also appear from the best evidence obtainable that the Secretary of the Missouri Conference did not retain possession of what few papers were before the select number, and that the same cannot now be found, thereby rendering it impossible for Mr. Laney to present his appeal in due form of law. The above statement of facts is based partly upon the recollection of Bishop Goodsell, presiding Bishop at said Conference, and partly upon the statement of counsel for said Laney.

Your Committee is of the opinion that Mr. Laney exercised due diligence in trying to get his appeal properly before the Annual Conference, but that he was practically denied this right by a suppression of the papers and records of the case.

Your Committee would therefore recommend that the case be referred back to the District Conference, and that the said David H. Laney be restored to the rights and privileges of an expelled member seeking to appeal.

REPORT NO. X. JOURNAL, PAGE 282.

Your Committee, to whom was referred the following: "*Resolved*, That the Judiciary Committee be requested to consider the following question and report on Monday next: 'If so much of an Annual Conference be set apart that the remaining territory

contains a less number of ministers than is required to constitute an Annual Conference, should this remaining territory be constituted a Mission, or does it continue to be an Annual Conference?" respectfully report that in our opinion such territory continues to be an Annual Conference.

ON DEACONESSSES.

REPORT NO. I. JOURNAL, PAGE 298.

We recommend the following, to be adopted as the chapter on "Deaconesses" in the Discipline, to take the place of Chapter II, part 4, paragraphs 201-206:

¶ 201. In all Annual Conferences a Conference Deaconess Board of nine members, at least three of whom shall be women, shall be appointed by the Conference for such term of service as the Conference may decide, whose duty it shall be to encourage and promote the establishment and support of Deaconess Homes and to exercise general control of this form of Christian work within the Conference, according to the provisions of this chapter. This Board shall furnish annually to the Annual Conference a statement of the number of deaconesses in each Home, how employed, and the amount of money received and how expended, and such other statistics as the Annual Conference may require.

¶ 202. Each candidate for license as a deaconess must be over twenty-five years of age and recommended by the Quarterly Conference of the church of which she is a member, and, when coming from a training institution or Home, by the superintendent or managers of the same. She must also have given two years of continuous probationary service and have passed a satisfactory examination by the Conference Board as to religious qualification and in the Course of Study prescribed for deaconesses by the Bishops.

¶ 203. The Conference Board shall grant licenses to all women thus qualified and recommended, and shall arrange for their consecration as deaconesses according to a uniform order of service prescribed by the Discipline, and shall report each year the names and work of such deaconesses to the Annual Conference, the approval of which shall be necessary for the continuance of any deaconess in her office.

¶ 204. The duties of a deaconess are to minister to the poor, care for the sick, provide for the orphan, comfort the sorrowing, seek the wandering, save the sinning, and, relinquishing all other pursuits, devote herself to these and other forms of Christian labor. No vow of perpetual service shall be exacted from any deaconess. She shall be at liberty to relinquish her position as such at any time, but while engaged in this voluntary service she shall be entitled to a suitable support. She shall also wear

the distinctive costume prescribed by the Home with which she is connected, and it is recommended that this garb be as uniform as practicable throughout the Church.

¶ 205. Each deaconess not in a Home shall be under the direction of the pastor of the church of which she is a member, who shall certify to her character and standing when removing to a Home or to another charge; but those who are members of a Home shall be subordinate to and directed by the superintendent in charge, who shall certify in writing the character and standing of any deaconess removing to another Home or to another field of labor in which she is regularly employed.

¶ 206. The Woman's Foreign Missionary Society, the Woman's Home Missionary Society, and other benevolent societies of the Church may freely employ deaconesses and maintain Homes in the prosecution of their work, but without altering the relation of said deaconesses to the Church and the Conference within which they labor.

¶ 207. No Home shall be recognized as a Methodist Deaconess Home until it be authorized by the Conference Board and approved by the Annual Conference, and shall conform to the regulations of this chapter, and no person shall be recognized or employed as a deaconess of the Methodist Episcopal Church who does not comply with the foregoing disciplinary requirements.

¶ 208. The foregoing provisions, so far as they relate to Annual Conferences, shall be applicable also to Mission Conferences and Missions.

ON GENERAL CONFERENCE DISTRICT BOUNDARIES.

REPORT NO. I. JOURNAL, PAGE 276.

First District.—East Maine, 4; Italy, 2; Maine, 4; New England, 8; New England Southern, 6; New Hampshire, 5; Vermont, 4; total, 33.

Second District.—Delaware, 4; New York, 8; New York East, 9; Newark, 7; New Jersey, 7; Troy, 8; Wilmington, 6; total, 49.

Third District.—Central New York, 7; Genesee, 8; Northern New York, 7; North India, 4; South India, 2; Wyoming, 7; total, 35.

Fourth District.—Baltimore, 6; Central Pennsylvania, 8; Erie, 7; Pittsburgh, 6; Philadelphia, 8; Washington, 5; West Virginia, 6; total, 46.

Fifth District.—Central Ohio, 6; Cincinnati, 7; East Ohio, 8; Kentucky, 4; North Ohio, 6; North China, 2; Ohio, 7; South America, 2; total, 42.

Sixth District.—Alabama, 2; Atlanta, 2; Blue Ridge, 2; Central Tennessee, 2; East Tennessee, 2; Florida, 2; Georgia, 2; Holston, 4; North Carolina, 2; Savannah, 2; South Carolina, 5; St. John's River, 2; Virginia, 2; total, 31.

Seventh District.—Detroit, 9 ; Indiana, 9 ; Lexington, 4 ; Michigan, 9 ; Northwest Indiana, 5 ; North Indiana, 7 ; total, 43.

Eighth District.—Central Illinois, 7 ; Des Moines, 7 ; Iowa, 6 ; Northwest Iowa, 6 ; Rock River, 9 ; Upper Iowa, 7 ; total, 42.

Ninth District.—Bombay, 2 ; Central Swedish, 2 ; Minnesota, 5 ; Northern Minnesota, 5 ; North Dakota, 2 ; Norway, 2 ; Norwegian and Danish, 2 ; South Dakota, 4 ; Western Swedish, 2 ; West Wisconsin, 5 ; Wisconsin, 6 ; total, 37.

Tenth District.—Colorado, 4 ; Japan, 2 ; Liberia, 2 ; Nebraska, 5 ; North Nebraska, 4 ; Northwest India, 2 ; Sweden, 4 ; West Nebraska, 4 ; Northwest Nebraska, 2 ; total, 29.

Eleventh District.—Illinois, 9 ; Kansas, 5 ; Missouri, 5 ; Northwest Kansas, 4 ; Oklahoma, 2 ; Southern Illinois, 6 ; South Kansas, 5 ; Southwest Kansas, 5 ; St. Louis, 5 ; total, 46.

Twelfth District.—Arkansas, 2 ; Central Alabama, 2 ; Central Missouri, 4 ; Austin, 2 ; Little Rock, 2 ; Louisiana, 5 ; Mississippi, 4 ; Texas, 5 ; Tennessee, 2 ; Upper Mississippi, 4 ; West Texas, 4 ; total, 36.

Thirteenth District.—Central German, 5 ; Chicago German, 4 ; California German, 2 ; East German, 2 ; Northern German, 2 ; Northwest German, 2 ; St. Louis German, 5 ; Southern German, 2 ; North Germany, 2 ; South Germany, 2 ; Switzerland, 2 ; West German, 4 ; total, 34.

Fourteenth District.—California, 7 ; Columbia River, 4 ; Idaho, 2 ; Oregon, 4 ; Mexico, 2 ; Foo-Chow, 2 ; Bengal-Burmah, 2 ; Puget Sound, 4 ; Montana, 2 ; Southern California, 5 ; Western Norwegian-Danish, 2 ; total, 36.

ON LAY REPRESENTATION.

REPORT NO. I. JOURNAL, PAGE 298.

The Committee on Lay Representation begs leave to submit the following resolutions for adoption by the General Conference:

Resolved, 1. That the General Conference hereby submits the following proposition to the Annual Conferences to be held in 1896 and 1897, to wit: To amend section 2, paragraph 67, of the Discipline, so that the section shall read as follows: "The General Conference shall not allow of more than one ministerial representative for every fourteen members of an Annual Conference, nor of a less number than one for every forty-five ; *provided*, nevertheless, that when there shall be at any Annual Conference a fraction of two thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional delegate for such fraction ; and, *provided*, also, that there shall be from each Annual Conference lay delegates equal in number to the ministerial delegates ; and, *provided*, further, that no Conference shall be denied the privilege of one ministerial and one lay delegate."

2. That if the General Conference shall recommend this by a two thirds vote, and it shall also receive the necessary recommendation of three fourths of the members of the several Annual Conferences present and voting, then the Electoral Conferences in 1899 and 1900 may elect representatives in equal numbers with the ministerial, and the General Conference of 1900 may provide for their admission.

3. That the Secretary of this General Conference send to the Secretaries of the Annual Conferences blank forms for certificates of the votes cast by the respective Conferences on this proposed change, and the Secretaries of the Annual Conferences are hereby directed to send the results of said vote immediately after it is ascertained to the Secretary of this General Conference and to the Secretary of the Board of Bishops.

ON AMERICAN BIBLE SOCIETY.

REPORT NO. I. JOURNAL, PAGE 253.

This venerable society has just issued its eightieth annual report, an abstract of which the Rev. Albert S. Hunt, D.D., one of its corresponding secretaries, has laid before your Committee. He has also given us much other information, both printed and oral.

We learn that the receipts of the society for its general purposes during the quadrennium ending March 31, 1896, were \$2,205,707.87. This includes \$304,000 from a single legacy, the largest the society ever received, and it also includes \$978,094.45 received in return for books supplied at the cost, or less than the cost, of manufacture. The disbursements of the society for general purposes during the same period were \$2,125,632.27, or a yearly average of \$531,408.18.

The issues of the society for the four years amount to 6,173,933 volumes, there being a notable increase for each of these years. For the year ending March 31, 1893, the number was 1,394,863; for the year ending in 1896, 1,750,283—a net gain of over 355,000. Since its organization the society has issued 61,705,841 volumes.

The contributions of the Methodist Episcopal Church to the society for the past quadrennial period do not, we regret to say, show an increase, but rather a decrease. They were as follows:

1892.....	\$35,266
1893.....	35,444
1894.....	32,853
1895.....	29,937
Total	\$133,500

This total is \$6,014 less than was reported for the preceding quadrennium. Small as is the total, it should be noted that it

includes all the reported contributions to the Bible cause, and about two thirds of these contributions were paid to the local auxiliaries and used upon their respective fields. There has been a great falling off in the contributions of our Church to the society in the past thirty years. In 1866 we gave \$107,238; in 1871, \$84,000; in 1895, only \$30,000. While during these years we have greatly increased our contributions to our missionary and other societies, we have suffered our collections for the American Bible Society to dwindle to less than one third of what they were in 1866.

This lamentable decrease is in no wise due to any diminution in the work and usefulness of the society. It publishes more volumes, circulates them more widely, and sends a far greater supply to the mission fields than ever before. It furnishes the Scriptures in about one hundred languages and dialects. Nearly every copy possessed by any foreign mission of our Church came from the American Bible Society. The work of the society in foreign fields has grown to large dimensions. Not only does it freely make grants of books to our foreign missions, but it also makes appropriations of money for colportage in countries where its own agents are not established. Our Missionary Society has received for this purpose not less than \$25,000 in the past four years. Last year the issue of volumes for all foreign fields exceeded for the first time the issue for our own country. The cost of this part of the work was \$176,799.54. In return, \$46,029.51 was received from foreign lands.

A study of the society's sources of income shows us that out-side of legacies, which are variable and uncertain, it received last year from investments about \$27,000; from rents, \$37,000; from individual gifts, \$17,643; from church collections, \$22,229; and from auxiliary donations, \$27,159, making a total of \$131,101. The appropriations for the coming year for foreign lands alone are \$182,756. This proves abundantly that the widespread impression that the society is wealthy and does not need help is erroneous. It does need the support of the Churches, and unless this support is given its work will inevitably be curtailed.

It is manifest that the contributions to the society ought to be increased. Our own Church ought at the very least to do twice as much during the coming as in the past quadrennium. We do not believe that there is lack of interest on the part of our Church in the work of the society. Each General Conference for the past half century has commended it and directed the pastors to take collections for it, but the multiplication of benevolences has pushed the claims of the society aside.

We recommend for adoption the following resolutions:

Resolved, 1. That this General Conference gives its hearty approval to the American Bible Society.

2. That we regard it as a strong bond between evangelical Churches, doing the Bible work of all without denominational distinction.

3. That its great work in foreign lands commends it to our support as a most efficient aid in the prosecution of foreign missions.

4. That we urge on all pastors not to omit the collection for the American Bible Society from the list of collections which they are charged to take, but to present to their congregations the duty of giving liberally for the support of this most worthy and important cause.

ON NATIONAL ARBITRATION.

REPORT NO. I. JOURNAL, PAGE 273.

Your Committee, to whom was committed the matter of national arbitration, begs leave to submit the following, and to recommend that copies of the same, duly signed by the President and Secretary of this body, be duly forwarded according to the directions subjoined:

To the President of the United States of America:

The General Conference of the Methodist Episcopal Church, in Cleveland assembled, wishes you grace, mercy, and peace.

We, in cooperation with other Christian bodies, humbly memorialize you, as the guardian of your people, in behalf of peaceful arbitration as a means of settling questions that arise between nations. The spectacle that is presented of Christian nations facing each other with heavy armaments, ready upon provocation to go to war and settle their differences by bloodshed or conquest, is, to say the least, a blot upon the fair name of Christian. We cannot contemplate without the deepest sorrow the horrors of war, involving the reckless sacrifice of human life that should be held sacred, bitter distress in many households, the destruction of valuable property, the hindering of education and religion, and a general demoralizing of the people.

Moreover, the maintaining of a heavy war force, though war be averted, withdraws multitudes from their homes and the useful pursuits of peace, and imposes a heavy tax upon the people for its support. And further, let it be borne in mind that wars do not settle causes of disputes between nations on principles of right and justice, but upon the barbaric principle of the triumph of the strongest.

We are encouraged to urge this cause upon your consideration by the fact that much has already been accomplished; as, for example, the arbitration of Geneva in the Alabama case and by the deliberations of the American Conference of Washington, not to mention other important cases. It will be a happy day for the world when all international disputes find peaceful solutions, and this we earnestly seek.

As to the method of accomplishing this end, we make no suggestions, but leave that to your superior intelligence and wisdom in matters of State policy.

We invoke upon ruler and people the richest blessings of the Prince of peace.

REPORT NO. II. JOURNAL, PAGE 292.

Your Committee on National Arbitration, to whom was referred the memorial of Homer L. Perrin on the subject of the Armenian atrocities, begs leave to submit the following preamble and resolutions:

Whereas, An exceeding great and bitter cry has gone up from Armenia, devastated, pillaged, and trampled under the iron heel of armed persecution, in which hundreds of our fellow-Christians have been murdered in cold blood, or, surviving, suffered nameless outrages; and,

Whereas, This appeal comes to America with more significance, more deeply pathetic, and with intensely greater anguish of heart than did the "Macedonian cry" come up in the vision of St. Paul, and as that "cry was heard and heeded," so must this louder cry from stricken Armenia be heard and heeded; and,

Whereas, The Methodist Episcopal Church, in her true missionary spirit, has ever sought to carry the Gospel, with its peace-giving influence, into the uttermost parts of the world, and has always cast its influence and sympathy and support in behalf of the downtrodden and persecuted of every land and nation, and does now extend its tenderest ties of sympathy to these poor, stricken Armenians; but at the same time we must, as a Church, express our deep humiliation and sorrow that in this Christian and enlightened age there should be such apparent lack of interest or so much apathy shown by the civilized and so-called Christian governments of Europe and America in taking no decisive action to stop this awful crime; therefore, be it

Resolved, That the General Conference of the Methodist Episcopal Church, assembled in Cleveland, O., May, 1896, does hereby petition Congress to pass a joint resolution at the earliest possible date authorizing the President of these United States to enter into negotiations with the European powers most directly interested, with the view and to the end that such powers and governments be requested in the name of humanity and civilization to take such united action as will forever put a stop to these atrocious and shameful outrages.

Resolved, further, That a copy of these resolutions be sent to both Houses of Congress immediately upon their adoption, and that said copies shall be signed by the President and Secretary of this body.

ON LOCATION OF THE GENERAL CONFERENCE OF 1900.

REPORT NO. I. JOURNAL, PAGE 295.

Your Committee on the Location of the General Conference of 1900 begs leave to report that it is in receipt of invitations from Chicago, Kansas City, Ocean Grove, and Saratoga Springs; that it finds it impossible from the facts before it to arrive at any definite conclusion as to the most desirable place at which the next General Conference should be held.

There being many facts which should be determined before any definite conclusion can be intelligently reached, and there not being sufficient time to determine such facts before this General Conference shall have adjourned, your Committee recommends the following:

Resolved, 1. That the Book Committee shall constitute a permanent commission who shall have power, and are hereby directed, to make careful investigation of all the facts in connection with each place inviting the General Conference, and to determine which place shall be selected.

2. The Book Committee shall estimate the amount required for the expense of the General Conference, including traveling expenses and board, and shall apportion the same among the Annual Conferences at as early a day as practicable, it being understood that no place shall be selected which does not guarantee to furnish suitable auditorium and committee rooms and to pay all local expenses.

ON RECEPTION TO CONFERENCE.

JOURNAL, PAGE 131.

To the Honorable, the Mayor and City Council of Cleveland and Members of the Local Committee:

GENTLEMEN: We, the undersigned, have been appointed by the General Conference of the Methodist Episcopal Church, now in quadrennial session in your beautiful and prosperous city, to express the heartfelt gratitude of that body toward you and the citizens of your magnificent city for the cordial welcome extended them, and especially for the most charming and elegant manner in which that welcome was voiced and shown forth in the reception tendered us on the evening of the first day of our session.

The great armory, which by your wisely matured and vigorous executed plans had been made ready for our meeting, was, on that evening, by the exquisite taste and loyal devotion of your good wives and daughters made to blossom and breathe forth fragrance like some garden of the tropics.

Your welcoming address, pulsating with a boundless wealth of hospitable feeling, and voiced in such fervent, glowing terms of brotherly kindness and love, filled and thrilled all our hearts.

The singing by the Arions and by Misses Armstrong and Hyde and Mr. Isen was to all lovers of good music a joy and a delight which will not soon be forgotten.

For all your kind words and loving, fraternal deeds we most sincerely thank you, and we will ever pray that upon you and yours the richest blessings of Heaven may continue to descend, and that the already splendid commercial, social, educational achievement of your city may be multiplied a hundredfold!

C.

MANAGERS OF SOCIETIES.

1.—BOARD OF MANAGERS OF THE MISSIONARY SOCIETY. JOURNAL, PAGE 301.

Ministers.

M. D'C. Crawford,	S. F. Upham,	C. R. Barnes,
A. S. Hunt,	T. H. Burch,	S. P. Hammond,
A. D. Vail,	Andrew Longacre,	E. W. Burr,
A. K. Sanford,	J. F. Goucher,	S. O. Benton,
J. B. Merwin,	J. R. Day,	Ensign McChesney,
J. M. Buckley,	C. S. Harrower,	C. H. Payne,
G. G. Saxe,	H. A. Monroe,	E. S. Tipple,
J. B. Graw,	B. M. Adams,	Herbert Welch,
J. M. King,	D. R. Lowrie,	S. W. Thomas,
H. A. Buttz,	Homer Eaton,	W. M. Swindells.
C. S. Coit,	George Abele,	

Laymen.

E. L. Fancher,	Charles Scott,	E. L. Dobbins,
J. H. Taft,	Alden Speare,	J. F. Rusling,
J. S. McLean,	P. A. Welch,	J. E. Andrus,
John French,	W. H. Falconer,	H. K. Carroll,
O. H. P. Archer,	William Hoyt,	J. S. Huyler,
G. J. Terry,	J. M. Cornell,	John Beattie,
G. G. Reynolds,	Richard Grant,	R. W. B. Goff,
Lemuel Skidmore,	H. W. Knight,	J. S. Berry,
J. D. Slayback,	A. H. DeHaven,	Archer Brown,
Anderson Fowler,	J. A. Punderford,	D. F. Merritt.
E. B. Tuttle,	C. C. Corbin,	

2.—BOARD OF CHURCH EXTENSION. JOURNAL, PAGE 301.

Ministers.

T. C. Murphy,	W. L. McDowell,	S. M. Vernon,
S. W. Thomas,	G. B. Wight,	J. W. Sayers,
H. J. Paxson,	J. F. Crouch,	W. A. Spencer,
A. J. Kynett,	J. F. Meredith,	H. A. Monroe,
W. C. Robinson,	C. W. Bickley,	J. A. Lippincott,
J. S. J. McConnell,	Merritt Hulburd,	F. B. Lynch,
W. M. Swindells,	William Downey,	J. S. Hughes,
J. B. Graw,	S. W. Gehrett,	J. R. T. Gray,
T. B. Neely,	S. A. Heilner,	C. M. Boswell,
C. W. Buoy,	Edmund Hewitt,	L. E. Barrett.
J. M. Hinson,	R. W. Humphriss,	

Laymen.

James Long,	M. S. McCullough,	R. E. Pattison,
W. G. Spencer,	Francis Magee,	A. Wakelin,
Joseph Thompson,	M. A. Rettew,	William King,
L. G. Simon,	George Kessler,	S. T. Fox, Jr.,
D. W. Bartine,	J. B. Brenner,	Jefferson Justice,
John Gillespie,	S. K. Felton,	J. A. Hudson,
J. E. James,	J. F. Fox,	F. G. Elliott,
J. W. Boughton,	C. W. Higgins,	John Gribbel,
Thomas Bradley,	T. A. Redding,	I. L. Conkling,
T. L. De Bow,	J. R. Senior,	R. L. Shetter.
R. S. McCombs,	W. H. Senderlin,	

3.—BOARD OF MANAGERS OF THE SUNDAY SCHOOL UNION.

JOURNAL, PAGE 301.

Ministers.

W. H. DePuy,	F. M. North,	F. L. Wilson,
G. H. Whitney,	Sandford Van Benschoten,	F. M. Davenport,
H. M. Simpson,	S. H. Smith,	A. J. Civill,
W. C. Steele,	W. L. Hoagland,	F. H. Carpenter,
J. C. Thomas,	H. F. Kastendieck,	J. O. Wilson,
Alexander McLean,	John Krantz, Jr.,	J. W. Campbell,
Alexander Craig,	J. W. Johnston,	J. L. Hartsock,
J. W. Ackerly,	Ernest Lyon,	Clark Wright,
G. E. Strobbridge,	J. F. Dodd,	J. Y. Bates,
C. R. Barnes,	E. L. Hoffecker,	R. E. Bell.
Asbury Lowrey,	S. P. Cadman,	

Laymen.

Joseph Longking,	William Baldwin,	Samuel Williams,
Ira Perego,	C. W. Turner,	J. V. Forster,
B. F. Clark,	E. Reinhart,	C. W. Eichells,
E. S. Halsted,	R. S. Anderson,	W. A. Stoney,
Daniel Denham,	W. H. Beach,	C. A. Dunn,
Thomas Nicholson,	G. Waldo Smith,	Charles Olney,
W. D. Cowan,	Joseph Fettretch,	J. R. Joy,
T. Y. Kinne,	W. G. McDonald,	E. M. F. Miller,
L. P. Nostrand,	John Beattie,	W. E. Drake,
R. R. Doherty,	A. S. Newman,	W. H. Wheeler.
James McGee,	William Graham,	

4.—BOARD OF MANAGERS OF THE TRACT SOCIETY.

JOURNAL, PAGE 301.

Ministers.

J. B. Faulks,	Daniel Halleron,	G. W. Miller,
Ichabod Simmons,	F. B. Upham,	F. L. Wilson,
Nicholas Vansant,	C. E. Miller,	A. B. Richardson,
W. W. Bowdish,	C. M. Giffin,	E. A. Noble,

D. W. Couch,	T. L. Poulson,	J. R. Bryan,
H. A. Monroe,	F. G. Howell,	Fields Hermance,
E. S. Osbon,	L. R. Streeter,	G. P. Mains,
W. E. Ketcham,	J. F. Dodd,	G. C. Wilding,
A. B. Sanford,	J. I. Boswell,	W. F. Burch,
E. A. Blake,	F. C. Iglehart,	S. E. Simonson.
C. W. Millard,	E. A. Cunningham,	

Laymen.

William Truslow,	R. W. Courtney,	L. Shanley Davis,
J. O. Fowler,	C. C. Moore,	I. H. Tift,
Hiram Merritt,	G. M. Richardson,	Samuel Sterling,
E. B. Treat,	William Balfour,	W. B. McMillen,
John Bentley,	William Jackson,	T. A. Campbell,
J. D. Felter,	J. M. Bulwinkle,	S. V. R. Ford,
W. R. Walkley,	Robert Lavery,	Alex. Carmichel, Jr.,
N. A. Ulman,	Frank Moss,	G. F. Hadley,
Richard Lavery,	C. F. Jones,	William Fenno,
S. L. Russell,	Bradford Rhodes,	G. B. Class.
M. H. Smith,	Milton See,	

5.—BOARD OF EDUCATION. JOURNAL, PAGE 301.

Trustee to fill vacancy in the class whose term expires in 1900: G. P. Hukell, of Oil City, Pa. Trustees of class expiring in 1908: Bishop J. F. Hurst, O. H. Durrell, W. F. King, and J. D. Slayback.

6.—BOARD OF MANAGERS OF THE FREEDMEN'S AID AND SOUTHERN EDUCATION SOCIETY. JOURNAL, PAGE 301.

Bishops.

J. M. Walden,	W. F. Mallalieu,	D. A. Goodsell.
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Ministers.

R. S. Rust,	J. D. Walsh,	A. J. Nast,	Christian Golder,
Luke Hitchcock,	Joseph Courtney,	William Runyan,	J. F. Marley,
Lewis Curts,	D. H. Moore,	H. C. Weakley,	W. H. Hickman
T. H. Pearne,	J. M. Shumpert,	John Pearson,	

Laymen.

G. B. Johnson,	F. D. Jones,	W. F. Boyd,	C. W. Bennett,
J. N. Gamble,	B. H. Cowan,	D. D. Woodmansee,	H. C. Dickout,
G. Wright,	R. T. Miller,	D. D. Thompson,	J. H. De Camp.

7.—BOARD OF CONTROL OF THE EPWORTH LEAGUE. JOURNAL, PAGE 301.

(Appointed by the Board of Bishops.)

BISHOP W. X. NINDE, *President.*

Ministers.

W. I. Haven,	E. M. Mills,	S. O. Royal.
J. H. Coleman,	J. W. E. Bowen,	

Laymen.

J. A. Patten,	W. L. Woodcock,	C. E. Piper,
F. A. Chamberlain,	R. S. Copeland,	F. D. Fuller,
R. R. Doherty,	H. A. Schroetter,	L. J. Norton.

(Elected by the General Conference District delegations.)

Districts.	Names.	Districts.	Names.
I.	C. R. Magee,	VIII.	J. B. Albrook,
II.	E. S. Osbon,	IX.	W. H. Jordan,
III.	S. A. Morse,	X.	B. L. Paine,
IV.	F. W. Tunnell,	XI.	J. W. Van Cleve,
V.	B. E. Helman,	XII.	Frank Gary,
VI.	M. M. Alston,	XIII.	William Koeneke,
VII.	W. D. Parr,	XIV.	J. W. Bennett.

8.—BOARD OF INSURANCE, JOURNAL, PAGE 304.

(Appointed by the Board of Bishops.)

J. B. Hobbs,	J. R. Lindgren,	N. W. Harris.
A. B. Burke,	G. B. Johnson,	

(Elected by the General Conference District delegations.)

I.	H. H. Shaw,	VIII.	C. E. Lane,
II.	C. D. Hammond,	IX.	H. P. Magill,
III.	J. E. Bills,	X.	T. L. Matthews,
IV.	W. M. Swindells,	XI.	T. J. Green,
V.	F. H. Tanner,	XII.	E. H. McKissack,
VI.	J. S. Hill,	XIII.	C. E. Mueller,
VII.	A. M. Gould,	XIV.	J. D. Hammond.

9.—BOOK COMMITTEE. JOURNAL, PAGE 301.

I.	S. O. Benton,	VIII.	O. P. Miller,
II.	Henry Spellmeyer,	IX.	S. W. Trousdale,
III.	C. C. Wilbor,	X.	D. L. Rader,
IV.	D. S. Hammond,	XI.	Horace Reed,
V.	W. F. Whitlock,	XII.	Harry Swann,
VI.	J. E. Wilson,	XIII.	H. A. Salzer,
VII.	G. O. Robinson,	XIV.	G. M. Booth.

Local Committee at New York: E. B. Tuttle, J. E. Andrus, T. J. Preston.

Local Committee at Cincinnati: Richard Dymond, J. N. Gamble, R. T. Miller.

10.—GENERAL MISSIONARY AND CHURCH EXTENSION COMMITTEE.

JOURNAL, PAGE 301.

I.	E. M. Smith,	VIII.	H. G. Jackson,
II.	Merritt Hulburd,	IX.	J. F. Chaffee,
III.	D. F. Pierce,	X.	Alfred Hodgetts,
IV.	R. T. Miller,	XI.	W. J. Martindale,
V.	L. H. Stewart,	XII.	A. J. Taylor,
VI.	J. M. Carter,	XIII.	Bartholomew Lampert,
VII.	H. N. Herrick,	XIV.	S. A. Thomson.

11.—MEMBERS OF THE UNIVERSITY SENATE. JOURNAL,

PAGE 301.

At large, W. F. Warren.

I.	B. P. Bowne,	VIII.	H. W. Rogers,
II.	B. P. Raymond,	IX.	G. H. Bridgman,
III.	J. R. French,	X.	W. F. McDowell,
IV.	J. F. Goucher,	XI.	W. H. Wilder,
V.	T. P. Marsh,	XII.	L. G. Adkinson,
VI.	W. H. Crogman,	XIII.	G. B. Addicks,
VII.	H. A. Gobin,	XIV.	G. W. White.

12.—LOCAL PUBLISHING COMMITTEES. JOURNAL, PAGE 301, 304.**FOR OMAHA CHRISTIAN ADVOCATE :**

J. B. Maxfield,	J. W. Shank,	A. Hodgetts,
John Dale,	L. O. Jones,	L. T. Matthews,
J. H. Mickey,	D. K. Tindall,	Erastus Smith.

FOR PACIFIC CHRISTIAN ADVOCATE (ADVISORY):

Oregon Conference.....	J. F. Caples, J. R. Gill.
Puget Sound Conference.....	S. S. Sulliger, W. S. Harrington.
Columbia River Conference.....	N. Evans, W. W. Van Dusen.
Idaho Conference.....	C. R. Kellerman.

FOR CALIFORNIA CHRISTIAN ADVOCATE :

H. C. Benson,	I. J. Truman,	E. W. Vanderwater,
Rolla V. Watt,	W. A. Knighten,	J. B. Green,
	Charles Goodall.	

FOR PITTSBURG CHRISTIAN ADVOCATE :

J. R. Keys,	C. E. Manchester,	H. P. Sullivan,
T. W. Douglass,	J. W. Miles,	H. Samson,
J. Conner,	D. L. Ash,	J. H. Hess.

13.—TRUSTEES OF THE METHODIST EPISCOPAL CHURCH.**JOURNAL, PAGE 276.**

Term expires 1904.—*Ministerial*: J. M. Walden, Lewis Curts, D. H. Moore.
Laymen: R. T. Miller, J. D. Hearne, W. F. Boyd.
 Term expires 1900.—*Ministerial*: Luke Hitchcock, Earl Cranston, John Pearson.
Laymen: J. N. Gamble, G. B. Johnson, William Newkirk.

14.—TRUSTEES OF JOHN STREET METHODIST EPISCOPAL**CHURCH. JOURNAL, PAGE 301.**

Edward Allen,	John Bentley,	J. S. Coward,
W. H. De Puy,	R. B. Gwillim,	B. M. Tilton,
James Wright,	Bowles Colgate,	E. F. Allen.

15.—TRUSTEES OF DREW THEOLOGICAL SEMINARY.**JOURNAL, PAGE 299.**

Term expires 1908.—*Ministerial*: Bishop R. S. Foster, Bishop J. F. Hurst, C. S. Coit, J. M. Buckley, James Montgomery, Thomas Hanlon, J. M. Freeman.
Laymen: Samuel Eddy, J. M. Cornell, J. S. Huyler, William White, William Hoyt, J. S. McLean, Richard Grant.

16.—AMERICAN UNIVERSITY. JOURNAL, PAGE 279.

E. L. McComas,	Michael Burnham,	H. N. Higginbotham,
A. J. Palmer,	W. H. Milburn,	William Connell,
John Fritz,	J. E. Hessel,	J. G. Holmes,
J. R. McClean,	John Patton,	T. H. Pearne.

D.

BALLOTS.

By order of the General Conference the names of all persons receiving less than twenty votes are omitted.

I.—BISHOPS.

FIRST BALLOT.

Whole number of votes cast, 521; necessary to a choice, 348.

J. W. E. Bowen received 147, C. C. McCabe 141, Earl Cranston 115, J. W. Hamilton 107, H. A. Buttz 72, T. B. Neely 47, C. W. Smith 41, J. R. Day 35, S. F. Upham 34, J. C. Hartzell 34, J. F. Goucher 32, J. M. Buckley 28, W. A. Spencer 27, F. L. Nagler 25, J. F. Berry 22.

SECOND BALLOT.

Whole number of votes cast, 514; necessary to a choice, 343.

C. C. McCabe received 218, J. W. E. Bowen 175, Earl Cranston 164, J. W. Hamilton 145, H. A. Buttz 96, T. B. Neely 45, J. R. Day 27, J. F. Goucher 26, C. W. Smith 24.

THIRD BALLOT.

Whole number of votes cast, 510; necessary to a choice, 340.

C. C. McCabe received 252, Earl Cranston 191, J. W. E. Bowen 165, H. A. Buttz 153, J. W. Hamilton 138, T. B. Neely 42.

FOURTH BALLOT.

Whole number of votes cast, 512; necessary to a choice, 342.

C. C. McCabe received 243, H. A. Buttz 233, Earl Cranston 214, J. W. Hamilton 141, J. W. E. Bowen 109, T. B. Neely 30.

FIFTH BALLOT.

Whole number of votes cast, 513; necessary to a choice, 342.

H. A. Buttz received 266, Earl Cranston 245, C. C. McCabe 236, J. W. Hamilton 137, J. W. E. Bowen 75, T. B. Neely 21.

SIXTH BALLOT.

Whole number of votes cast, 508; necessary to a choice, 339.

H. A. Buttz received 291, Earl Cranston 257, C. C. McCabe 228, J. W. Hamilton 122, J. W. E. Bowen 56, T. B. Neely 22.

SEVENTH BALLOT.

Whole number of votes cast, 497; necessary to a choice, 332.

H. A. Buttz received 283, Earl Cranston 268, C. C. McCabe 240, J. W. Hamilton 110, J. W. E. Bowen 45.

EIGHTH BALLOT.

Whole number of votes cast, 502; necessary to a choice, 335.

H. A. Buttz received 280, C. C. McCabe 270, Earl Cranston 263, J. W. Hamilton 100, J. W. E. Bowen 37.

NINTH BALLOT.

Whole number of votes cast, 500; necessary to a choice, 334.

C. C. McCabe received 238, Earl Cranston 236, H. A. Buttz 218, J. W. Hamilton 159, T. B. Neely 57.

TENTH BALLOT.

Whole number of votes cast, 511; necessary to a choice, 341.

Earl Cranston received 259, C. C. McCabe 223, H. A. Buttz 193, J. W. Hamilton 180, T. B. Neely 81.

ELEVENTH BALLOT.

Whole number of votes cast, 508; necessary to a choice, 339.

Earl Cranston received 245, C. C. McCabe 214, J. W. Hamilton 191, H. A. Buttz 174, T. B. Neely 131.

TWELFTH BALLOT.

Whole number of votes cast, 504; necessary to a choice, 336.

Earl Cranston received 230, C. C. McCabe 192, J. W. Hamilton 191, T. B. Neely 163, H. A. Buttz 138, J. W. E. Bowen 20.

THIRTEENTH BALLOT.

Whole number of votes cast, 504; necessary to a choice, 336.

Earl Cranston received 245, C. C. McCabe 190, J. W. Hamilton 186, T. B. Neely 172, H. A. Buttz 125, J. W. E. Bowen 24.

FOURTEENTH BALLOT.

Whole number of votes cast, 504; necessary to a choice, 336.

Earl Cranston received 261, C. C. McCabe 258, J. W. Hamilton 149, H. A. Buttz 123, T. B. Neely 112, J. W. E. Bowen 35.

FIFTEENTH BALLOT.

Whole number of votes cast, 504; necessary to a choice, 336.

C. C. McCabe received 344, Earl Cranston 328, H. A. Buttz 112, J. W. Hamilton 109, T. B. Neely 50, J. W. E. Bowen 30.

SIXTEENTH BALLOT.

Whole number of votes cast, 504; necessary to a choice, 336.

Earl Cranston received 366, H. A. Buttz 82, J. W. Hamilton 36.

MISSIONARY BISHOP FOR AFRICA.

FIRST BALLOT.

Whole number of votes cast, 451; necessary to a choice, 301.

J. C. Hartzell received 223, M. C. B. Mason 81, H. A. Monroe 73.

SECOND BALLOT.

Whole number of votes cast, 456; necessary to a choice, 305.

J. C. Hartzell received 335, M. C. B. Mason 60, H. A. Monroe

2.—PUBLISHING AGENTS AT NEW YORK.**FIRST BALLOT.**

Whole number of votes cast, 504; necessary to a choice, 253.

Homer Eaton received 458, C. R. Magee 130, G. P. Mains 104, R. R. Doherty 94, W. W. Evans 59, J. M. King 56, W. M. Swindells 74, J. D. Hammond 22.

SECOND BALLOT.

Whole number of votes cast, 480; necessary to a choice, 241.

C. R. Magee received 186, G. P. Mains 132, W. M. Swindells 45, R. R. Doherty 59, W. W. Evans 27, J. M. King 24.

THIRD BALLOT.

Whole number of votes cast, 498; necessary to a choice, 250.

G. P. Mains received 236, C. R. Magee 154, R. R. Doherty 34.

FOURTH BALLOT.

Whole number of votes cast, 509; necessary to a choice, 255.

G. P. Mains received 339, C. R. Magee 154.

3.—PUBLISHING AGENTS AT CINCINNATI.**FIRST BALLOT.**

Total number of votes cast, 496; necessary to a choice, 249.

Lewis Curtis received 301, G. B. Johnson 134, Samuel Dickie 117, H. C. Jennings 86, W. F. Whitlock 69, W. R. Halstead 64, L. A. Belt 58, J. J. Bentley 40, C. C. Lasby 37, S. H. Pye 31, H. C. Weakley 23.

SECOND BALLOT.

Whole number of votes cast, 497; necessary to a choice, 249.

G. B. Johnson received 142, H. C. Jennings 127, Samuel Dickie 77, W. F. Whitlock 54, W. R. Halstead 43.

THIRD BALLOT.

Whole number of votes cast, 508; necessary to a choice, 255.

H. C. Jennings received 235, George B. Johnson 177, W. F. Whitlock 29, Samuel Dickie 30, W. R. Halstead 30.

FOURTH BALLOT.

Whole number of votes cast, 510; necessary to a choice, 256.

H. C. Jennings received 344, G. B. Johnson 125.

4.—MISSIONARY SECRETARIES.**FIRST BALLOT.**

Whole number of votes cast, 512; necessary to a choice, 257.

A. B. Leonard received 388, A. J. Palmer 300, John Hamilton 121, W. N. Brodbeck 113, W. T. Smith 108, S. L. Baldwin 107, Merritt Hulburd 78, T. B. Neely 63, J. S. Chadwick 53, W. F. Oldham 51, T. C. Iliff 32, F. M. Bristol 29, Robert Forbes 22.

SECOND BALLOT.

Whole number of votes cast, 494; necessary to a choice, 248.

J. W. Hamilton received 178, W. N. Brodbeck 102, W. T. Smith 101, S. L. Baldwin 57.

THIRD BALLOT.

Whole number of votes cast, 488; necessary to a choice, 245.

J. W. Hamilton received 180, W. T. Smith 155, W. N. Brodbeck 99, S. L. Baldwin 48.

FOURTH BALLOT.

Whole number of votes cast, 500; necessary to a choice, 251.

W. T. Smith received 211, J. W. Hamilton 208, W. N. Brodbeck 58, S. L. Baldwin 20.

FIFTH BALLOT.

Whole number of votes cast, 509; necessary to a choice, 255.

W. T. Smith received 291, J. W. Hamilton 205.

5.—SECRETARY OF THE SUNDAY SCHOOL UNION AND TRACT SOCIETY.

Whole number of votes cast, 413; necessary to a choice, 207.

J. L. Hurlbut received 276, W. N. Brodbeck 63, J. W. C. Coxe 39.

6.—SECRETARIES OF THE BOARD OF CHURCH EXTENSION.

Total number of votes cast, 494; necessary to a choice, 248.

A. J. Kynett received 395, W. A. Spencer 391, T. B. Neely 82, Robert Forbes 33, John Krantz 27.

7.—SECRETARIES OF THE FREEDMEN'S AID AND SOUTHERN EDUCATION SOCIETY.

FIRST BALLOT.

Whole number of votes cast, 492; necessary to a choice, 247.

J. C. Hartzell received 311, J. W. Hamilton 308, M. C. B. Mason 174, W. H. W. Rees 70, John Mitchell 30, J. E. Williams 22.

FIRST BALLOT.

Whole number of votes cast, 405; necessary to a choice, 203.

M. C. B. Mason received 296, John Mitchell 45, E. W. S. Hammond 40.

8.—SECRETARY OF THE BOARD OF EDUCATION.

Whole number of votes cast, 426; necessary to a choice, 214.

C. H. Payne received 367.

9.—EDITOR OF THE METHODIST REVIEW.

Whole number of votes cast, 449; necessary to a choice, 225.
W. V. Kelley received 265, M. S. Terry 131, R. J. Cooke 50.

10.—EDITOR OF THE CHRISTIAN ADVOCATE.

Whole number of votes cast, 440; necessary to a choice, 221.
J. M. Buckley received 414.

11.—EDITOR OF THE WESTERN CHRISTIAN ADVOCATE.

Whole number of votes cast, 435; necessary to a choice, 218.
D. H. Moore received 371, C. H. Zimmerman 43.

12.—EDITOR OF THE NORTHWESTERN CHRISTIAN ADVOCATE.

Whole number of votes cast, 451; necessary to a choice, 226.
Arthur Edwards received 341, E. D. Whitbeck, 66, J. W. Haney 26.

13.—EDITOR OF THE CENTRAL CHRISTIAN ADVOCATE.

Whole number of votes cast, 452; necessary to a choice, 227.
J. B. Young received 296, John T. McFarland 143.

14.—EDITOR OF THE PITTSBURG CHRISTIAN ADVOCATE.

Whole number of votes cast, 445; necessary to a choice, 223.
C. W. Smith received 376, Levi Gilbert 66.

15.—EDITOR OF THE NORTHERN CHRISTIAN ADVOCATE.

Whole number of votes cast, 419; necessary to a choice, 210.
J. E. C. Sawyer received 407.

16.—EDITOR OF THE CALIFORNIA CHRISTIAN ADVOCATE.

Whole number of votes cast, 423; necessary to a choice, 212.
W. S. Matthew received 310, M. D. Buck 104.

17.—EDITOR OF THE SOUTHWESTERN CHRISTIAN ADVOCATE.**FIRST BALLOT.**

Whole number of votes cast, 428; necessary to a choice, 215.
I. B. Scott received 185, E. W. S. Hammond 184, A. E. P. Albert 46.

SECOND BALLOT.

Whole number of votes cast, 422; necessary for a choice, 212.
I. B. Scott received 265, E. W. S. Hammond 152.

18.—EDITOR OF DER CHRISTLICHE APOLOGETE.

Whole number of votes cast, 402; necessary to a choice, 202.
A. J. Nast received 400.

19.—EDITOR OF HAUS UND HERD.

Whole number of votes cast, 409; necessary to a choice, 205.
F. L. Nagler received 406.

20.—EDITOR OF THE EPWORTH HERALD.

Whole number of votes cast, 416; necessary to a choice, 209.
J. F. Berry received 392.

APPENDIX III.

A.—FRATERNITY.

B.—MEMOIRS.

A.

FRATERNITY.

I.—ADDRESS OF THE BRITISH WESLEYAN CONFERENCE TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

BRETHREN DEARLY BELOVED IN CHRIST JESUS: We rejoice to be able to send to your great assembly as our representative the Rev. William L. Watkinson, the editor of our connectional publications, a minister of Christ Jesus, greatly honored and beloved in our ranks. By his hand also we desire to send written assurance of our deep interest in the work of God committed to you, and also some brief mention of God's dealings with us. Mr. Watkinson will, from his intimate knowledge of the condition of British Methodism, add any necessary supplement or explanation. At our Conference in Birmingham we received with satisfaction your fraternal messenger, the Rev. Bishop Andrews. His dignified and affectionate bearing, his eloquent and luminous exposition of the constitution, genius, and position of your Church, his sermons and speeches on several important occasions, commended and endeared him to us all. We rejoice that God gives to you in the chief pastorate worthy successors of Asbury, McKendree, and Simpson. We regretted that His Excellency, Chancellor Runyon, was prevented by official duty from visiting us, and we mourn with you his recent death. Long may the bright succession rise among you of noble Christian men in Church and State! We thank God on every remembrance of you for the place and power he continues to give you among the varied components of your national life. We cannot fail to see how important is the bringing in among you of multitudes of men of other nationalities. Surely never had a Christian people such an opportunity of fulfilling the mission of Christ. To the statesman and publicist immigration on so large a scale is, no doubt, a difficulty and a perplexity. To the Christian it presents a rare opportunity. And we rejoice that to so large an extent you have been able to reach and bless these strangers with Christian agencies and influences. Our observation of life in Europe and elsewhere convinces us that in bringing them under the saving power of the Gospel you are mightily affecting lands and nations far beyond your own wide territory. God has brought foreign missions into the midst of your home life. May his grace strengthen you for your vast responsibility!

We thank God that in missions properly called foreign your zeal abounds. We rejoice that your children and ours, in not a few regions of the earth, are working side by side, supplementing the labors of each other. The field is vast, and the utmost exertions of universal Methodism cannot overtake the divine task. A generous rivalry in devotion and effort need not generate into jealousy and envy. May God make you everywhere a thousandfold more than you are! Yet it is sometimes practically useful for Churches of the same family to undertake the culture of separate portions of the field. And occasionally circumstances may make it desirable that the results of the efforts of one Church should be incorporated with another. To many of the Methodists of Germany, both yours and ours, it appears desirable that such an amalgamation of our work and yours should be effected. The officers of our Foreign Missionary Society are in communication with your Board of Missions on this subject, and we doubt not it will receive your careful and prayerful attention.

We give devout thanks to God for the great increase of your membership as reported for another period of four years. To the individual preacher there is no joy like the joy of winning souls; and to the true Church there is no delight so exquisite as that of seeing multitudes flocking to the cross. We cannot report such large figures as you; yet no recent year of our history has failed to record an advance; and the total increase since last we addressed you is close upon thirty thousand. We labor amid social and ecclesiastical difficulties of which you know little. Moreover, our churches are depleted by a continual flow of emigrants to your and other lands. But we would not desire by these considerations to satisfy ourselves with an increase that is all too small, but crave from the Fountain of all grace a fuller consecration and a more extensive usefulness.

The question of public education is deeply moving the hearts of all Christian people in this country. A composite system has long prevailed here. It embraces schools belonging to the Christian denominations, aided by public grants, but inspected and in a measure controlled by the national authority. It includes, further, schools maintained by popularly elected boards, but which are also subsidized from the national purse and responsible, in a degree, to the Central Ministry of Education. The ardent supporters of the denominational element claim for it increased aid from the imperial revenue. The advocates of the board system are opposed to this, unless, indeed, the control of schools so aided should be made more definitely popular and representative. Unhappily, the question is complicated by sectarian considerations. In too many places the so-called National School has been used for the oppression of Nonconformists, and for the inculcation of religious tenets of an intolerant character. This fact deeply stirs our people, who, in many a village, have to maintain their attachment to the Church of their choice at a cost which it is difficult for you, in the different circumstances of your country, to under-

stand. Happily, among us there is no one who would consent that the Bible should be excluded from the curriculum of the public schools. We are still profoundly convinced that in the teachings of the Holy Book is to be found the only safe and sufficient guide through this life to the better life beyond.

We have at times been tempted to tremble for the Holy Book, as for the Ark of the Lord. It has, indeed, of late years been going through a fiery trial. The researches of philology, the discoveries of science, and the speculations of philosophy have been supposed by some to be fatal to the authority of the inspired word. As a consequence, in many minds faith has become less vivid and influential, and in not a few it has died; but we are convinced that the Sacred Book holds and will hold its own. Already there is visible a recoil from the extreme positions which were so hastily assumed. Evidence confirmatory of its claims is rising around the Bible on every hand. The weapons forged against it are turning to its defense. The fiercer light which is thrown upon it is only bringing out its truth and beauty more clearly. And we doubt not that it will come forth from the furnace of its present ordeal as "gold that perisheth not, though it be tried by fire."

The divine message to mankind is still asserting its fitness and power in all parts of our field of labor. Our foreign missionary work advances surely everywhere, and with rapid strides in some districts. The lamp of truth is being carried steadily forward into the interior of Africa; and in certain parts of India the people are flocking to the testimony of the Lord. Our foreign work is indeed only limited by lack of means. We, like yourselves, have to struggle with the difficulty of an income which, if not falling, is not at present elastic. Surely this cannot be in keeping with the purposes of God or the powers of his Church. If wealth were everywhere consecrated, and modest comfort were everywhere willing to deny itself for this greatest of causes, there would be no paralyzing fetter upon the missionary enterprise. We are driven to believe that in a great and wide revival of spiritual religion is the one hope of a rallying of the people of God to the noble task of the world's salvation.

But we do not for a moment doubt the inherent power of the Gospel to revolutionize human character. If we did we should be rebuked by the signal success which attends our work among the multitudes in our great cities. Everywhere victory waits upon the aggressive efforts by which we are claiming and winning the ear of the common people. The preaching of the Gospel in all its breadth and depth is again proving itself the power of God unto salvation. The manifestation of practical sympathy with the people in their difficulties and sufferings—especially through the ministry of devoted women—is, without doubt, a contributing force. But we rejoice to believe that the gathering of multitudes, such as has not been known in England since the days of Wesley and Whitefield, finds its explanation in the charm of the

Gospel itself when preached with the Holy Ghost. May that power ever accompany the declaration of the word by you, as it has done in the past, and yet more abundantly !

We cannot, dear brethren, conclude without a reference to the political alarms which recently, like distant thunder, awakened the fears of both your nation and ours. When for a moment the specter of possible war rose between the mother land and her offspring a sense of horror ran through the British nation. It is consistent with our consciousness of strength and our sense of self-respect to say that we dread and deprecate such a war as a calamity to civilization and a crime against our common blood. Surely there is enough of Christian principle and feeling in your nation and ours to secure that any differences which may arise shall be settled by some other arbitrament than that of the sword. We thank God for the uprising of deep and solemn feelings, on both sides of the ocean, which has already quelled the clamor and made both nations stand and think before it was too late. It is our constant prayer that by some wisely devised scheme of arbitration the risk of war between these kindred peoples may be reduced to the lowest point. And we do not doubt that the decision of this question will ultimately rest, not with statesmen alone, but with the Christian sentiment and conscience of both nations. Nor can we doubt that upon the Methodist Churches, in both lands, must rest a large share of the responsibility for shaping and directing that public opinion which will one day declare that, between men of the same blood and the same religion, "war shall be no more."

With this aspiration, dear brethren, we commend you again to God and the word of his grace !

Signed on behalf and by order of the Conference,
D. J. WALLER, *President.*

MARSHALL HARTLEY, *Secretary.*

2.—ADDRESS OF DR. W. L. WATKINSON, OF THE BRITISH WESLEYAN CONFERENCE. JOURNAL, PAGE 181.

BISHOP FOSTER, DEAR BRETHREN: You may believe me when I say that it is with peculiar pleasure that I find myself in this assembly. And I know that you will believe me also when I say that my pleasure is considerably chastened by the prospect of having to make a speech. The making of a speech is rarely felt to have any tragical significance to an American; but it has very considerable terrors for modest men coming from that obscure island that it is my duty to-night to represent. In some respects you will see at a glance I am not one of the most suitable representatives of my particular nationality. And I feel perfectly sure that as I advance with my address you will discover that in point of eloquence I fall lamentably short of my predecessors. But I can assure you that none of my predecessors had a more sincere admiration for your great Church than I have, and I

speak to you to-night with very deep and sincere sympathy. I have very little confidence in myself, and I have good reason for my lack of faith, but I have great confidence in you that you will extend to me all possible consideration and indulgence.

Now, as the messenger of the British Conference, you will not be surprised that I come to you with a message of peace and good will. The fact is, there can be only absolute cordiality between the two great sections of Methodism on the English side and on the American side of the world. I can assure you that it is the passionate desire of the great mass of my countrymen that there should be perfect amity between your nation and ours. Now, some people are very much astonished that there ever should be any discord between America and England. I am not at all astonished. It is just as it ought to be, according to the philosophers. You know the Darwinian law, that competition is always the most severe between forms most closely allied. And the reason why there are constant misunderstandings between England and America is exactly in accord with the philosophic theory of the age. We have so much in common that these misunderstandings inevitably arise. But there is no necessity that they should degenerate into strife and murder. You know that there is in the crown of England—I say, “you know,” because I am sure you know everything about that crown—there is in that crown a diamond, the Kohinoor, one of the greatest diamonds in the world. But, big as it is, it is only half the size of the original jewel. I do not know exactly where the other portion is; but somewhere, no doubt, in the great world. Now, no pebble can scratch that diamond in the crown of England; no ordinary jewel can deface it; but the other half could scratch it. No country can hurt either America or England while they maintain brotherly relations. But it is quite within possibility that they might—if they were insane enough and criminal enough, it is in the bounds of possibility that they might—deface one another. We have something better to do than to deface one another. Superstition, ignorance, intemperance, tyranny, threaten our common civilization; and by the time we have attained victory over these menacing foes I rather think we shall be in too good a state of mind to wish to fight one another. Some men tell us that war is inevitable—the same men who told you a little while ago that slavery was inevitable. They say that we must eat or be eaten—that all civilization is based on cannibalism. They tell us that war is the essence of life; and then a great writer finishes up by telling us that progress always rides in a powder cart. All I can say is, that whenever progress chooses that method of locomotion it is liable to startling shocks and eccentric motions; and its ultimate position reminds me of that story you are telling in America just now which relates how one of your juries brought in a verdict over an unfortunate individual, that he was kicked to death by a mule, and that there were no remains. Progress does

not ride on a powder cart. Progress rides in the chariot of the Prince of Peace. Mexico, I believe, is represented in this assembly. Indeed, it would be most difficult to mention a place that is not. The ancient Mexicans worshiped the rainbow, and they are the only people that ever did worship the rainbow; and I trust that under the pacific influences of our common and glorious Christianity the day is not far distant when all the nations will return to that sweet idolatry. Now, it is my duty, as it is my joy, to congratulate you upon the astonishing success of the last quadrennium. There is no necessity that I should read these figures to you; you know them, but you don't know what a pleasure it is to me to read them. It does me good; so let me read them just for the sake of the personal inspiration. Why, it is staggering to us. Three hundred and eighty-six thousand members added to your already colossal and glorious communion, making a Church of 2,766,656. We ought to say it in the spirit of gratitude, but it is almost impossible to speak of such a thing without the spirit of triumph, a magnificent result accomplished in the face of great difficulties. Now, during the same period, a period of very fair prosperity, we have added to our Church in England—do not despise it—thirty thousand. And I am sorry to say that the last denominational census—the intelligence was in the papers last week—the last denominational census records for the current year a decrease in our membership of something like three thousand members. So that you can rejoice with great joy, but for us there is a time of heart-searching and humiliation.

Still, you must remember that we have limitations of which you know little or nothing. We have geographical limitations. You have heard that before. An American who came to my country declared the sky was small. That is astronomical rather than geographical; but our land is unquestionably limited, and you will see in that fact an obvious reason why we cannot keep pace with you. And then that fact affects us on the question of emigration. When people in America seek another, that is, a better country, there is but one thing for them to do; they go to heaven. But very often with our people, when they seek another, that is, a better country, they come to America. I have been surprised during the time that I have spent with you to find what a large number of people in this country recognize me; they come forward to say that they have known me in the past years and sat under my ministry; and so when I look at these numbers, 2,700,000, I comfort myself to some extent that they have come more or less from us.

But there is another thing that you must remember—a thing of which happily you know very little—our social and ecclesiastical limitations, or, to speak more correctly, the limitations imposed upon us by the social and ecclesiastical condition of our country. I have just been reading the letters of Matthew Arnold, and in one of his letters—you know that he was never a friend to dissent

—in one of his letters there is a very striking passage of which you in America ought not to be ignorant. Allow me to read it. It is delightful reading. Mr. Arnold, writing to his brother-in-law, Mr. Forster, says: "I see John Bright goes on envying the Americans. I cannot but think, however, that the state of things with respect to their national character, which, after all, is the basis of the only real national grandeur or prosperity, becomes graver and graver." Now, everybody in this place will agree with Mr. Arnold that national character is the basis of the real grandeur or prosperity of a nation. We shall agree with that. But then he tells us that your condition in that respect "grows graver and graver." Now, I hope the reading of this passage will not occasion a panic in this assembly. It is thirty years since he threw that sand upon your national coffin and you are here yet, and in a very fair state of preservation. Indeed, you are in that condition that homely people in my own country describe as a "beautiful corpse."

But it is the other portion of the letter that I want to enforce to-night, and that you Americans ought to lay to heart: "It seems as if few stocks could be trusted to grow up properly without having a priesthood and an aristocracy to act as their schoolmasters at some time of their national existence." So you are suffering from a defective education, and you see that that defect in your education has brought you to the edge of disaster. Now, in England we have had these schoolmasters from the beginning. You do not want schoolmasters forever.

Tutors are for a time appointed, for chastening ends. We have about finished our education in that direction. Now, you think in America that when we English people get hold of something good we stick to it, but I assure you that you are welcome to these schoolmasters to complete your defective education. Will you have them? Now, it is a chance that may not occur again. Will you have them? Well, you reject my magnanimous offer, and it may be long before you find us again in such a fit of disinterestedness. But let me whisper to you that when you decline our aged schoolmasters I rather think that you are in the right. I believe with Mr. Arnold that no nation can complete its education without a priesthood and an aristocracy, but you know well that the true priesthood is the priesthood of true believers, and that the genuine aristocracy is the aristocracy of pure and Christian citizenship.

And I say to you without the least bitterness against the priest or the peer—for there are noble men in both sections—I say emphatically that at a thousand points they limit and harass our Church as it seeks in the nation the kingdom of God. Nevertheless we pursue our way, and amid many discouragements, according to the charter of our great founder, we seek to "spread scriptural holiness throughout the land."

One of the great difficulties of the present day with some great thinkers is this: they believe that Christianity is no longer ade-

quate to deal with modern civilization. They think that it was able to direct a more simple civilization, but that it is no longer capable of dealing with the complex and energetic civilization of the modern world.

Now, I assure you that the British Church does not share in the least in that skepticism, and that we are sure to-day that Christianity is able to cope with the elaborate civilization of modern times just as it was able to deal with the nations in more simple ages.

Grant me your indulgence for a moment while I speak of the two aspects with which the Christian Church in America, as in England, has to-day directly to consider and to deal. Now, there is one aspect of our civilization to which we give but little attention, and yet it is an aspect of the greatest significance to us as Christian men; and it is this: We have to deal to-day, in that modern Babylon that we have built, London, in New York, Chicago, and cities too numerous to mention, we have to deal with arts, sciences, gold, literature, fashions, liberty, greatness, pleasure.

Now, the question is, have you men, have you faith, that can restrain, that can master, that can sanctify this colossal and opulent civilization? Have you? You know that the old prophets never looked with any tranquillity upon material wealth and splendor. The prophets in the Old Testament were always ready to curse Tyre and Sidon; they looked shy at the ships of Tarshish; they felt uncomfortable in the presence of increasing wealth and magnificence. They could not see how such imperial greatness and opulence was at all compatible with real righteousness of life. Now, I say that we ought to look at things very differently. You are compelled to-day to look an opulent civilization in the face. It is a mistake to think that God is going to keep us pure by keeping us poor. Emerson had an ancestor who prayed that none of his posterity might be rich. I believe that one of my ancestors must have offered a similar supplication, and I am sorry to think that he must have been a righteous man. I am forced to think that he must have been a righteous man, for his prayer has availed much. But I tell you, God does not intend to keep us pure by keeping us poor. It is an old superstition. God does not intend to keep nations pure by keeping them poor. You have a nation full of energy, freedom, gold, pleasure. Why, as I walk through your cities, Cleveland, Chicago, and New York, I think of Turner's great picture in the British Gallery, "The Building of Carthage." It is an astonishing epoch of material wealth and of national aspiration, of power, mastery, achievement. That is the world that you are sent to. Have you got a faith that can deal with it? The Hebrew prophet felt that he could not tackle the profound problems of an opulent and complex civilization. Have you a faith that will deal with an opulent world? We believe that we have such a faith—a faith that can direct science; a faith that can spiritualize commerce; a faith that will hallow gold; a faith that will create equitable

and just governments; a faith that will keep the roses of pleasure as pure as are the roses of the garden. And you depend upon it, your rich civilization wants you as much as a poor civilization wanted you. Do you think that men have lost the spiritual instinct because they are clothed with purple? Do you think that the religious element has been smothered? Not a bit of it! There are not more vivid hungerings after the unseen, after the ideal, in the whole world—not more vivid hungerings than in opulent England and opulent America; and if you will go boldly in the midst of your cities, with their freedom and affluence and taste and amusements, you shall find that in you God will fulfill the old prophecy that “the nations shall walk in the light of it, and the kings of the earth shall bring their glory and honor to it.”

But you say, “What are you doing in England with the working classes?” I could not say that we are doing all that we might do, but, speaking after the manner of men, I think we are fairly doing our work in that direction. John Wesley went to the working class; and, mind you, John Wesley went to the working class before it had a vote. Methodism took the Gospel to our working classes in their lowlier and more obscure and unimportant days. The test of the Church is what it is doing for the middle classes, for the working classes. I dare say that you have noticed, when you visit the Oriental department of an international exhibition, nearly all the work is in silver and gold and diamonds and silk and porcelain. You are dazzled. Yet these belong to the declining nationalities. When you go to the Western department, when you go to the Northern department, there is very little silk or velvet or gems, but the workmanship is iron, steel, cotton, pottery, and that workmanship represents the master civilizations of the world. And you be sure that the Church which to-day achieves most victories among the masses of people will inevitably be the Church of the future. You say, “What are you doing with that class below the working classes—below all the classes—the exile, the outcast, the submerged?” Well, I dare say Mr. Johnson will tell you a good deal about that—that is, especially, if I leave him plenty of time to do it in. But in Manchester, in Liverpool, in Leeds, and in other great cities we are grappling with that most difficult problem, and grappling with success. Your scientists know that no matter how much an organism may be degraded, as long as it exists it is capable of utmost resuscitation and transfiguration. You may take a parasite to-day utterly degraded; take it out of the black abyss; take it out of the dirty slime: not a feature of its primitive glory survives—no eye, no color, no complexity; but the scientist tells you that if you will only give it a favorable environment its eye will light up again, it will recover its ancient color, and it will become as complex as that particular organization is susceptible of becoming. Brethren, we know a more wonderful thing than that. You may take man at his lowest estate, in lust and passion and misery, and

our Master can accomplish a more wonderful miracle than that of nature—only Christ does not ask for a new environment. He gives a new heart, and he does not take a geological age to do it; but he speaks the resurrection word, and those that have lain among the pots become as the wings of a dove covered with silver and her feathers with yellow gold.

Now, there is another thing in England: we are not neglecting the education of the young. We look with very great interest upon your work in respect to the Epworth League, and we are trying to follow in your steps by the creation of the Wesley Guild; and I hope that we may have some of your glorious success. The fact is, with the Church there lies our hope—our day schools, our Sunday schools, and Dr. Stevenson's Home for Destitute Children and Orphans. I have seen since I came to America an article that spoke of the wonderful improvements that have been made in physics during the last fifty years; and it stated that doctors were beginning to doubt very much their power to cure confirmed maladies. They have less faith in themselves than they ever had before as to their power to cure; but all the time there has been a growing confidence in them that they have power to prevent. And to-day they are accomplishing more in the direction of prevention than they ever accomplished in the direction of cure—which is a thing we may easily believe. Prevention is better than cure, and if you want to carry that out to the utmost extent carry it out with the little child, for that is the place to cure the maladies of the world. Why, when I was young scientists always studied nature in the big and the old. If they wished to study vegetable life, they studied it in the oak; if they wished to study organization, they studied it in the elephant; if they wanted to study life, they studied it in the adult. But they have changed all that to-day. Botanists do not study life in the oak; they study it in the moss. They do not to-day study life in the elephant; they study it in the microbe. They do not to-day study organization in the adult; they study it in the embryo. They have taken the minute; they have gone back to the genesis of things; and I say that it must be the same in society. You must study all great problems in the brain of the child. That is the place where they will be settled. All your questions of dirt and drink and darkness and deviltry, every one of them will be settled happily in the noble education of the little child. And the chief factor of that education is the truth as it is in Jesus Christ.

As to our missionary societies, why, you ought to give me a night for that. What can I say to you in five minutes? And I thought I saw Chaplain McCabe somewhere, with a glittering eye upon me. Methodists are always at home with the missionary movement. We believe in one religion. You know they had a great Parliament of Religions at Chicago. All right; but you believe, and I do, or we should not be here to-night—we believe in

the intolerance of Christianity. We believe that there is but one religion for the race. Some men say there will be but one language. I do not know about that. If there is it will be the American, as that language is spoken in England. But we are perfectly sure there will be but one religion, and that simplifies our task immensely, and is the fountain of our enthusiasm. And then we have no trouble as to whether we have got to the limit or no. Politicians are always bothered about limits. Mr. Disraeli used to talk about a scientific frontier. I do not know what it was exactly. It was one of his fine phrases. It was about a line, I think, something about the thickness of the equator, that was to come between England and Russia. And then, you know a good deal about a line—I think you call it Mason and Dixon's line. And then, much more recently, we have heard a great deal more about another line; but I must mind what I say about that, for I have noticed since I came here that in this Conference you pay extraordinary deference to the Monroe doctrine. But Methodism has no trouble on the question of limits. Our glorious John made it delightfully simple: "The world is my parish." With one Redeemer for one long-suffering race, we go forth here and there and everywhere, and by your side we work in many languages and preach the Gospel to the people in many tongues; but God has followed our work with signs and blessings, and although we are fettered for want of money—as we always were and always shall be, and so are you—there is a worse thing than that: there is the fetter of coldness, the lack of enthusiasm; and I do not think for a moment that we are lacking for that, or that our enthusiasm in the missionary cause is not as great as it ever was. May God send a wonderful blessing upon our agents, and in all parts of the earth may we be gladdened to see the nations turn from their idols to serve the living God!

Now, I have done, as nearly as possible, but I have a few minutes left. Will you excuse me if I have the boldness to say one or two words more to you upon your duty and ours? Stick, I say, to the old Gospel. Why, they will say that the old Book is worn out, and that it is to be dismissed as an obsolete record. When visiting Cologne I looked into that great cathedral, and in the early morning I saw that the eastern window was lighted up and all the other windows were dark and obscure. When I went at noon I found that some of the other windows had turned to ruby and gold, and that they flamed out in prophets, in angels, and saints. And then, when I went at sunset, I saw that the other windows were lighted up with the setting sun. And what looked black in the morning, at night looked like windows into heaven. It is a good deal like that with the Bible. There are dark pages in it, but in the process of the sun first one page is lighted up, and then another, and where men once found only obscurity there flamed out magnificent meaning, with Jesus Christ always standing in the midst. There was truth for Chrysostom's day, truth for Bernard's, truth for Luther's, truth for

Wesley's, and you men to-day in your pulpits are finding the exact truth for your particular generation and the singular condition of things in which you find yourselves. And depend upon it, before this world is done there won't be a dark page left in the book, but every bit of it will be illuminated, and the temple filled with the glory of God and with the gladness of men. Stick to the old Book. And if you stick to the old Book you won't have to resort to sensationalism to draw people into your churches. We had in England, years ago, a painter, and he wanted to be original in his art, and he strove after originality, and therefore missed it. He did what all such men do—he became eccentric, and that he might paint something that would impress he used to eat raw pork for supper, and the next day paint what he saw. It strikes me sometimes that some modern preachers must adopt similar tactics. You don't want eccentric things, and you don't want sensational sermons. The preachers that draw best in England are the men who preach with greatest simplicity the old evangelical doctrines that made Methodism. You say you want something to draw—that is the word—to draw. Your Master knew that you would want something wherewith to draw, and therefore he left you the grandest magnet in the universe—he left you Christ: "I, if I be lifted up, will draw all men unto me."

I won't say anything to you about politics, because I know you are a dangerous set; but if you ask me privately what would immensely prejudice Methodism in England, I say, mixing it up with popular politics. Let us as Christian men take care of our citizenship, of its rights and its duties. This world belongs to God, and we must claim it for him. But let us not mix politics up in our Church life. Can you turn the Church of God into a political cock-pit and then expect spiritual prosperity?

There is another thing I will venture to say, although you will suspect I am a narrow man. I say to you, take care of your denominational spirit. I don't care who accuses me of bigotry in that matter. Some reference has been made to the flag of my country here, and I have been astonished since I came to America at the frequency with which I have seen the Stars and Stripes. What do you mean by it? You mean to create a patriotic sentiment, for you know that without that patriotic sentiment you cannot live and flourish. Cultivate the denominational temper as you do the patriotic. Without it you cannot live and flourish. No injustice to other Churches. What do you mean by those flags? Why, you put the Stars and Stripes in the middle, and enough of them lest anybody should overlook them. Quite right. But then the other flags are here. Why, there is the Union Jack, that has braved a thousand years of battle and the breeze; the French, the Prussian, the Italian, and some other flags of nationalities that I venture to say are not yet born. You do not exclude other nations, or assume toward them a position of hostility.

First, love to your great empire that is worthy of your love, and then justice and charity to all the nations of the earth. This is what I read from this display of flags. So let it be in Church life. Love Methodism, our beloved Church; but no injustice in that to other Churches which you cannot love properly unless you first love your own. I was looking the other day at the gravestone of a good woman, and it declared, "She was a lover of all good men." But there was another fact disclosed on that stone, and that is that she showed love to one in particular. Let it be so with us. Depend upon it our patriotism has a great deal to do with our nation, much more than we think, and you realize that when you put the Stars and Stripes over every school. You have got it there. It was a conception worthy of you. Put your denominational flag up. Let your children love your Church. Love it yourself. Strive ever to make it more worthy of their love and of yours. And depend upon it, as Methodism arose in one of the world's darkest hours, so shall it live to share in the splendors of the millennial day.

The final words, so dear to listeners, and so excruciating to orators. Your country had a grand beginning. When Solomon built the temple they brought stones, colossal stones, hewn stones for the foundations. We generally put in rubbish in foundations, but God does otherwise. The foundations of the temple were among the most magnificent portions of that structure. It is like God. Whenever he begins a work he is very particular about the foundations. He was when he built this earth. He laid the foundations well. You were not there, I was not there, but they were well laid notwithstanding; and when God has a new empire to build he lays the foundations well, and he laid your foundations in a sound fabric when he laid it in those men that came over from Lincolnshire and other counties in England, the stoutest and strongest and noblest products of the old civilization. Take care. You have received a great country. Take care that you build wisely and well. We dump a great deal of poor material on your shores. From England, from Ireland, from Italy, from Scandinavia, we send you very equivocal material. But the future depends upon yourselves. It depends upon this Conference in an extraordinary degree, whether out of all these expatriated nationalities you are going to turn out mere slag and cinder, or whether you are going with a pure fire to fuse this material into a new Corinthian brass, pure gold, with which you shall build the city of God.

I think that the *Mayflower* was a splendid name for the ship that brought over the Pilgrim fathers—Mayflower, not a flower of the autumn, but the flower of the spring; and it was a symbol, it was a prophecy of what was to come to pass in these latter days: that a new summer of civilization was breaking upon the earth—a summer in whose pure sky were lighter clouds and eclipses; a summer whose brilliant blossoms should be a loftier conception of the nobility of manhood, of the rights of freedom,

of the royalty of virtue; a summer, let us hope and pray, a summer whose sun shall no more go down, and whose moon shall not withdraw its shining.

3.—ADDRESS OF THE IRISH METHODIST CONFERENCE TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA.

BELoved AND HONORED BRETHREN: We gladly embrace the opportunity of greeting you in the name of our common Lord, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."

We received your fraternal address with much gratification, and welcomed to our Conference your honored and beloved Bishop, Rev. Edward G. Andrews, D.D., LL.D. We regretted the unavoidable absence of his companion, the Hon. Theodore Runyon, LL.D., Ambassador for the United States to the German Empire, as his presence would have given us peculiar pleasure.

The address of Bishop Andrews was heard with the deepest interest. As he set forth in eloquent language the marvelous progress of your Church we offered devout thanksgiving to the Head of the Church who has so abundantly crowned your labors. As we were reminded that within the last four years your membership has increased by more than a quarter of a million, and that Methodism in the States can claim to have under its pastoral care one fifth of your population, we recognized how justly you say that "such development is without parallel in the history of Christianity."

We are also informed of the noble work you are doing for the higher education of your people, and of the whole nation, in your high schools, colleges, and universities; of the thorough equipment with which you furnish your students in theological colleges so that they may become "able ministers of the New Testament," as well as of the efficiency of your great publishing establishments, from which is issuing in many forms a pure, healthy, and ennobling literature. We rejoice that you are thus perpetuating the traditions of early Methodism and the work of our revered founder.

Your foreign mission enterprise awakens our liveliest interest. In the European field you are paying back generously your own indebtedness to the Old World. In Africa and in the Orient you are also emulating the home Churches in your successful efforts to win the world for Him who purchased it with his blood.

We are not forgetful of the great social, moral, and spiritual problems affecting the growing and varied peoples which make up your population, which you, in common with all the Christian Churches, are trying to solve. And we pray that God may continue to give you, in all your councils, high-minded and large-hearted men who, having knowledge of the times, will know what your Israel ought to do.

Your difficulty is to overtake your work—to lay hold of the multitudes which from all lands are week by week poured into your cities. Ours is to hold our ground in the face of a declining population. We have to mourn continually the loss by emigration of many of our best people. We see those whom we have brought to God and trained for service in his Church leaving us for other lands while yet in the prime of life. Yet we must and do toil on remembering that our record is on high, and that one day “both he that soweth and he that reapeth will rejoice together.”

You will be made glad when we assure you that notwithstanding these losses our adherents were never more numerous; that our Church is more united and better organized than ever; that the efficiency of our ministry steadily increases, and that our financial position is firmer than at any former time. We are still confident that God has a great work for “the least among the tribes” to do in Ireland. And although we see those whom God’s grace has made true, noble, and holy men and women pass from us to your country and to other lands, yet we are persuaded that we are taking our part in helping forward the regeneration of the world.

We have appointed as our representative the Rev. R. Crawford Johnson, the secretary of our Conference, and a brother greatly beloved and honored. He carries our warmest greetings and will give you a full account of our position and prospects.

Honored and beloved brethren, we, as nations and peoples, are bound by the closest ties of language, blood, and religion. We hold and guard in common “the faith which was once delivered to the saints.” As Christian Churches we are commissioned to proclaim the Gospel and further throughout the world the kingdom of our blessed Lord. May these bonds be ever sacred, growing in strength from generation to generation! May our emulation as Churches and as nations ever be to enfranchise the race and hasten on the universal reign of the Prince of Peace!

Signed on behalf and by order of the Conference,

JOHN O. PARK,

BELFAST, *June*, 1895.

Assistant Secretary.

4. ADDRESS OF REV. DR. R. C. JOHNSON, OF THE IRISH METHODIST CHURCH. JOURNAL, PAGE 182.

During the sessions of the last British Conference two little street arabs were discussing the situation. “What are all these parsons doing here?” “O,” said his comrade, “don’t you know? Why, they are here to swap sermons.” Now, although we may not be here to swap sermons, we are here to exchange greetings. I bring you the sincere and enthusiastic love of two hundred and fifty Irish Methodist preachers and of one hundred thousand attendants on their ministry. We have one very good reason for sending our love to you. “Where the treasure is, there will the

heart be also." In twenty-five years eleven thousand members, and that means fifty thousand hearers, have left our shores for foreign lands, and nearly the whole of those emigrants have turned their faces to the lands of the setting sun. Dr. Potts, of Canada, says that one third of the Methodist preachers of Canada are of Irish birth or parentage, and I think I am perfectly safe in saying that you have nearly four times as many Methodist preachers with warm Irish blood in their veins as we have in the dear old land. Emigrants have to be weighed as well as counted. Two half Christians do not make a whole one. One of your own historians has said that God sifted three kingdoms for the very choicest spirits he could find in order to people this great continent. I do not know whether he included Ireland in that trinity or not, but I know that a large number of the very elect have come from Ireland to America. John Summerfield, the seraph of his day; Thomas Guard, endowed with the twin gifts of logic and rhetoric, every sentence of whose lectures is a proverb, and every proverb a gem; Elliott, the erudite, and Butler, the pioneer; Bishop Thoburn, who read for us that glorious chapter which has been added to the Acts of the Apostles by your missions in India during the last quadrennium—these and a host of others are of either Irish birth or origin. Time fails to mention more, but allow me to add another name—Bishop Simpson, orator, patriot, saint, and sage.

"Your greatest, yet with least pretense;
Foremost captain of his time;
Great in council; great in war;
Rich in saving common sense;
And, as the greatest only are,
In his simplicity sublime."

I do not believe, Mr. Chairman, that these fraternal interchanges evaporate in mere sentiment. I am foolish enough to believe that they serve very practical ends. Sometimes when you are traveling in a railway car you may go miles without speaking a single word to your fellow-passenger. You think that he looks forbiddingly cold.

"You feel his presence by the coldness,
Feel the icy breath upon him."

He is thinking the same about you. But break the ice, and you often find him to be a genial and pleasant companion. So these reunions help to dissolve prejudice and misunderstanding. They bind Church to Church; ay, and nation to nation. You have set the world a noble example in substituting arbitration for the brutalities of war, and no act of this Conference has so stirred my soul as the unanimity with which you passed a series of resolutions on this subject last week.

When Dean Stanley was traveling in your country he noticed on the beautiful shores of Lake George a maple and an oak growing from the same stem, and he saw at once in that twofold yet united tree an emblem of unity—the brilliant and fiery

maple an emblem of America, the gnarled and twisted oak the emblem of Great Britain—and he breathed the prayer that these two great nations might always be linked together in the bonds of brotherly love and peace. I am sure you will all say amen to the great churchman's prayer. It has been said, "America and England against the world." No! a thousand times, No! America and England for the world. With a common language with a common literature, and with a common Christianity, be it ours to unite hand to hand, heart to heart, in trying to make this world better, and men more like Jesus Christ.

And now, sir, I want to talk to you a little about Ireland—the land of the blackthorn, the shamrock, and the harp. We are often asked, "What hope have you for the conversion of Ireland?" I am very thankful to say that we have never had the same confidence in answering that question in the affirmative as to-day. I suppose you know that we have been passing through a political crisis. You will say, perhaps, "You are always in a state of crisis there." But the late crisis has been a crisis of crises, and the hour trembled with destiny.

Perhaps some of you, especially these "potent, grave, and reverend seigniors," may be alarmed at the mention of politics. You need not be. There was an Irishman in England preaching one evening, and friends were invited to go and hear him, but one of the invited very brusquely said: "No, I won't go; perhaps he may have a bit of dynamite in his pocket." I can assure you I have neither dynamite in my pocket nor political dynamite in my speech, and yet I am in a dilemma. If I refer merely to the work of the early Methodist preachers—of Gideon Ouseley and of Graham Campbell—that is ancient history, and you do not come to hear ancient history to-day. It is impossible to give you a picture of the Ireland of to-day without referring to contemporary events.

All through the past few years a story of the American war has been running through my mind. At a great crisis in the history of the civil war Frederick Douglass, the Negro orator, was very despondent, and was communicating his despair to an audience, when an old woman right under the platform shouted at the top of her voice, "Frederick, is God dead?" No! God still lives, and providence is no empty dream. Commercial depression, social revolution, political crises are all under his control, and I have steadfastly believed that, whether our hopes or our fears be realized, our good will be consulted.

"What though thou rulest not,
Yet heaven and earth and hell
Proclaim, God sitteth on the throne,
And ruleth all things well."

INFLUENCE OF THE POLITICAL STRUGGLE.

We are only now, however, beginning to see the influence of the political struggle on the religious destinies of the country.

I hope some of you have been to Killarney. Come next year if you have not been there; there is plenty of room in the hotels. You have seen at the Lakes masses of rock that have been split by the action of trees. A seed borne by the birds was deposited in the crevice of a rock, and by and by that tiny seedling has split the gigantic mass in twain. Now, a process like that has been going on in society in Ireland during the past few years, and in a far shorter space of time than that in which the acorn rent the rock, a mighty chasm has been created between the priests and the people of Ireland, and that chasm is growing wider every day. What is the point at issue? Is it the right of the people to use their own judgment in political matters? Let me prove this from the lips of the priests and people alike.

First, the people. Here is a statement of their case as published in a National and Roman Catholic paper:

"The general election has resulted in the revival of the domination of clericalism in Ireland. Regardless of the injury done to religion, the priesthood have flung themselves into the fight, and conducted themselves in a most flagrant and improper manner. The Catholics of Cork have the means in their own hands of checking the irreligious and damnable conduct of the partisan political priests. Let the men of Cork look to it. The political priest must have no place in Ireland. He is an anachronism in this decade, and he must be driven out of existence. In Kildare the people suffer as they do in Cork, in Heath, and elsewhere."

And then, discussing the action of a particular priest, whose name is given, the article goes on to say:

"He was as morally responsible for the misconduct of the politicians as though he had stood outside of the booths himself with a blackthorn in one hand and the breviary in the other."

Second, the priests. Here is the language of one of the highest ecclesiastics of the land:

"The doctrines of the present day are calculated to wean the people from the advice of the priests, to separate the priests from the people, and let the people use their own judgment."

Politician and priest thus unite to say that the point at issue between them is the right of the people to use their own private judgment in political affairs.

Now, what follows—or, rather, what is beginning to follow from this? The right of the people to form their own judgment in religious matters as well as in matters political. The most remarkable conversion of modern days in Ireland is that of a priest called Father Connellan. He was a priest in the Church of Rome for seven and a half years. About two years after he had entered the priesthood he was appointed to preach a sermon on the subject of Transubstantiation. Doubts arose in his mind in the preparation of the sermon, but he stifled his doubts and preached the sermon. The doubts, however, continued till five

years afterward, when, in an agony of perplexity and despair, he resolved to leave the Church of Rome. He was in a difficulty, for if he openly renounced the priesthood he knew that he would be slandered like Luther; but he hit upon a strange plan. His parish was close to the river Shannon, and one day he took a boat, having deposited a suit of layman's clothes on the land; then, when he got a little way out, he doffed his clericals, leaped into the river and swam ashore, and donned the suit of layman's clothes. He then left the country. There was mourning and lamentation and woe on every hand. Boards of Guardians suspended their meetings and passed votes of condolence with the bereaved family, while all the local papers rang with the praise of one who was affectionately called the "fair-haired priest." Everybody thought that he was dead. He was actually in London. When he went there he went to Spurgeon's Tabernacle and other places seeking light. About a year and a half after he went to London he found peace with God under the ministry of the Rev. H. W. Webb-Peploe. The instincts of patriotism and grace at once said, "Go home and tell thy friends." Timid advisers warned him of ostracism, persecution, and death. However, he resolved to go home. You who know anything about the Irish know that their great ambition is to have a priest in the family, and when Father Connellan came home they received him as one alive from the dead, but they received him with mingled grief and joy. He was immediately denounced from the altar; nay, further, the priest came to old Mr. Connellan and told him to turn out the renegade. But what did the old man say? Though choking with grief he told the ecclesiastic himself to go about his business. How was that? What lay at the back of that manly utterance of the old man? A local political quarrel. The clergy and the Connellans had different views about some local contest for the village parliament—the Board of Guardians—and as the Connellans had resisted the interference of the clergy in political matters they resented their interference in religious matters. Father Connellan is still at home preaching the Gospel to his friends and neighbors, no man forbidding.

THE MAGNA CHARTA OF THE REFORMATION.

O, sir, this is a glorious day for Ireland! The manhood of Ireland, the independence of Ireland, is beginning to assert itself. Homer says that the day that makes a man a slave takes half his manhood away; but put conscience and will and judgment in chains, and you take all the man away. When Father Connellan's superior remonstrated with him about his error, Father Connellan pleaded the voice of conscience. "Absurd, sir," said the priest, "you have no conscience; no man has any conscience but the Catholic Church." A wonderful change has come; the spirit of freedom is abroad. The literature of London is pervading our remotest villages. The very exigencies of political strife are bringing all classes and creeds together, and Ireland is now

demanding the Magna Charta of the Reformation, the right of private judgment in things spiritual and divine.

"Spirit of freedom, on!
O pause not in your flight,
Till every claim be won
To worship in thy light.

"On, till from every vale,
And where the mountains rise,
The beacon fires of liberty
Shall kindle for the skies."

RESULTS—A FREE BIBLE AND A FREE PULPIT.

Austin Phelps says that the two great factors in the English Reformation were a free Bible and a free pulpit. We are fast obtaining both.

First, a free pulpit. Four years ago, when you met at Omaha, there was practically no liberty to preach the Gospel in the open air outside of the province of Ulster. Now, with the spirit of freedom in the air, the Gospel is preached every Sunday in the provinces of Munster, Leinster, and Connaught.

There are heroes of the Gospel as well as of the sword. Two of these, the Rev. Mr. Hallows, a Church of Ireland clergyman, and the Rev. William Harper, a Methodist preacher, met together some years ago for prayer, and as a result commenced services in the town of Arklow. Rotten eggs, liquid mud, and other missiles common in George Whitefield's day were hurled at the preachers. Fog horns, tin whistles, kettles, and all the discords of pandemonium were employed to drown the Gospel message. But faith and courage proved triumphant, and now the Gospel is preached every Sunday in Arklow, Athlone, Cork, Galway, Dublin, and many other places.

Comedy frequently mingles with tragedy, and sometimes the open-air services in these provinces almost end in comedy. There are fashions in oratory as well as in millinery, but I am glad to say the highfaluting style of oratory has quite died out with us. We hate grandiloquence as we hate rouge, and love plain words as we love the roses with which nature paints our cheeks. Occasionally, however, some of our youthful orators still indulge in the old spread-eagle style. One of these young men came down to address an audience at the customhouse steps in Dublin. He had been curling an incipient mustache, and as he proceeded to say, in pompous rhetoric, "I have tried logic, I have tried metaphysics," and so on, alas! his fine sentences were interrupted by an old woman who cried out in a most mellifluous brogue, "Have you iver thried hair resthorer?"

Mazzini says, "The angels of Martyrdom and Victory are twin brothers." Yes, the martyrs of to-day will be the victors of to-morrow, and all over our beautiful land we will soon have what the Pilgrim Fathers sought and found in this broad continent of yours, freedom to worship God.

Secondly, a free Bible. Have you ever pictured the condition of a land without the Bible? No Twenty-third Psalm with its green pastures and still waters! No fifty-third of Isaiah with its glorious revelation of Christ as our substitute on the cross, and as our intercessor before the throne! No Sermon on the Mount with its lofty morals and sweet beatitudes! No parable of the Prodigal Son, telling us of a God who is a father, and a father who is a God! No third of John with its sixteenth verse, which contains the Gospel in miniature; and no fourteenth chapter with its infallible cure for the troubles of the heart! Surely, a land without a Bible is a land in the very shadow of death! Ireland has been such a land. Will it surprise you when I tell you that in large areas of Ireland there has been no Bible? No Bible in the pews of the churches, no Bible in the schools, and, with but few exceptions, no Bible in the homes of the people! Father Connellan assures us that now there is hardly a corner in the land that has not its Douay Bible. We have as a Church six colporteurs at work. Here is a report from a week's work from one of them: "Paid 80 visits; held 97 conversations; prayed in 41 families; books, tracts, and texts disposed of, 230." We try to circulate the Douay, the Roman Catholic Bible. It was the Vulgate, of which it is the literal translation, that led Luther unto light; and it was the same Bible that led to the conversion of Father Connellan. Now, the very germ of the English Reformation lay in Wyclif's Bible, and the hope of Ireland lies in the circulation of the Scriptures. Let me give you the history of one of our young ministers. He was brought up a Roman Catholic in the south of Ireland. The first lesson in theology was, of course, from his mother. In that lesson he tells us he was taught to dread four things: "The bite of a dog, the laugh of a Protestant, the horns of a cow, and the heels of a horse." That was his first lesson in theology. I cannot tell about his ecclesiastical apprenticeship as an acolyte in the Church of Rome. Let me keep to the point where the Douay Testament led him to Christ; that is what I want to illustrate. He said, quoting Daniel O'Connell, "There is no place for philosophy and tobacco like the back of a tailor's shop." He used to go to the back of a tailor's shop, and there he heard people discuss theology. He thought he should like a Douay Testament; but he had not one, and so one of his shopmates put one on his bedroom table, and he began to read the Douay Testament. He read it clandestinely, but it had a wonderful effect upon him. He went to confession. Sir, priests have a remarkable scent. They have a very keen scent for heresy. The priest said, "You have been reading bad books." "No, sir, I have not. I have been only reading the Douay Testament." "You must not read the Douay Testament any more. I won't give you absolution if you do." There was some Spanish blood in him, and he said, "That only made me resolve to read it the more, and I did not go back to confession. I read the Douay Testament to my mother, and then began to give some

exposition. The moment I began the exposition some one hid the Testament from me." "Now," he said, "I will have revenge. I will get a copy of the Protestant Bible if they won't let me read the Catholic Bible." The very next day—it is wonderful how Providence cooperates with grace—there was an auction of books. He was very fond of novels, so he went to this auction, and there was a parcel of thirteen books tied up in one bundle for sale, some of George Macdonald's books, but the covers were off them, and he bought the thirteen volumes for thirteen pence. When he came home he found right in the heart of that bundle a Protestant Bible. On one of the first leaves was the name of Rebecca Allen, a good Quaker lady. She had underlined all the promises, so that when he went to the Bible the exceeding great and precious promises were all at hand. Soon after there was a mission in the town—a mission of the Redemptorist Fathers—and of course, as a good orthodox Catholic, he attended the mission. He found there another young fellow touched with strange doubts like himself. They got into conversation. One of the priests was to preach on the subject of confession on Wednesday night, and they agreed that if he satisfied them about confession they would go the next morning. But he did not satisfy them. The next day my friend got his beads, his medals, and his meerschaum pipe, made a bonfire of them all, and gave his heart to Christ then and there. And now this young fellow is preaching with a tongue and with a heart of fire throughout his native land.

THE FORWARD MOVEMENT IN IRELAND.

I want to speak a little about what is popularly known as the forward movement. We rather object to that phrase. First, because it seems to depreciate the ordinary agencies; but secondly, and chiefly, because we think it is a backward rather than a forward movement. There have been four distinct stages in the history of Methodism—the evangelical, the ecclesiastical, the educational, and the philanthropic. The evangelical was the first stage, and was represented on the other side of the Atlantic by John Wesley and the early Methodist preachers; the ecclesiastical came next, and was represented by Jabez Bunting; then came the educational, with its Riggs and Moultons; and lastly the philanthropic, so worthily associated with Dr. Bowman Stevenson and others. At times within the past fifty years we had almost left our first love and had become absorbed in mere organization; but happily we have begun within the last few years to do our own work, and the revival of the evangelistic spirit, which is the great characteristic of the forward movement, is simply a return to the freshness and crown of our first love. Sometimes the representatives of these several interests quarrel with each other. This is the quarrel of the eye with the ear, the hand with the foot. Each is necessary for the perfection of the body. Cultivate the evangelical only, and you may make fanatics; cultivate the ecclesiastical only, and you may

make bigots; cultivate the educational only, and you may make agnostics; cultivate the philanthropic only, and you may make Pharisees. Cultivate all these elements, and you have a symmetrical Church. But, whatever is wanting, the aggressive element must be there. The Church ceases to be evangelical when it ceases to be evangelistic. The law of nature is "use or lose." The law of grace is the same, and the Methodist Church will be smitten with the curse of atrophy and death if its old fires are allowed to die out. But "What's in a name? that which we call a rose by any other name would smell as sweet." Call it, therefore, the forward movement, or the backward movement, as you please. It is simply Methodism up to date.

This is an age of cities. Begin at Jerusalem. The city holds the key of the centuries—wealth, commerce, the press, and many other powers that make for right or wrong focus there. The rapid growth of cities deteriorates the moral fiber. The crowd covers a multitude of sins. Men lose the restraints of a village in a big city and give the reins to the brute and demon within the soul. Then there is a twofold exodus—the exodus from the country to the city, the exodus from the city to the suburbs. This twofold rush gravely complicates the moral problems of the city. It separates the classes from the masses; it removes the men of light and leading from the crowd; it decimates our city churches, and leaves vast areas to be the abodes of ignorance and squalor and sin. More than one half of the population of Great Britain is massed together in the large towns. Ireland is still, however, a nation of villages; but in the province of Ulster the population is quickly gravitating to the center—Belfast. Where is Belfast? I have read a story of your Quaker poet, Whittier, which will help me answer this query.

The aged poet, a few winters since, renewed his youth, like the eagles, in a handsome overcoat of the purest Ulster pattern, clad with which he attended a school examination up among the Berkshire hills, so dear to him. He was standing beside the teacher, who was catechizing a dimpled little tot in geography.

"What are the provinces of Ireland?" asked the teacher.

"Potatoes, whisky, aldermen, patriotism, and—" began the child.

"No, no," interrupted the teacher; "I didn't mean products; I said provinces."

"O," said the girl, "Connaught, Leinster, Munster, and—and—"

Here she stuck, put her chubby finger in her rosebud mouth, and sought inspiration successively in her toes, the corner of her apron, the ceiling, and the dear old Quaker poet's kindly face. He smiled; her face brightened sympathetically. The *entente cordiale* had been established between them. He patted his coat significantly; she looked at him inquiringly; he nodded, and she burst out:

"O, Miss Simmons, I know now. They are Connaught, Leinster, Munster, and Overcoat!"

Belfast, then, is the capital of the northern province from which these handsome overcoats take their name.

When Wesley opened his commission in Belfast there were "1,799 houses, mostly thatched." Now we are building houses at the rate of two thousand every year. While the population of Ireland has decreased by one half since the ravages of the famine, the population of Belfast has more than trebled itself in that period. Then you will please remember that the population of Belfast is mostly Protestant; very largely Scotch—Scotch in physiognomy, Scotch in dialect, Scotch in characteristics, and Scotch in religion too. In fact, Belfast is a miniature Glasgow. Now, these two things, the rapid growth and the prevailing Protestantism of Belfast, make it very much more like an American city than an Irish one, and give us at least one spot in Ireland where we have our

OPPORTUNITIES FOR AGGRESSIVE WORK.

The late Earl of Shaftesbury, after large opportunity of observing and collating facts, stated, at the anniversary of the "Open-air Mission," at Islington, that "not more than two per cent of workingmen are wont to attend public worship."

Belfast is by no means so heathenish as London, but it is estimated that there are seventy-five thousand Protestants who attend no place of worship.

It was to cope with this white heathenism that we established a mission in Belfast six years ago.

At this late hour it will be impossible for me to enter much into detail, but let me first give you a few of the axioms and principles that have been taught us by our experience, and then enlarge on two of these which seem to be of the most vital importance in such work:

The power of the Gospel to save the masses.

The power of adaptation to reach the masses.

The importance of believing in every man.

The value of constructive versus merely negative methods; social work springs out of evangelistic, and we must make men feel the brotherhood of man if we are to make them believe in the fatherhood of God.

You may change the environments and not change the man.

That we must educate and elevate as well as evangelize.

Cultivate hands, head, heart.

Every convert a missionary. Saved to save.

Save the children.

Lay your hand upon a child's head, and you often at the same time lay it on the mother's heart.

Learn from everybody.

Do not mind grumblers.

Turn a deaf ear to critics.

The power of testimony. Many will come to see Lazarus who will not come to see Christ.

Let me now dwell for a little on two of these points:

1. THE POWER OF ADAPTATION TO REACH THE MASSES.

Some do not like changes. They brand all improvements as innovations. This arises from several causes.

First, they confound methods with principles. We cannot improve on the beverage of the hills, but we may improve the aqueducts and pipes that bring it to our homes. William Arthur says that Methodism ought to be the most inflexible system in the world in its purpose to save souls, but the most flexible in the methods which it adopts to secure that end.

Second, they failed to study the times in which we live. Oliver Goldsmith with all his genius was a very simple man. Dr. Johnson said of him: "Goldsmith is so ignorant of his country that he would bring home a wheelbarrow as a new and valuable invention." Many of these men are equally innocent about the affairs of the world. They are at home among books, at sea among men. Consequently they have no idea of the necessities of the times and never attempt to adapt their methods to the wants and peculiarities of the age. This is one reason why the Church is crawling along so slowly, while the world is moving at electric pace.

Third, the slavish worship of idols. Spurgeon gave very good advice to those Churches that are living on past traditions and achievements. "Smash your models." We often quote John Wesley as an authority when we are sticking to some rusty usage. How stupid! John Wesley was a Pharisee by temperament, and therefore inclined to cling to precedent and tradition. He was also a philosopher, but the philosopher killed the Pharisee and made him a grand reformer—a reformer, not an iconoclast. Methodism was an evolution, not a revolution. It was an adaptation of Christian energy to the wants of the eighteenth century. What was open-air preaching? A dangerous innovation. What was the employment of cobblers and stonemasons like Tommy Oliver and John Nelson as preachers of the Gospel? A dangerous innovation! In one word, John Wesley built up a system that was as much an anomaly as a geranium in the heart of an iceberg, so that a man who quotes John Wesley as an authority against change is simply an idiot, and is as inconsistent as the ancient Pharisee who built tombs to the prophets and yet failed to learn the lessons of their lives. "Prove all things; hold fast that which is good." "Prove all things." Don't adopt methods because they are new, but do not reject them for similar reasons. "Hold fast that which is good." Mark you, "that which is good."

"That man's the true conservative,
Who lops the moldered branch away."

Grapple everything good, everything vital and fundamental,

with hooks of steel. While we object to old ruts, we object more strongly to new gospels. While we plead for flexibility and freedom in plan and method, we plead with greater fear for the old, old story from the old, old Book.

1. We have a Church Extension Society to meet the cases of one class in the community.

2. We find, however, that many people will not come into our churches. We can build our Gothic vanes and classic temples. We can invoke the aid of music, preach like seraphs, and scatter invitations like withered leaves in autumn; but what do men and women, steeped to the very lips in vice, care for such things? Nothing! naked nothing! We found that while we could not reach the lapsed masses in our ecclesiastical buildings, we could reach them in other ways.

We first erected a tent. Men and women in their working clothes came in crowds and we remained there until the storms of winter threatened to sweep us all away. Then we rented a large circus at the cost of \$75 per week, and from the very first opening of the circus we were crowded out—our congregation averaging two thousand people. For the next four years we moved from hall to circus, from circus to hall, liable to eviction at any time, for we were only tenants at will. About a year and a half ago, however, we took a large plot of ground at a cost of about \$24,500, and have built a hall, about two thirds the size of this armory. This we find too small for us in the winter months, and in my absence the trustees are enlarging it to seat five hundred more. Balfour says there are three kinds of lies: First, lies; second, thundering lies; third, statistics. Now, I am not going to trouble you with many statistics, but let me give you one or two items.

We had two hundred and fifty thousand coins given in the collections during the last year, showing that we reached five thousand souls every week. These coins amounted to nearly \$5,000, showing how the poor people appreciate the Gospel. But while we have some who will not enter a church, but will enter a hall, we have others who will enter neither a church nor a hall. What are we to do? How are we to reach these people? Go to them. "Go out into the highways and hedges." Many will come to a tent, a circus, or a hall who will not come to a church; but many, many more will be arrested by the solo or sermon as they are sauntering along the highway. Our open-air services are where our most splendid victories are gained. They are held in fair weather and foul, in the scorching sun and drizzling rain, summer and winter alike; and I believe it has been often our privilege to reach in various ways ten thousand souls in a single week with the story of the cross.

2. THE POWER OF THE GOSPEL TO SAVE THE MASSES.

It is the Gospel that draws the crowd. We have no band. We have no orchestra. We do not spend more than one hundred dollars per year in the musical services of the Sabbath. I simply state

a fact, and make no reflection upon the policy of others. We depend upon the preaching of the cross. This we believe is the preaching that draws and holds the crowd. What was the magnet that drew the struggling crowds to Spurgeon's Tabernacle for thirty years? Mr. Spurgeon answers in the words of Christ: "And I, if I be lifted up, will draw all men unto me." Men never tire of the crocus of spring, the rose of summer, the sear and yellow leaf of autumn; and they never tire of the old, old story. "Age cannot wither it, nor custom stale its infinite variety." Why? Because it is the very counterpart and complement of the human soul. On one occasion Lord Tennyson was walking with a friend, when that friend ventured to ask him: "What think ye of Christ?" Pointing to a daisy, Lord Tennyson said: "What the sun is to that flower Christ is to me." Yes, what beauty is to the eye, what music is to the ear, what air is to the lungs, what sunshine is to the flower, Christ is to the soul of man.

Let me give you one or two instances of the power of the Gospel in our midst. We have over one hundred workers who go down into the slums every Sunday afternoon. One Sunday as one of our deaconesses sang a solo one of the poor girls living in those regions of sin and shame joined in the chorus as she stood in the doorway of the house in which she lived. Her mistress heard her voice, and, coming out in a rage, caught her by the hair of the head, and dragging her into the house said, "If you want to sing those songs you must leave this house." The following Saturday she wandered out through the city to endeavor to find out some member of our mission. Going up the Shankhill Road, she met one of our members. Accosting him, she expressed a desire to lead a better life. He told her to come to the open-air at Percy Street that night, and she would meet either Mr. Johnson or Miss Shannon. I was not present, but Miss Shannon came to my study after ten o'clock that night to tell me. Alas! we have no refuge of our own, and are often at our wits' end to find shelter for such penitents. After considering the matter for a little I suggested that possibly two members of our own would give her shelter for a day or two. They generously responded to our appeal, opened their door, and kept this poor girl for weeks. On the Monday morning she came to my house, and I found out some particulars of her history. She had been a Sunday school scholar in one of our Belfast Methodist Sunday schools; had been married to the son of an English Methodist preacher; had lived for some time in Manchester, till drink cursed her home. On leaving her husband, and coming to Belfast, she gravitated to the lowest depths of vice. I cannot tell you the whole tragedy. She was a lady in her manners and speech. Alas! her bones were full of the sins of her youth, and although only twenty-one her days were in the yellow leaf; the worm, the canker, and the grief were gnawing life away. We wrote to her husband, but his heart was stone. We pleaded with relatives at home, but pleaded in vain. O, sirs! When a

man falls he finds it hard to rise; but when a woman falls it is almost impossible. What though she is more sinned against than sinning, what though she weeps tears of blood? As well might the lamb look for mercy in the jaws of the wolf as the poor woman who is a sinner look for tenderness from her fellow-man.

One Sunday as we sat at dinner I received a message from the Lock Ward Hospital of the Union Workhouse to come at once, as she wanted to see me before she died. My wife and I went immediately, and found the poor girl a loathsome mass of disease. While we stood at her bedside Miss Shannon joined us, and sang softly:

"Jesus, Lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high!
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last!"

Her eye and ear were almost dull in death, but when my wife asked her to press her hand, as Miss Shannon sang, if she could trust in Christ, she pressed it most unmistakably. We buried her a few days afterward in the mocking sunlight, but confidently committed her to the mercy of the Friend of publicans and sinners.

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

Ruskin says that the constituents of London mud are soot, clay, and sand. We know if these are crystallized they give us the diamond, the topaz, and the opal. Grace can perform more wonderful miracles than nature, and make the foulest men and women sons and daughters of the Lord God Almighty.

Neander said on one occasion, "I see that the sky is crimson, but I do not know whether it is the crimson of the evening or of the dawn." We, sir, also see that the sky is crimson in our native land, but we have no doubt as to whether it is sunrise or sunset.

IRELAND A RELIGIOUS NATION.

Ireland, let me say, is a religious nation. Max Müller tells us that the religious instinct is the indestructible granite of the human soul. Go where you will you find that granite, if you only go down deep enough. It lies very near the surface in Ireland. We have practically no skepticism there; we have superstition. The sacred shrines, the holy wells, the uplifted crucifixes, the splendid churches that stud the land—all, all show how deeply the religious instinct is implanted in the Irish heart. The Irish people may be opposed to Protestantism; but, let me say, they are not opposed to Christianity, and if we can only con-

vey to them the blessed Gospel without the offense and bitterness of controversy, they will respond to it as the ears of their forefathers responded to "The harp that once through 'Tara's halls." Ireland will yet be saved. Among the stones on the breastplate of the high priest we read that there was an "emerald." That means, Ireland is on the heart of Christ. Let me plead with you to-day for my four million countrymen, for my beautiful land; let me with tears entreat you to give Ireland a place in your thoughts, in your sympathies, and in your prayers, and

"The star of the West will yet rise in her glory,
And the land that was darkest be brightest in story."

5.—REPORT OF THE FRATERNAL DELEGATE TO THE METHODIST CHURCH OF CANADA: JOURNAL, PAGE 283.

To the Bishops and Members of the General Assembly :

Having been designated to bear the fraternal greetings of our beloved Church to the Methodist Church of Canada, I beg leave to report that I was received with the utmost cordiality, and entertained in a manner to excite my lifelong gratitude.

The General Conference was held in the city of London September 1, 1894, and an evening was set apart for the reception of the British delegate and your own representative. The occasion was truly inspiring. Dr. Carman was in command of the great host, and although he and others had hoped for the coming of one of your Bishops, they nobly waived their preferences, welcomed me with a zest and enthusiasm which betokened the profoundest regard for our American Methodism, and encouraged me by the most generous tokens of approval to give full expression to fraternal sentiment and the facts indicating the status and progress of our Zion. In no possible way could our Canadian brethren have been more considerate and courteous. They invited your representative to a seat on the platform, introduced him to the General Conference, and also gave him an opportunity to preach before that body on Sabbath evening.

I have only the best words to speak concerning our co-workers in the Dominion. They are an educated, devoted, and highly efficient body of men, an honor to world-wide Methodism, and in many respects, especially in their benevolences, an example unto us.

I am happy to state that their representative to this body, the Rev. John J. Lathern, is or has been a brother editor, greatly esteemed by his colleagues, and well qualified to entertain you with a presentation of the interests of his great and united Church.

JAMES H. POTTS.

6.—ADDRESS OF DR. J. J. LATHERN, OF THE METHODIST CHURCH OF CANADA. JOURNAL, PAGE 255.

HONORED FATHERS AND BRETHREN: Bringing to you the greetings of Canadian Methodism, I feel how appropriate are the

words of ancient salutation: "We give thanks always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, beloved brethren, your election of God."

Four years ago, as fraternal representative to your august body, the Canadian Conference sent our beloved and honored General Superintendent, Rev. Dr. Carman, a man mighty in speech, mightier still by the right divine of the gift of ruling as moderator of assemblies, a man of apostolic spirit and labors, as much a Bishop in the New Testament sense as any man in Christendom, and, therefore, preeminently qualified for his mission to this Conference.

You sent to us at our London Conference your esteemed and gifted Dr. Potts, who, by the charm of his spirit and eloquence, won our love and admiration. In the pulpit he expounded with unction and power the great doctrinal and experimental themes and verities in which we all delight; while, for affluence of diction, splendor of coloring, chasteness, and balance of style, as well as for oratorical force and fire, his fraternal address could not be well surpassed.

And now, honored fathers and brethren, I come to you from the rank and file of our ministry, bearing no insignia of office, more accustomed to speak from the floor of Conference than from the platform, and somewhat wondering what the man shall do that cometh after the king. But there is a maxim that with the office of a bishop comes the spirit of a bishop, and it may be hoped that the same thing holds true in a measure in regard to this business of fraternal representation. At any rate, I cannot forget, standing on this platform, that I speak for Canadian Methodism—a Church numbering 2,000 ministers, over 250,000 of communicants, and well on to 1,000,000 of adherents.

While looking on this vast assembly the thought returns of a former visit to the General Conference of the Methodist Episcopal Church, held at that time in Brooklyn. It was upon that occasion that Dr. Morley Punshon, to whom I had listened frequently on both sides of the Atlantic, gave what I have since regarded as his unrivaled address, one which "thrilled as if an angel spoke."

Dr. Punshon claimed to know something of your work. He had gone through your borders from Maine to California, from where the father of waters leaves the fair city of St. Louis to where the dark forests of the far North wave on Puget's Sound—had seen you everywhere engaged in the same holy toil, planting the same blessed civilization, uplifting the same consecrated cross—had chronicled your marches and successes, the munificence of a zeal which had crossed the continent and made the world a neighborhood; and his heart had throbbed with thanksgiving that God had ever raised you up to be such a power in the land.

In touching strain a tribute was paid to the recently sainted

dead of your Church—Baker, the distinguished jurist, Clark, the able administrator, Thomson, of golden speech, Kingsley, dying with the consecration of apostolic travels upon him, and Cookman, who went home like the plumed warrior, for whom the everlasting doors were lifted, and who had nothing to do at the last but to mount the chariot of Israel and go sweeping through the gates washed in the blood of the Lamb. Punshon and Wiseman, of that English deputation, Bishop Simpson and other Bishops who occupied the chair alternately at that Conference, Dr. Harris, who was at the Secretary's table, Dr. Douglass, the Nestor of our Canadian Conference, and so many men of light and leading from every section of our common Methodism, have passed away. But they have bequeathed to us a sacred trust, and their names and memories are still an inspiration for consecrated service. It is well known that the men of Athens and of Sparta felt that they had a nobler character to sustain and a grander destiny to work out after the battles of Marathon and Thermopylæ. And one of the highest things we can covet for our Church is that the spirit and holy heroism of our fathers and founders may ever stand forth in our ranks:

" Strive we, in affection strive ;
Let the purer flame revive,
Such as in the martyrs glowed,
Dying champions for their God."

Before coming to Cleveland I had heard much of its location and unrivaled beauty. What does impress me in regard to this city is its position as a geographical center. It seems to command the outlook of the whole vast continent.

A few days ago I left my home in the British provinces, the surf-beat of the Atlantic and the tidal-deeps of the Bay of Fundy. For fifteen hundred miles I have traveled on to this city, never far away from the frontier nor conscious of crossing the line but for customhouse search. Westward the boundary line runs on over lake and prairie, over the Rocky Mountains on to the Pacific, over twenty-two hundred miles more. From this center, with a base line stretching from Plymouth Rock to the Golden Gate, looking away to the south far as the Gulf of Mexico, in the very heart of the continent, bounded by two great oceans, we have the peerless territory of the United States with all its magnificence of mountain and valley, lake and river, its great commercial cities, its vast and varied national resources, its enormous lines of travel, its over sixty millions of people, its territory sufficient, as Dr. Potts told us, without taking water surfaces, to give one and a third acres of land to every man, woman, and child on the face of the globe.

Looking in the direction across Lake Erie, almost within speaking distance of its farther shore, is the city of London, where the General Conference of Canada was held in 1894. All that continent to the north, which with far more than poetic license some patriotic orator has said is bounded on the south

by the United States, on the east by the stormy Atlantic, on the west by the setting sun, on the north by the aurora borealis, with the exception of Alaska, forms the territory of Canada, and with the addition of Newfoundland and Bermuda, the territory of Canadian Methodism. I sometimes think that the name of that northern nation is a prediction of future and destined glory. He shall have dominion also from sea to sea, from ocean to ocean, from the Atlantic to the Pacific, and from the rivers to the ends of the earth, from the mighty waters of the St. Lawrence to the regions of the north pole, literally the ends of the earth.

May we not hope that between these two countries, having close geographical relations, there may be continual growth of intercommunication and maintenance of a policy which shall promote a progressive civilization until battle flags be furled in the parliament of man, the federation of the world? May the banner of this Union with its bright stars, the emblem of God's great and glorious work in creation, and the red cross of the emblem of God's great and glorious work in redemption, wave and blend in undisturbed harmony until their splendor and the beneficence of Anglo-Saxon race unity shall mingle with the brightness of millennial day!

There is one matter that I should like to speak of with all possible emphasis; that is, the indebtedness of early Canadian Methodism, east and west, to the Methodism of this Church and of this country. In one of our principal parliaments, in which men of expansive ideas are found, an honorable member assured the House that he should not take up much of their time in preliminaries, but he would just take a bird's-eye view of the subject from the creation of the world to the present time. I shall not go back to ancient history. But I may remind you as a great missionary Church that a century ago you had but one mission, and that was in Nova Scotia, now the eastern province of Canada. Toward the latter part of the last century several English families, some of them Wesleyans, came out to the British provinces to occupy lands occupied by the exiled Acadians. There were few churches then, but the settlers held prayer meetings in private houses. At one of these gatherings, one of their number, William Black, about nineteen years of age, recently out from England, was thoroughly converted to God. As in the case of St. Paul, Luther, Wesley, and others whose hearts have been strangely warmed, that experimental fact of conversion held in it the germ of a great spiritual movement, and over an otherwise inexplicable life threw the luminous light of heavenly law.

He began to do the work of an evangelist. His first sermon in Nova Scotia, and the first Methodist sermon in what is now the territory of Canada, was from the text, "I determined not to know anything among you save Jesus Christ and him crucified"—the first text also of Francis Asbury on this continent. William Black wrote at once to John Wesley. The original of one of

Wesley's letters in reply, dated October, 1784, is in my possession. Two bits of advice are noteworthy. It was suggested that Nova Scotia (then including New Brunswick) and the colony of Newfoundland were sufficient for one circuit; he would not advise taking in any part of the territory of the United States. Then as a condition of obtaining preachers it is urged that there ought to be a closer connection between the British provinces and the societies under Francis Asbury's care. Accordingly William Black made his way to Baltimore, and was present at your historic Christmas Conference of 1784. Two men of that Conference, Freeborn Garrettson and a brother from the South, were appointed and ordained for mission work in the British provinces. The heroic Garrettson tells us in his journal of pioneer work of Nova Scotia; how he traversed mountains and valleys, with his knapsack at his back; how he threaded Indian paths up and down through the great wilderness of unbroken woods; how he had waded through vast morasses; how he satisfied hunger from his knapsack, drank of the brook by the way, and at night rested his weary limbs upon a bed of forest leaves. But there was a side of compensation, and when two years later he returned to his own Conference he reported a membership of three or four hundred for the Northern Mission. In 1791, the year of John Wesley's death, no less than six preachers were sent from the New York Conference to Nova Scotia and New Brunswick, and the supply was continued on to the last year of the century.

This is not all. In that same year, 1791, Garrettson was presiding elder of New York State, and pushed the work up through the great wilderness to the borders of Canada. Under his direction that year Losee pushed across the lines into Ontario, and organized the first Methodist circuit. He was followed by Dunham, Coleman, Bangs, and a host of others, as intrepid and consecrated a band of pioneer itinerants as ever the sun looked down upon. One of the most telling passages of Rev. Dr. Potts's speech at the London Conference was a tribute in original verse to the heroes of early Methodist itinerancy, containing the following lines:

"For godliness in Canada to them great praise is due,
To Losee, Dunham, Coleman, and Martin Ruter, too;
With gratitude to Asbury, to Nathan Bangs and Boehm,
And other early worthies our songs must ever teem."

Ontario remained for many years a part of the territory of New York Conference, until the formation of the Genesee Conference, and later the Conference in Canada.

And now, after a century, I am here to speak of the worth of the work our fathers wrought; here to report that the Methodism planted by your preachers in Canada, east and west, in the provinces by the sea and in Ontario, has grown with the growth and strengthened with the strength of the country until, with gratitude and amazement, we exclaim, What hath God wrought!

It may be well, at this point, to give a few statistics, and you

can read between the lines. Returns at the last General Conference of the Methodist Church of Canada showed a ministerial roll of 1,196, a membership of 260,953, with seating capacity in our churches for nearly 800,000 adherents. We had at that date 252,546 scholars in our Sunday schools. The missionary income was \$249,000. Book and publishing houses property was valued at \$342,196, and college property was estimated to be worth \$13,194,973.

At the London General Conference, as a waymark of progress, attention was called to the fact that ten years had passed away since the consummation of the union of Methodists in the Dominion. Originally there had been several branches of the Methodists in Canada, Episcopal Methodist, Wesleyan Methodist, Primitive Methodist, New Connection, and Bible Christian, in addition to some minor bodies. In London, the seat of Conference, there had been but a few years before no less than five Methodist denominations, few of them self-sustaining, all competing for public patronage, too often manifesting an unhallowed rivalry, and threatening to be a question of the survival of the fittest. Now they are one body, with a dozen splendid churches, 3,000 members, and 10,000 adherents.

The union wave which swept over Canada in 1883 resulted in the unification of Methodism in Canada, and its consolidation from the Atlantic to the Pacific; the movement took legal effect in July, 1884, just about ten years before the date of the last General Conference.

The review of ten years was found to be full of inspiration and hope. It showed an increase of over 90,000 members, being over 9,000 each year, after making up for all losses. Sunday school statistics showed an increase of nearly 100,000 during the same period. According to the census returns of 1891 the Methodist population of Canada numbered 847,469, the only religious denomination credited with a percentage of increase above that of the population during the ten years.

Union is strength. We all feel it to be so after the experience of a decade of years. Now Methodism is one in Canada. "All one body we." One in name and organization, one in doctrine and discipline, one in fellowship and spiritual enterprise, one in glorious hymnody and blessed fellowship, one in resolve to spread scriptural holiness through the land, one in loyalty to the crown-rights of the Redeemer; yes, one in the magnificent unity of our Canadian Methodism.

With reference to a broad Protestant federal union, embracing also the Anglican Church in Canada, negotiations were on foot for some time, and very harmonious meetings were held with representatives of the Anglican and Presbyterian Churches. Union for a time seemed to be in the air. But negotiations led to no practical result. It was resolved at the London Conference that for further action in the same direction a scriptural episcopate should be substituted for the historic episcopate, or that there

should be a definition of the historic episcopate of the Lambeth resolutions that would in our view be in harmony with New Testament teachings on the subject.

It may be that we can never in this world attain to unanimity, oneness of doctrinal belief; but to uniformity, oneness in sympathy and cooperation. Then we shall have the oneness for which the Redeemer prayed on the eve of his passion: "As thou Father art in me, and I in thee, that they also may be one in us."

A burning question of the last General Conference in Canada, one on which much eloquence was expended and in which laymen and ministers manifested an equal interest, was the time limit of the itinerancy. It was the lament of Burke in his day that the age of chivalry was over, and in the minds of some heroic deeds, such as signalized the early history of Methodism, are inseparable from the maintenance of the time-honored itinerancy on its old lines. Others believe that, following in the steps of our founder, we shall do wisely to adapt our methods and agencies to the changed conditions of the times in which we live, and so keep pace with modern progress. It was astonishing as the debate went on what a flood of light came in from the experience of Methodism in the United States, especially of the New England charges, and facts and opinions were adduced with about equal appositiveness and weight on each side of the argument. The Wesleyan fraternal delegate, a shrewd observer, expressed surprise that in so able a debate he had heard nothing new, the opinions for and against a new departure being very much the same as those to which he had been accustomed in the English Conference.

We in Canada are bound by the basis of union not to destroy the plan of our itinerant system, and perhaps we shall do well to make haste slowly. And it may be well to remember that whatever modifications of the itinerancy may be adopted in the various sections of our world-wide Methodism the system has an element of perpetuity in it, and in the future it may be needed in centers and metropolitan charges as in the past it has been of decided advantage in rural charges and new settlements. The case was well put, on a memorable occasion, by Rev. William Arnot, a sagacious Scotch minister. He claimed that with the growing culture of city congregations a demand would be made on the intellectual resources of the pulpit to which no minister ought to be subjected without relief from a time limit of incumbency. He thought that in the Methodist Church removals were too frequent, and that an ideal of appointment would be five years. Not unlikely, after some experiments in legislation, we shall settle down to a five years' time limit.

It goes without saying that, as in other parts of Christendom, we in Canada are confronted by the problems of modern biblical criticism, and have a few men among us with requisite qualifications and appliances for the work of higher criticism. But there is a growing feeling that we may have too much even of a good thing.

Questions such as the Deutero-Isaiah and cognate subjects had better be reserved for scholars and settled in the theological hall or through the press rather than in the pulpit. The great cartoonist of Canada, Mr. Bengough, in a recently published book, has a word for the higher critics. Speaking of the pew he says:

"I have no quarrel with learning—wise doctors have their place—
But the scalpel of the scholar cannot dissect God's grace.
Adieu, sir, I must hasten; Heaven bless all critics true,
But with the rock on which I build their task has naught to do."

One of the most cultured of English ex-presidents accounts for the limited spiritual power and results of the British Wesleyan pulpit on the ground that too much of absorbing thought is given to questions of modern criticism. He recommends a return to Puritan works, such as those of Baxter and Bunyan, that stimulate the conscience, satisfy the heart, and that glow without celestial fire. But, on the other hand, we cherish the conviction that inspired truth has nothing to fear from searching and critical investigation, that as the result some chaff may be blown away, some dross consumed, and that certain fallacious vagaries of critics—fashionable for an hour—shall vanish as the morning mist from the mountain brow. But firm the word of God remains. The Scriptures are indissoluble, cannot be broken. Marvelous indeed is the accumulation of evidence in our times attestive of the inspiration of the word of God. But as master minds of the age carry on their investigations in the land of the Bible, amidst the ruins of old cities, with the telescope scanning the heavens, the microscope searching after the lower forms of life, in the laboratory and the library, deciphering hieroglyphical records and cuneiform inscriptions, collecting and collating ancient manuscripts, or seeking by unwearied experiments to wrench from the grasp of Nature her long-kept secrets—while doing and daring all this, unbribed and unseduced from pure love of truth, they return from their most patient investigations and most brilliant discoveries to deepen our solemn conviction that the word of God is truth. John Kitto, the biblical scholar of his day, when he had but one book, a plain copy of the Bible, put his mark over against a passage in Isaiah, "I am the Lord; they that wait for me shall not be ashamed;" and later in life, his library full of books and manuscripts on sacred and scholarly themes, he kept the time-worn copy, the mark still there, in accord with his sense of the truth of the word, for he said, "I can write *probatum est* over against that symbol of my ancient faith. I believed it then, but I know it now." So we put our mark against every page of the book.

The cause of missions is deeply enshrined in the heart of Canadian Methodism. In some measure we are striving to realize the moral grandeur of the missionary enterprise, believing that of the glories of the nineteenth century none are greater than those of Christian missions. The income of our Missionary Society, including that of the Woman's Auxiliary, is nearly

\$300,000 annually, and in addition to domestic and Indian missions we have missions in Japan and western China. Canadian Methodism has its missionary heroes and heroines. We revere the names of our McDougall, Young, Crosby, Eby, Macdonald, and others, who count not their lives dear unto them, so that they may fulfill their course. Not a few of our consecrated Christian women, a devoted sisterhood, have gone to the front in missionary enterprise. It is worthy of record that when the Canadian Pacific Railway had been completed across the continent, and a line of ocean steamers connected Canada with Japan and other populous empires of the East the first through passenger from Halifax to Vancouver and to Yokohama was a lady missionary sent out from Nova Scotia. Taking the train at Halifax she swept up through the valley of the St. Lawrence, across the Province of Ontario, breaking the silence of Lake Huron waters, traversing the broad plains and prairies of Manitoba and the Northwest, piercing the Rockies, on to British Columbia, thence by steamship across the great ocean to Yokohama. It seemed as if through this incident God in his providence was marking out that great thoroughfare of traffic and travel for other than merely commercial purposes, designed to promote the best interests of high Christian civilization—till all the ends of the earth shall see his salvation.

Thank God for this missionary outlook! Christianity is not a mere wave on the restless ocean of human thought. The allegiance of the world belongs to Jesus. Essential majesty is the Redeemer's most radiant crown. It was his before the world was, ere the white wing of the first created angel had stirred the pure ether of illimitable space; before the morning stars sang together for joy, even from everlasting. A diadem of mediatorial right has also been purchased by the Savior's cross. The very thought of regal triumphs is full of rapture, and there is ample warrant for anticipation. Every purpose connected with the exaltation of the Lord Jesus demands an ultimate and acknowledged supremacy: "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living."

Far away back in the eighth century St. Benedict dreamed a dream. He thought he saw the whole dark world brightened by a single sunbeam. What was merely a beautiful vision of the old Italian saint shall become for the Church of the future a glorious reality. "The beam that shines from Zion's hill shall lighten every land."

A department of work to us of supreme importance and interest is that of denominational education, the maintenance of our universities and higher schools of learning. We have no sympathy with the miserable adage of mediæval times, "Ignorance is the mother of devotion." The college sustains a close relation to the Church, and must be regarded as a molding influence of the religious life of our times. I was forcibly reminded of this

fact a few years ago in a visit to Oxford, the venerable university of England. There were memorials at that seat of learning not only of education, but of great religious movements: of Wyclif, the morning star of the Reformation; of the reformers of the sixteenth century, who lighted a candle in that England of theirs which by the grace of God has never been put out; of Wesley and the revival of the last century; and at Keble College, elsewhere, of the modern ritualistic movement, still in the ascendancy in that land. We may expect that history will repeat itself. The Church of the future will be one that strengthens its educational position. Confronted as we are on this continent by an aggressive, audacious, uncompromising, and splendidly equipped Roman Catholicism, it is of the utmost importance that Methodist students and especially our rising ministry should have all requisite advantages for obtaining competent scholarship, and that during college life they should be imbued with the spirit, traditions, theology, and flaming evangelism of their own Church.

It was my privilege some time ago to visit the heights above Washington, commanding a prospect of unrivaled magnificence; the site of a great university which shall be monumental of the genius, sanctified sagacity, and educational enterprise of the Methodist Episcopal Church; to the halls of which students shall throng from this and other lands. We study also the statistics of your Boston, Drew, Wesleyan, Syracuse, Northwestern, and other universities, with their grand enrollment and splendid facilities for educational work.

In Canada we have come to realize very thoroughly that our universities and colleges are a right arm of strength to the Church. At Mount Allison we have university buildings of which any country might be proud, and a ladies' college which holds the very first rank. A new college at Winnipeg worthy of its promoters promises to become an influential institution of the great Northwest. Wesley College at Montreal, affiliated to McGill, has a finely equipped theological staff. Victoria, removed to Toronto, is now located in one of the most magnificent structures on the continent. Of the two thousand students in our denominational colleges over two hundred are taking a theological course in preparation for the Christian ministry.

Following out the policy established by our founder—in this as in other beneficent movements far in advance of his time—and feeling the stimulus of your magnificent enterprise, we in Canada attach great interest to our book and publishing interests. The press of this age is more potent than the artillery of kings and may well be utilized for the spread of religious intelligence and for promoting in many ways the cause of Christianity. We have a Book Room at Halifax, which for over half a century, with slender resources, has rendered noble service in the diffusion of Christian literature.

The Toronto Book and Publishing House occupies one of the most splendid and spacious structures in the Queen City. Its

presses often run day and night throwing off their enormous issues. Both in regard to finance and publications the publishing house in the West has achieved a phenomenal success, and has no rival in the Dominion of Canada. Our Church papers, East and West, are well abreast of the times, and can always be depended upon in the advocacy of things that work for righteousness. Both our papers, the *Christian Guardian* at Toronto and the *Wesleyan* at Halifax, have passed under new and effective management.

One other matter may be referred to. An important project entertained at the union, the publication of a hymn and tune book for the Methodist Church of Canada, has at last become an accomplished fact. A long-felt want of the Church is now supplied. The object is to promote efficient congregational singing. We believe in a little of the old-time Methodist choral thunder. Even some of the repeat tunes enable people to sing out the full power of the hymn and might possibly be retained to advantage, grander at times than a cathedral chorus. Our glorious hymns are for us a rich denominational heritage.

More, perhaps, than Wesley's evangelical sermons, than Fletcher's unrivaled polemics, than Benson's and Clarke's erudite commentaries, than Watson's *Institutes* or Pope's *Compendium*, these hymns, full of Christ, have molded our theology and determined the doctrinal belief of our people. But do we sing as in the ancient days? It is said that the statue of Memnon, on the bank of the Nile, was silent and impressive while the dark and cold shadows of night rested upon it. But when struck by the bright warm beams of the morning light the marble breathed and gave forth its mystic harmonies of sound. So in days of spiritual declension devotion dies and hosannas languish upon the lips of the Church. But revival power and the fullness of spiritual life are at once manifest in song, and congregations exult to praise the Lamb who died for all—the great Saviour of mankind.

As with you, our young people's societies have received a grand impetus and solidarity of action through the organization of the Epworth League. About four months after the formation of the Epworth League Society in Cleveland in 1889 our first league was formed in Canada, and a year later the society was incorporated with the constitution of Canadian Methodism. As reported in London, 1894, the chain of leagues stretched from Trinity Bay on the far East to British Columbia on the Pacific, with a membership of fifty thousand. Being national and international, as well as denominational, it is not too much to hope that this growing organization shall constitute a bond of union for the Methodism of this continent. Epworth Leaguers look to the twentieth century in the spirit of their motto, the words of Bishop Simpson: "We live to make our Church a power in the land, and we live to love all who exalt our Christ."

With the temperance cause in Canada our Church is closely

identified, always at the van of the movement. We regard the liquor traffic as the worst scourge of humanity. It is the source of a large proportion of the indolence, crime, and poverty that curse the land, especially our cities. We have adopted the phrase formulated by your court of Bishops and indorsed by the General Conference, "that to legalize the liquor traffic is sin." We are a unit in the belief that what is morally wrong can never be politically right. But prohibition can be won only at the polls. The stage now reached in this movement of moral reform demands that the Church should seek to carry conviction to the minds of voters of the responsibility involved in the right of franchise. We have government for the people, from the people, and by the people. The ballot represents authority and executive action. In depositing a ballot at the polls the voter passes over to his representative the right of government. Conscience should therefore go with the ballot. It should be cast in loyalty to our cause, our country, our God, and for tried and trusted men.

"Our country wants men—statesmen
Who shall struggle in the solid ranks of truth,
And clutch the monster evil by the throat,
And blot the era of oppression out
And lead a nobler freedom in."

I like to say in a closing word that it has given me intense satisfaction to be with you at this Conference of 1896, the last of your General Conferences in this marvelous nineteenth century. About two months after your first General Conference at Baltimore John Wesley wrote: "Dr. Coke is now visiting the flock in the Middle Provinces of America and settling them on the New Testament plan, to which they willingly and joyfully conform; being all united, as by one spirit, so in one body." That one phase, "the New Testament plan," speaks volumes in regard to your past history, and it points and paves the way for still more triumphant marches and successes. Conforming to that plan, to use Wesley's phrase in regard to his deed of chancery, Methodism rests on a foundation on which it will remain as long "as the sun and moon do endure."

There is an exquisitely sculptured marble tablet in Westminster Abbey, bearing a triple inscription that could not well be duplicated. The first is expressive of world-wide evangelism: "The world is my parish;" the second suggestive of dependence upon God: "The best of all is, God is with us;" and the third significant of ministerial succession: "God buries his workmen, but carries on his work." Yes, God carries on his work, and the results are marvelously and magnificently out of proportion to the agencies employed. We can still say with exulting gratitude, "The best of all is, God is with us!"

7.—REPORT OF FRATERNAL DELEGATES TO THE METHODIST EPISCOPAL CHURCH, SOUTH. JOURNAL, PAGE 155.

To the General Conference of the Methodist Episcopal Church:

DEAR FATHERS AND BRETHREN: The undersigned, having been appointed to bear the fraternal greetings of the Methodist Episcopal Church to the Methodist Episcopal Church, South, in General Conference assembled during the month of May, 1894, beg leave to report that officially and privately your representatives were the recipients of the most delicate courtesies and generous consideration.

At a special session of the General Conference held for that purpose Thursday evening, May 10, we presented your greetings, and the sentiments of loyalty to our common Lord, and the fraternal regards we expressed were kindly received and heartily reciprocated.

Action was taken by their General Conference looking toward strengthening the fraternal relations between the more than four million members of these two great Methodist branches of the Church of Christ, which doubtless will be presented officially by the distinguished delegates appointed by the Methodist Episcopal Church, South, to bear its fraternal greetings to the Methodist Episcopal Church. Respectfully submitted,

JOHN F. GOUCHER,

HENRY WADE ROGERS.

CLEVELAND, May 4, 1896.

8.—ADDRESS OF REV. DR. J. C. MORRIS, OF THE METHODIST EPISCOPAL CHURCH, SOUTH. JOURNAL, PAGE 252.

MR. PRESIDENT AND BRETHREN: I have been deputed by the Bishops of the Methodist Episcopal Church, South, in pursuance of a resolution of the General Conference, to bear to you a fraternal message from the Methodism which we represent, and I come with sincere pleasure to discharge the duty. I hope I do not need to assure you that my visit is not a mere official function. It is not a matter of diplomatic etiquette. I shall talk to you unreservedly, because we are brethren, having a common parentage, a common name, one symbol of faith, and we are seeking to do the same work in the world.

Personally, I am in sympathy with every man under the sky who loves the Lord Jesus, whoever he may be, Catholic or Protestant. But while I love all, I have a special tenderness for you.

Besides, in the course of my itinerant life I have come into close heart-touch with some of you. In Kentucky I knew and loved Chadwick and Holmes; in Denver I knew and loved De La Matyr, David H. Moore, and others, and enjoyed the cordial hospitality of Bishop Henry W. Warren, realizing in my spirit that these two branches of Methodism, though "distinct as the waves," are yet "one as the sea." And my mind reverts vividly

to an occasion long ago in Louisville, Ky., when the Methodists of the Falls held a fraternal jubilee. We talked together, we prayed together, we knelt at the Lord's table together; and at the closing service, when all hearts were aglow, our Kavanaugh and our Foster embraced each other and wept for joy. So I have great reason to rejoice at this hour.

But while these memories are precious, there are things in my thought which swell far out beyond. I see here to-day the representative gathering of the largest body of Methodists in the world standing for so much in the religious history of the past and in the great struggles of the future.

Holding the same doctrines, having the same ecclesiastical economy, and observing the same usages, we rejoice in what you are doing—the work which covers the whole field of Christian enterprise, and is reaching out to all continents. It would be “to carry coals to Newcastle” to speak to you of your work. It will suffice to say that you are vindicating before the world the claim of Methodism to a scriptural faith and an apostolic work.

Nor do I need to bring you again the statistical details of our work. My predecessor in this office presented these in masterly form, and in the four years which have since elapsed there has been continued enlargement by the good hand of our God.

NEW THINGS IN OUR WORK.

There are, however, two things which I mention in detail because they are new in our work. At our last General Conference there was created a Board of Education, consisting of fifteen members, to be elected quadrennially by the General Conference, the purposes of which are thus set forth: “The Board shall gather statistics, and shall prepare, publish, and distribute tracts and other documents calculated to advance the cause of Christian education, and shall have control of all our work on behalf of the Colored Methodist Episcopal Church in America. It shall, through its officers and members, or other agents, seek to increase endowments and otherwise to strengthen our existing institutions in harmony with the general educational policy of the Church, to correlate and systematize the work now being done, and to originate new institutions where they can be judiciously established and maintained.”

By means of this Board we hope to do something worthy in giving unity to the work of education, and by a vigorous connectionalism to secure instruction for our young people that will be distinctively Christian according to Methodist interpretation. The same General Conference made the Epworth League a part of the Church's organization. Our people have entered into the work with a zeal, and it gives promise of the fulfillment of all our hopes concerning it.

Here in Cleveland, the cradle of this movement, I may recall the International Conference of Epworth Leagues held last June in historic Chattanooga, where Lookout Mountain and Missionary

Ridge looked down upon twelve thousand young Methodists gathered from Canada and the United States. Those days were like the days of old, and Chattanooga for the time became to us a heavenly Hermon.

THINGS IN COMMON.

It is with pleasure that I bring to your attention the action of our General Conference touching things which we hope are to bring us as Methodists into truer cooperation in our work.

First, with reference to the American University, which, under the wise leadership of Bishop John F. Hurst, is growing into proportions of strength and beauty. There in the generations to come Methodist children are to be polished "after the similitude of a palace," and the Church which was born under the shadow of classic walls over the sea is to solve the problem of higher education with all its branches coordinated under the paramount wisdom of the word of God. With reference to this enterprise the General Conference passed these resolutions:

"Whereas, A movement has been set on foot under the leadership of the Methodist Episcopal Church for the establishment of a great Protestant university in the capital city of our nation; and,

"Whereas, It becomes all Protestants, and especially all Methodists, to give encouragement to this important enterprise;

"Resolved, That we heartily approve and indorse the undertaking of the trustees of the American University to establish in Washington City a great university for postgraduate study and original research, under the influence of Protestant Christianity and the auspices of American Methodism."

Another act of that General Conference which looks to a closer and more effective cooperation of the great bodies of American Methodism was embodied in the following resolutions. After citing the action of the Second Ecumenical Conference upon the subject of Methodist Federation, the Conference says:

"Resolved, 1, by the General Conference of the Methodist Episcopal Church, South, now in session, That while we do not in the least recognize the Ecumenical Conference as having any legislative power, the Bishops be requested to appoint a Commission on Federation, consisting of three Bishops, three ministers, and three laymen, and that the Secretary be instructed to notify the General Conference of the Methodist Episcopal Church of this action, and to request it to appoint a similar commission.

"2. That this commission shall have power to enter into negotiations with said similar commission from the Methodist Episcopal Church if one be appointed, and with similar commissions from other Methodist bodies, with a view to abating hurtful competitions and the waste of men and money in home and foreign fields.

"3. That any arrangements which such commission may make shall be reported to the next General Conference for adoption, alteration, or rejection."

Without a prophet's ken we may confidently expect out of these things a day of deeper sympathies and heartier cooperation.

BISHOP HAYGOOD.

On the 19th day of January last, Bishop Atticus Greene Haygood, of our Church, was called from abundant and useful labors to rest and reward. A simple estimate of his character you will, I am sure, receive with brotherly appreciation.

Bishop Haygood was a man of great worth. He had a vigorous intellect, which worked along straight lines. There was nothing sinister there, nothing uncertain. His moral character was pure, unselfish, and replete with Christian virtues. He had a robust faith in God, and that made him an optimist and gave the base line upon which his whole life was triangulated.

He was a man of large and varied activities. He occupied successively many responsible places—was President of Emory College, Editor of the Sunday School Publications of the Church, the General Agent of the Slater Fund for the education of colored youth in the Southern States, Editor of the *Wesleyan Christian Advocate*; and all the time he was a busy preacher and writer of books. In all these he was a workman who needed not to be ashamed.

Bishop Haygood was a bold and fearless advocate of his convictions, not afraid to stand alone on any field. He was a great preacher, at times having large measures of natural fervor and tenderness impassioned by the Holy Ghost. During the last year of his life he had a preternatural power; the wick, the oil, and the very lamp itself were all ablaze at once.

Atticus Greene Haygood was as wise, true, and helpful a friend as the colored man ever had. *Our Brother in Black* demonstrated that fact, and showed that he possessed the qualities which fitted him to speak as a prophet of delicate matters at a critical time when not many men, South or North, have the wise common sense, the loving-kindness of heart, and the justness of spirit to speak with profit. And the selection of this son of the South to administer the fund for the education of colored young men in the South was a just and beautiful expression of the confidence of the men of the North in him as the Negro's friend.

He has served his generation and fallen on sleep, and the Church weeps for him as a mother weeps at the death of a noble son.

A DISCUSSION—METHODISM AND CHRISTIAN EXPERIENCE.

This duty discharged, I ask your indulgence while I discuss a theme of common interest to us as Methodists. I mean Methodism and Christian experience—the relation which the Wesleyan movement in its history has sustained to that work which is consciously wrought in the spirit of a true believer by the power of God, in accordance with the Scriptures, by which he is made a child of God and realizes the Christlike character.

I do not presume to think that I can bring to you anything new on such a subject. It is not desirable that I should. "For no man having drunk old wine straightway desireth new: for he saith the old is better." I only wish to talk with you of things which we all know full well—things which constitute our family history—in the hope that our hearts may burn within us as our Lord makes himself known to us by the way.

Back of all religion there lies the idea of personality—essential being, in which inheres the power to know, to love, and to act. In all definitions of religion a divine personality is assumed, and religious systems have vigor just in proportion to the distinctness of this conception. When that fails, or is weak, there is, of necessity, a corresponding indistinctness in the religious thought. Nirvana is the unavoidable corollary to pantheistic Buddhism; and agnosticism, which resolves God into the unknowable, cannot believe in conscious immortality.

These definitions involve relations of knowledge and obedience. God has made man in his own likeness. As to essential nature, the spirit of man is like the Spirit of God. In this primal fact lie all the possibilities involved in religion. Man may know, love, and obey God. There are not wanting those to whom the relativity of man's knowledge constitutes a fatal barrier to any knowledge of God. Of course, all our knowledge is exceedingly limited. The knowledge of things in their essence we cannot have; but the apprehension we have of things, though very imperfect when compared with the fullness of truth, may yet be real knowledge, corresponding so far to reality.

My dog knows me, distinguishes me from the multitude, knows where I live, knows my habits of life, can read my moods in my face, understands much that I say to him. Of the me which lies away within, the thinking self in which my powers and capacities inhere, he has no conception, can have none. But what he knows is as correct in its measure as my knowledge of myself is in its measure.

God has made himself known to men. He "who hath at sundry times and in divers manners spoke in times past unto the fathers, hath in these last days spoken unto us by his Son." The organon of this revelation is the written word given to us by the inspiration of the Spirit, holy men of God speaking as they were moved by the Holy Ghost. This revelation consists of a large body of external historic facts which constitute the granite bottom of all. They are public and notorious, so that revealed religion has an exact latitude and longitude, and can be as definitely located in time and place as any other historical occurrence.

In these facts are embodied and illustrated great moral principles which are for guidance to the world's conduct. Beyond these there lies a system of spiritual truth which is for the salvation of the inner life; doctrines concerning God's grace and promises made to man by which he may become partaker of the divine nature.

The ultimate and demonstrative seal of this system of salvation is personal experience vouchsafed to penitent faith. When Jesus spoke these spiritual truths he offered to every honest heart a proof with power that they were of God: "If any willeth to do the will of my Father which is in heaven, he shall know of the doctrine whether it be of God, or whether I speak of myself." Here is the doctrine of Christian experience—the truth realized in the human spirit by the Spirit of God and divinely attested to the consciousness.

WHAT METHODISM CONTENTS FOR.

For this element of the Christian life Methodism has made a conspicuous and most earnest contention. Other epochal movements in the sphere of religion have wrought in the direction of doctrine and for ecclesiastical reforms; but what there was new in this movement had reference to doctrine only as embodied and illustrated in Christian experience. Dr. Stevens has well said: "Methodism reversed the usual policy of religious sects, which seek to sustain their spiritual life by their orthodoxy; it has sustained its orthodoxy by devoting its chief care to its spiritual life."

The two all-important points about which Mr. Wesley exercised himself and around which he organized his work, were conscious assurance of acceptance with God, and sanctification, or Christian perfection. I invite you to a study of beginnings in Methodist history with reference to these.

Mr. Watson says it would be difficult to fix upon a more interesting and instructive moral spectacle than that which is presented by the progress of Mr. Wesley's mind through its deep and serious agitations, doubts, difficulties, hopes, and fears from his earliest religious awakenings to the moment when he found that steadfast peace in his conversion. He had been religious from a child. At college, as a leader of the "Holy Club," he was the most austere of ascetics, the most tireless of religious workers; he was a man of prayer and close Bible study; he had been for two years and a half a missionary to the Indians in America. And yet, after ten years of such life as an ordained minister, he had no assurance that he was a child of God.

His Journal begins October 14, 1735, and at once he confesses the most painful and tormenting fear of death. When one spoke to him of the witness of the Spirit he says: "I was surprised and knew not what to answer." In a letter to a friend he wrote: "Does the Spirit bear witness with our spirit that we are children of God? Alas! with mine he does not."

A writer in the *London Quarterly* (1868) says: "We have before us a number of unpublished sermons of John Wesley at Oxford during the ten years following his ordination. In not one of them is there any view whatever, any glimpse afforded, of Christ in any of his offices. His name occurs in the benediction; that is about all." He says of himself: "Many years after I

was ordained a deacon I was utterly ignorant of the nature and condition of justification, ignorant of saving faith, apprehending it to mean no more than firm assent to all the propositions contained in the Old and New Testaments."

This seems quite strange, but we must remember that the great body of the Church was dead to spirituality. The doctrine of the new birth had shriveled into baptismal regeneration. The sum of religion consisted in harmlessness, using the means of grace and almsgiving. Of the preaching generally it has been said: "Beyond the doctrine of the Trinity and a general acknowledgment of the veracity of the Gospel narrative, it taught little that might not have been taught by the disciples of Socrates and Plato."

In 1740 Mr. Wesley spent two days in looking over the letters he had received in sixteen or eighteen years then just past, and he writes: "How few traces of inward religion! I found but one of all my correspondents who declared that God had shed abroad his love in his heart." And then he adds this bit of sad history. This one, who made the profession, was for this expelled from his society as a madman, and, being disowned by his friends and despised and forsaken of all men, lived obscure and unknown for a few months and died.

The witness to the Spirit and instantaneous conversion were looked upon as utterly unreasonable. And when Mr. Wesley first heard these things talked by Peter Bohler he says he could not understand them at all; and when he began to preach them the churches were closed against him. In writing to a friend in 1745 he says: "About seven years ago we began preaching present inward salvation as attainable by faith alone. For preaching this doctrine we were forbidden to preach in the churches. For this many of the clergy preached and printed against us as heretics and schismatics. Several of the bishops began to speak against us. Several of the clergy stirred up the people to treat us as outlaws and mad dogs."

Even Mr. Wesley's mother, who was so wise in spiritual things, said a little while before her death that till then she had scarce ever heard such a thing mentioned as having forgiveness of sins now, or God's Spirit bearing witness with our spirit, much less did she imagine that this was the common privilege of all believers. She only came into this experience about three years before her death, when she was seventy years of age.

From all this it is evident that every condition about his life was unfavorable to the last degree to Mr. Wesley's apprehension of the doctrine. It was separated from the spirit of the age "by the whole diameter of the sphere." Brought up in such an atmosphere, it is not strange that he came to be ten years a preacher without so much as knowing there was such a thing as assurance of Christian standing with God.

But through all these years he had been feeling about for the truth, reading spiritual books and speaking with spiritual

men. Like Apollos, though a mighty man, he was willing to sit at the feet of any Aquila or Priscilla, who was acquainted with God. At last, on March 5, 1738, after an interview with his friend and spiritual adviser, Peter Bohler, he says: "I was clearly convinced of unbelief, of the want of that faith whereby alone we are saved, the simple faith which is sealed by the Spirit." When he saw this he was minded to quit preaching, but Bohler said: "No, preach faith till you have it, and then you will preach it because you have it." So he continued; and on Monday, March 6, 1738, he preached for the first time present conscious salvation by faith to a prisoner who was under sentence of death.

Preaching this truth and praying for the experience, he came to Wednesday, May 24, 1738. He rose early, at five o'clock in the morning, and upon going out of the house he opened his Testament on these words: "Thou art not far from the kingdom of God." All the day he sought the Lord with most diligent care. Here is his record of the *coup de grace*: "In the evening I went unwillingly to a society in Aldersgate Street, where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. An assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."

A memorable night that was! It was the Bethel for that Jacob who for thirteen long years had been wrestling for the blessing. Now the day has come, and with it enfranchisement. His feet are on the rock; a new song is in his mouth, even praises to our God. Now we may write a new line in that biography. John Wesley, born after the flesh at Epworth, June 17, 1703, and born after the Spirit by the power of an endless life in Aldersgate Street, London, a quarter before nine o'clock, Wednesday evening, May 24, 1738.

His brother Charles had come into the joy of this life but a few days before, and now together they can sing:

"My God is reconciled;
His pardoning voice I hear:
He owns me for his child;
I can no longer fear:
With confidence I now draw nigh,
And, 'Father, Abba, Father,' cry."

THE FIRST POINT SETTLED.

Now we have reached the first point settled in the distinctive position of Methodism—salvation assured to the spirit of the penitent believer by a direct personal witness of the divine Spirit that he is a child of God. From that time a baptism of power was upon the Church, and it will abide until the ages fail. All over England and Ireland the work spread like forest fire.

America is soon ablaze, and the "Holy Club" becomes a religious movement which, under God, is to girdle the globe and stand in the forefront of the agencies that are to convert the world.

Through one hundred and fifty years in city churches, country meeting houses, log cabins, humble homes, at primitive camp meeting altars, at the mourner's bench, under all skies and in all lands, the world has felt the touch of its divine power, and it has grown into a vast multitude. There are to-day seven millions of Methodists in the world doing service in every branch of Christian activity. They are in the vanguard of every army enlisted for the enfranchisement of man and the establishment of the kingdom of heaven in the world.

And then I look beyond, and behold an apocalyptic multitude which no man can number, out of every nation, and of all tribes, peoples, and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms are in their hands. "Behold what God hath wrought!"

ANOTHER QUESTION RAISED.

But it was not long before there came another question into Mr. Wesley's religious life. For a while all was as bright as a morning of unclouded spring, and he could say: "I have freedom from sin, not one unholy thought." Yet soon he becomes conscious that something was lacking. He says: "On Wednesday, May 31 (just one short week after that happy experience), I grieved the Spirit of God especially by speaking with sharpness of one not sound in the faith. God hid his face, and I was troubled." Sometimes his expressions are pathetic. He says: "I felt a soreness in my heart, so that I found my wound was not fully healed."

There came to him a most humiliating revelation of defects and failures of which he had not before been conscious. He talks much of "inbred sin," "inward corruption," and "salvation unto inward holiness." He seems even to depreciate conversion. Speaking of certain members, he distinguishes "One born again in the full sense of that word, that is, found a thorough inward change;" while of others he says: "Most of them were only born again in a lower sense, that is, received the remission of their sins."

He retired into Germany that he might inquire of his friends, the Moravians, of these things, and he spent weeks in closest conversation with them about the work. He writes: "Here I continually met with what I sought for—living proofs of the power of faith, persons saved from inward, as well as outward, sin."

Upon further and closer investigation he found among this people things which he could not accept. They held that sin remains in the soul as long as it remains in the body. This he sharply rejected, holding and teaching that "there was a work of divine grace by which the soul of the believer was thoroughly

cleansed and the kingdom of heaven completely and victoriously set up within, bringing all things into the obedience of Christ."

He contended for a distinct work subsequent to conversion, and says, "I believe justification to be wholly distinct from sanctification," of which he says: "I believe it to be an inward thing, namely, the life of God in the soul of man, a participation of the divine nature, the mind that was in Christ, or the renewal of the heart after the image of him that created us."

So he preached. In January, 1740, he writes: "I continually warned all who had tasted the grace of God to press forward for the prize of their high calling, even a clean heart, thoroughly renewed after the image of God in righteousness and true holiness."

"Where are the perfect ones?" Maxfield and Bell, by their extravagances, had brought the very expression "Christian perfection" into contempt, and had wantonly alienated the Church from him. The preachers were scared away, and he writes: "The fearful stories from London had made all our preachers in the North afraid even to mutter about Christian perfection."

About this time Mr. Wesley wrote some pathetic letters to his brother Charles. In 1772 he says: "I find almost all our preachers, in every circuit, have done with perfection. What is to be done? Shall we drop it?" Yet, in the midst of discouragement and oppositions and persecutions he still holds on serenely to the truth, and in 1790, when he was eighty-seven years old—just one year before that wonderful life closed—he solemnly writes: "This doctrine is the grand depositum which God has lodged with the people called Methodists;" and for the sake of propagating this chiefly he appears to have raised them up.

THE PRESENT STATUS.

Since Mr. Wesley's day much has been written upon the various aspects of this question. Some have veered away completely from the position for which he so strenuously contended. Yet, speaking broadly, we may confidently say that after a century and a half of discussion Methodism still holds intact the substance of what he taught; and when we bring the great expounders of Methodist faith side by side we find unity and continuity in the teaching. Wesley, Fletcher, Watson, Pope, Raymond, Miley, Summers, and Ralston are at one in this. So our fathers have preached. So every individual of the generations of traveling preachers in Methodism have declared their faith as they have stood at the bar of their respective Conferences and answered the questions: "Are you going on to perfection? Do you expect to be made perfect in this life? Are you groaning after it?"

So the Bishops of the Church have declared again and again in official deliverances. In the last Episcopal Address to the Methodist Episcopal Church, South, are these words: "The privilege of believers to attain unto the state of entire sanctification, or perfect love, and to abide therein, is a well-known teaching of

Methodism. Witnesses to this experience have never been wanting in our Church. Among them have been men and women of beautiful consistency and seraphic ardor, jewels of the Church. Let the doctrine be proclaimed and the experience still be testified."

The hymns of the Church are bearing witness to the doctrine in their tuneful harmonies. And many happy hearts there are round the world in which abides a perpetual Pentecost, the baptism of fire and tongue.

NONESSENTIAL ELEMENTS.

I wish to speak of some elements of this subject which, though not essential, have been the battle ground of much spirited, not to say acrimonious, discussion.

First, it is not of the essence of the doctrine that we make a complete philosophical description of the work. Revelation of saving truth does not extend to such arabesque tracery in matters of psychology. The knowledge of God and his grace depends upon moral, rather than intellectual, conditions; and Jesus's heart was stirred to the point of spiritual rapture as he uttered the thanksgiving: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes." A humble believer, though very ignorant, may arrive at imperial heights of gracious experience and yet be wholly unable to locate himself by any of the theological reckonings of the schools. Where the Scriptures have not spoken we need not speak. It is enough to contend for the perfect love which destroys sin.

Second, it is not essential that we hold the work done to be the extirpation or destruction of any power, or susceptibility, of the soul. The evil is simply perverted function; all evil is perverted good, the good put to wrong use. What we call inbred sin, the old Adam, is not a foreign, objective entity, which is to be rooted up and destroyed as a noxious weed. These names merely represent the perversion of faculties and powers which only need to be purged and brought to their proper use. With the same tongue "bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing." Mr. Wesley therefore makes the alternative statement: "Whether sin is suspended or extirpated, I will not dispute."

Third, it is not vital that we hold the work done instantaneously. We need not set such limitations to the work of the Spirit, or make such Procrustean tests of God's operations. If some fleet-footed Ahimaaz in a moment of high illumination by a supreme act of faith clear the whole distance at a leap, shall this discount the progress and final accomplishment of one who, from a thousand conditions which we cannot appreciate, slowly but steadily presses on until he comes to a prepared and adequate faith? It mattered nothing that that other disciple outran Peter

to the sepulcher when he followed on and a little later stood by his side at the empty tomb. And so Mr. Wesley writes in his sermon on Patience: "It may be inquired, In what manner does God work this entire, this universal change in the soul of a believer? Does he work it gradually, by slow degrees, or instantaneously, in a moment? The Scriptures are silent upon the subject, because the point is not determined, not in express terms in any part of the oracles of God. Every man, therefore, may abound in his own sense, provided he will allow the same liberty to his neighbors, provided he will not be angry with those who differ from his opinion, nor retain hard thoughts concerning them."

Fourth, it is not essential that a man make a specific profession of the experience. It seems from the word of God that some things in our religious lives are to remain unspoken secrets with God. To certain whom Jesus healed he gave strict charges that they should say nothing about it. The world does not appreciate the high things of the Christian life, they are foolishness unto them; neither can they know them, "because they are spiritually discerned." Such professions often invite ridicule and hinder the work of saving men.

Besides, for this experience the Scriptures promise no specific divine witness. The abiding Spirit of Adoption is the only witness promised.

So at the Conference in 1747 this subject was carefully considered, and this memorandum was adopted: "The inspired writers very rarely speak either of or to those who are wholly sanctified; therefore it behooves the public, at least, rarely to speak in full and explicit terms concerning entire sanctification." And Mr. Wesley, in view of the facile and voluble expressions of many, felt called upon to say to them: "Do not talk much. Be particularly careful in speaking of yourself."

And who that has sought nearness to God has not felt the fitness of this advice? As we get nearer we realize such an infinite difference between us and him that we cannot help feeling humbled and dumb. We sympathize with the great apostle to the Gentiles whose self-depreciation marks the progress of that saintly experience. He begins by calling himself "the least of the apostles;" next he says, "who am less than the least of all saints;" and at last he calls himself the chief of sinners.

There is, however, one witness which we are authorized and urged to give in every public place, upon the housetop and on the street corner: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." And so the Conference in 1747 exhorted the people "to speak more loudly and convincingly by their lives than they can do by their tongues." Against such profession there is no law.

Fifth, the fact that there have been many extravagances of enthusiasm attending the preaching and profession of this ex-

perience ought not to discount the doctrine. The Methodists have been an ardent people from the beginning. Mr. Wesley was a phlegmatic man in regard to his own religious life, but his people were full of demonstrative zeal. But this extravagance is not confined to those who preached and professed sanctification. Such attended the work of Whitefield, Edward Irving, Jonathan Edwards, and Thomas Finney, as well as that of Mr. Wesley; and it is still true that those who reach out after singular spiritual attainments often fall into the most foolish and hurtful weaknesses.

But for all this we cannot relax our hold on high spiritual truth, because some who profess to have attained are wild and weak. Mr. Wesley saw this danger. He says: "I foresaw that the devil would try by Thomas Maxfield and company to drive perfection out of the kingdom." But he still stood for the truth, and writes: "I never staggered at the reveries of George Bell." Rising far above these vapors into the clear sunlight, he says: "Blessed be God! though we set aside a hundred enthusiasts, we are still encompassed with a cloud of witnesses who have testified and do testify in life and in death that perfection which I have taught these forty years."

The best corrective of these irregularities is that every Methodist itinerant shall be a preacher of holiness, teaching the truth according to the word of God, and never leaving so distinctive and important a tenet of our faith to the work of specialists.

IT IS SCRIPTURAL.

My brethren, this position of Methodism is no product of a man-made theology. It is not a tenuous thread spun from the brain of a mystic. It is a divine revelation—the plainest and most insistent teaching of the word of God. It is the logical sequent of all the Scripture deliverances concerning the nature of man and the love, purpose, and power of God.

The initial statement of revelation is, "God created man in his own image," and the psalmist, borne on by the Spirit of God, declares: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor." And the incarnation of Christ gives the divine comment on these statements. This human nature there furnished a competent medium by which God could be manifested to the world. This required a great instrument. A jew's-harp could not by any possibility be made to express the transcendent measures of Handel's "Messiah." No master, however great, could interpret "Hamlet," or "Paradise Lost," in the patois of a savage. But human nature has embodied God. A man born of woman, flesh and blood as we are, who suffered and died, your brother and mine, has embodied God; "for in him dwelt all the fullness of the Godhead bodily."

Man is great—the image, the asymptote, the child of God. Chrysostom is right, "the true Shekinah is man." Yes, every

man and any man; for in the words of our Lord himself—and “the diapason closes full” on this—“Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth;” and the great apostle appropriates it and cries out: “The Son of God loved me, and gave himself for me.” And towering yet higher, like the stars above the cathedral cross and mountain tops and highest clouds, is that astonishing climax of the Saviour’s prayer: “That the world may know that thou hast loved them, as thou hast loved me.”

Brethren, we have heard so much of man being “a worm of the dust” that we can hardly believe these things when we read them; but we are reduced to the alternative to believe them or to deny the truthfulness of God. We must expect some great purpose of God in man, and here it is. Peter says there “are given to us exceeding great and precious promises that by these ye might be partakers of the divine nature.” And Paul declares that God did predestinate us to be conformed to the image of his Son, and to be changed into the same image from glory to glory.

I freely confess I do not know what these things mean. “Such knowledge is too wonderful for me; it is high, I cannot attain to it.” They baffle all efforts at definition in the forms of reason. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit;” and he is “able to do exceeding abundantly above all that we ask or think.” And all the resources of the Godhead are pledged to effect this purpose of his grace. “It is God that worketh in us both to will and to do of his good pleasure,” and to faith it is given to know “what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.”

Surely with such provisions of divine love and power for its attainment the Church is authorized and required to preach and contend for a high salvation. That the ideal is generally unrealized I readily admit. With sincere sorrow we recognize that believers live far below this plane. But we will not limit God’s grace by our unfaithfulness. No one but God can say what a soul unreservedly consecrated to him and working with him fully at his best may accomplish, to what heights it may attain. We do know that God has not left this truth without living witness in any age, from Abel and Enoch to Zacharias and Elizabeth, Anna and Simeon, John and Paul. And to this day there are holy men and women who, like these, “are righteous before God, walking in all the commandments and ordinances of the Lord blameless.”

Methodism says that these are not extraordinary miracles of grace, exceptional marvels of sanctified character and life. They

simply represent that measure of experience which, by the grace of God, is the privilege of every man, and for the promotion of which he has laid every worthy instrumentality in heaven and on earth under contribution.

To this position every one of the forty-five thousand traveling preachers of Methodism is personally committed by the most solemn tokens. If there be one who does not hold them, "tell it not in Gath; publish it not in the streets of Askelon!" For that was his most solemn declaration when he asked authority to preach among us; and his profession of a deep hunger and thirst for the experience was one of the specific conditions upon which he was received.

Brethren, I greet you, the representatives of the largest body of Methodists in the world, who have received these apostolic truths from our fathers and have contended for and maintained them with fidelity to this good day. It is with unspeakable joy that I look into the faces of men from America, Europe, Asia, Africa, Australia, and the islands of the sea, and realize that you are conserving the unity and continuity of Methodist teaching upon the subject of Christian experience. You are holding and teaching the same things which we hold and teach—the things which are "the honored heirlooms of our ancestors." And in this I see the promise and potency of future Methodism. The solidarity of the Methodist family in this respect is of first importance. It does not matter so much that we attain organic unity. So long as we are not alienated in heart or divided by unbrotherly strifes we can afford to live within separate ecclesiastical lines, and leave the good providence of God to bring about the end he may desire. The great point is already gained when we are speaking the same things in love concerning the issues around which the Methodist movement was organized. From the official centers out to the last outpost in our mission fields we preach salvation by faith in Jesus Christ assured to every penitent believer by the Spirit of God, and Christian perfection—the perfection of loving God with the whole heart and serving him with the whole life, to the exclusion of all sin; and upon these sunlit peaks we stand together keeping the unity of the Spirit in the bond of peace.

And then, when I think of our brethren beloved in Canada and beyond the seas holding and preaching the same truths round the world, my soul rejoices, for I see there ariseth a little cloud out of the sea like a man's hand, and I hear the sound of the abundance of rain.

9.—ADDRESS OF HON. G. B. PERKINS, OF THE METHODIST EPISCOPAL CHURCH, SOUTH. JOURNAL, PAGE 255.

As a fraternal delegate, I come from one branch of a common family, to bring its greetings to the grand council of another. I would that these greetings might be beneficial to both; that they might remove something that prevents harmonious intercourse,

and might increase brotherly cooperation in labors which will advance the common cause. But I fear that I am not competent to present such. In fact, I have been much troubled to understand why the selection fell upon me. The Church South has many able and experienced laymen who, in my estimation, would have been much better qualified to discharge the responsibility. But the great and good men who were authorized to make the selection chose me. The reasons for it I know not. They may have been influenced, in part, by the same motive that actuated an old Arkansas friend of mine on a similar occasion. He was a widower and owned a plantation on the Mississippi River, and was the father of numerous children. There was a widow who owned a large plantation, and was possessed of a larger family, in the county just north of him. The same levee along the river front protected both plantations from overflow. She was charming as only a wealthy widow in the prime of mature womanhood can be charming. She was related to the widower, but not in the degree prohibiting matrimony. She sent him an invitation to bring his family and pay her a visit during the holidays. Some gentlemen, similarly situated, will fully appreciate how great was his disappointment when circumstances arose which prevented his accepting the invitation. But, as the best substitute he could make, he called two of his sons and said to the elder, "William, you are a minister, and can talk of the beautiful and the unseen. Besides, widows always feel kindly toward preachers. You must go." He said to the younger, "John, you are a lawyer, and if anybody on earth can tell the plain truth in a plain way it is a lawyer. You go, and if you get to talking about family matters tell things just as they are; so that, if so be we should ever get to be any closer kin than we are now, there will be nothing to complain of."

In a family so large as the Methodist it is impossible for all to know the lineage of each. You will pardon me, therefore, a word as to myself. My father was a traveling preacher in the Methodist Episcopal Church. When the separation came he went with his home people and served them until he passed to the better land. In my grandfather's family there have been fifty-two preachers, and when my great-grandmother ended her pilgrimage she left seven hundred and forty-two descendants, all of whom were Methodists in belief and most in fact; so, whatever I may say of Methodists and Methodist preachers, you will understand that I am speaking of my own people, and will make due allowance for partiality.

You are of the North; we, of the South. The words have stood for much; true men have used them for good, bad men for evil. With them some have aroused patriotism; others have fanned the fire of sectionalism. Whence came this power? It is not inherent in the words themselves. Back of them there is, or has been, something greater; something not the product of the day, but of the ages. There is always something, originating

somewhere, coming down from some time, that gives cast and bent to the thoughts and feelings of a people. It is never the overruling personality of the individual, but is always the combined forces of the most powerful element in the nature of each individual composing the dominant class. It may cluster around one person, one sentiment, one word. Thus combined, it becomes the ideal of all. It becomes the living, moving, acting force. If it is common to all the ruling class of a nation, that nation becomes great. Thus it makes empires and kingdoms and republics. Thus arose Israel, Greece, and Rome. Break the ideal, and the nation is broken. Thus have fallen all the nations that have lost empire.

The Americans are only a branch of the great composite English-speaking people; that people which for centuries has stood as the bulwark of Protestant civilization and Christianity. They differ from all other branches. Among themselves they have been essentially different. It is with diffidence that I attempt to trace this difference to its source; yet, if it can be done, it might be of value.

The conflict of all the forces of good and evil, for cycles upon cycles, produced two classes of Englishmen. History designates them as Puritan and Cavalier. They were of the same material, but molded in such different molds that they seemed, and were in fact, utterly dissimilar—the Puritan outwardly cold, hard, inflexible, yet within a consuming fire; the Cavalier outwardly joyous, free, and easy, but within unchangeable. A band of those Puritans, fleeing from the oppression of a superior class, landed upon the rock-bound and inhospitable New England coast. They thought they believed in the equality of all men. They did believe that men should become equal by coming to their standard. Their watchword was freedom of conscience. In the new land they proceeded to put this in practice by attempting to shape all men's consciences in accordance with their peculiar beliefs. The natural products were witch-burning and the blue laws. Then, as their horizon widened, and freedom began to breathe, there arose a people cool, calculating, shrewd, self-willed, persevering unto persistence; a people much dominated by a desire for material prosperity, and whose conception of a future state was largely that of a place where labors were rewarded.

Many Cavaliers landed upon the luxurious Southern coast, some with princely grants, others fleeing from the oppression of their inferiors in rank. They thought they believed that all men were born free and equal. They did believe in the superiority of their race, their people, and themselves. Their watchword was dominion. They proceeded to put that in practice by taking possession, in the king's name, of the land and all that was upon it, and establishing themselves as the governing class. The natural product was the local aristocrat and the champion of the slave holder's right. Then, when the king's power became oppressive and was overthrown, and the wealth and luxury of the

cotton and rice plantations became manifest, there arose a people proud, chivalrous, hospitable, generous, impetuous unto rashness; a people much influenced by a desire for the establishment of family name, with princely homes and possessions, and whose conception of the future state was largely that of a place of perfect rest, rendered more delightful by the soft melody of celestial music.

From these causes, under these circumstances and conditions, were established two ideals, represented by the words North and South; two American types, aggressive, antagonistic, irreconcilable. They dwelt in the same land, under the same flag, one with growing strength and prestige in the North, the other with increasing power in the South; yet each, by individual influence and communication, permeating every section of the country. Turmoil and strife between them was inevitable. From this families were estranged, communities torn into factions, Churches rent asunder on geographical lines, all culminating finally in one of the greatest wars of modern times. A war, viewed from the standpoint of reason, utterly inexcusable, uncalled for, and indefensible, but a war unparalleled in the courage and bravery of the combatants. Its results, as seen of all men, are devastation of a large section of our land, the wreck of the entire business fabric of the Southern States, the accumulation of a national debt appalling in its magnitude, unnumbered widows and orphans, maimed heroes struggling home from many a scene of carnage, thousands of unmarked graves where sleep the country's bravest sons. From a surface view, we call this conflict the war between the States. You call it the war of the rebellion. Was it either? I think not, for there were differences of opinion among the population of all the States, and many of those who followed the banner which at Appomattox was furled forever loved this Union as truly as any who died in its service. Neither do I think it was waged to determine whether the African should be bond or free. Men of a great race do not cut each other's throats, burn each other's homes, devastate each other's land, and imperil their own civilization for the sole purpose of determining the status of an inferior race. No, it was a single combat of ideal gladiators. The champions were brothers, twin brothers, for whom the compass of the mighty world was too small for a dwelling-place for both. So they girded themselves for the final contest. Reason and love, arguments and prayers, were interposed as barriers, and snapped like reeds in the path of a tornado. With hushed breath and blanched face the world looked on in awe as they closed in the death struggle. Our nation tottered and trembled on its throne, as over it rolled and reverberated the thunder of battle, while ever and anon sounded the shrieks and groans of the dying. At last the onlookers saw, or thought they saw, through the death-dark mist, the towering form of the Cavalier, bleeding at ten thousand times ten thousand wounds, exhausted fall upon the extended plain, and above

him stooped the victor Puritan. There went up a mighty shout of victory, and its echo was a wail and a funeral dirge. Then a storm burst upon the land. It lingered many days, then ceased. The morning sun rose in all its splendor on a land from which the blood-stains had been washed with tears.

In the light of that day we look over the field for the gladiators and see them not. Where are they? Dead, buried in the tomb of the civil war. Grand was their funeral pyre. Glorious was their passing, as fitted their ancient descent and royal lineage. Peace be to their ashes. They are our dead. Their history is ours. We are the joint heirs of all their renown. Yes, whether it is the wisdom of a Jefferson or an Adams; the eloquence of a Webster or a Clay; the military genius of a Grant or a Lee; the executive ability of a Lincoln or a Davis; whether it was love of hearth and home and native State, or love of hearth and home and imperishable Union, that inspired the soul of the hero, it is all our inheritance. A priceless inheritance it is; jewels and precious stones and the gold of Ophir will not compare with it. What will we do with it? Will we waste it in riotous living? Will we fritter it away in idle controversy and litigation about which of us shall have the lion's share of the inheritance? Or shall we rather use it in fulfillment of its great destiny? What is that destiny? The production of a typical American, the creation of a national ideal. When the Puritan and the Cavalier passed they left a vacancy. That vacancy will be filled. Shall it be filled by a native product, one worthy of our name and of our civilization? If so, you would best gird up your loins for a superhuman struggle. For I say unto you, all is not well in this land of ours. There is discontent and dissatisfaction everywhere. There is bitter strife and contention, growing in volume, until it sounds like the roar of an angry sea. Intermingling in this great volume of sound, many voices may be distinguished: the voice of labor proclaiming the oppression of the poor wage-worker; the voice of the property owner calling for the protection of vested rights; the voice of the inferior races alleging that they are not accorded the privileges to which they are entitled; the treble voice of the "new woman" declaring that she has the sovereign right to rule in society, in business, in the Church, and in the State. All these voices are echoed in the press, in literature, from the platform, and sometimes from the pulpit. But they are only sounds, the explosion of fireworks. They do not even indicate the activity or the purpose of American life. That life is not stagnant, is not dormant. It lives and moves; it is pressing forward. What is its goal? Wealth and the power that wealth gives to its possessor. For ages the acquisitive propensity of the Anglo-Saxon has been growing. In their native isle this has always been divided with the ambition for class distinction; the ambition to rise to the charmed circle of the nobility. With us there has been no such division of interest; at least none such in these latter days. Amidst the turmoil

and the confusion surrounding the breaking of the old ideals, and during the period of readjustment that followed, some men became possessed of fabulous wealth. From obscure persons, they suddenly became national and international characters. From simple citizens, battling for the sustenance of themselves and families, they were at once elevated to a position where their acts and declarations affected the well-being of thousands. Thus, it was not only wealth they gained, but power. The rest of our people, seeing this, American-like proceeded to put forth their exertions to obtain the same position. Every branch of industry awoke to new life. Science became the handmaiden of labor; invention followed invention; discovery followed discovery. The tools and implements of yesterday became the junk and scrap iron of to-day. Westward the tide of empire rushed. The wilderness and plain of yesterday became the city, the hamlet, the world's granary of to-day. Commerce, once so slow and simple, threw aside the wings of the wind, and made the lightning's flash bear its messages. Travel, once a recreation and a pleasure, became a sweep across the continent, with a glimpse of a fleeing country. Go a step higher. Intellectual culture, once so rare, became common. But what is its object. It is largely that of a "business education;" a quick method of qualifying one to engage in the contest for material advancement. Social intercourse became a factor in forming "business connections." Who is to be met, whose acquaintance to be formed, that will advance my worldly position?—this is the principal question. Individual exertion is now expended in the attempt to gain more wealth, more power, for me and mine. Municipal effort is to gain more people, more aggregate wealth, more prestige for my city or town. National ambition is to get more population, more wealth, more power, for America.

Through all this material development, this intellectual culture, this discharge of social duties, this individual, municipal, national exertion, there is a method, a rule, a mechanical regularity, monotonous in its sameness. And the whole vast machine is working, grinding, inexorably, to produce what? The typical American. Unchecked, what will the product be? A priest of Mammon, exact in his intellectual training, perfect in his physical development, great in his power, gorgeous in his splendor, yet the creature of a day, a cog in the wheel of time.

In view of these things, what is the Church doing—the Methodist Episcopal Church, the Church South, and all the other organized Churches? Are they not falling into the same habits of thought, the same methods of action? Look a moment. A place is discovered in our country where the Gospel is needed. A council is held; a plan is adopted; funds are raised; forces are "organized." To the sound of trumpets a descent is made upon that place. There may be one already laboring under these adverse circumstances. He may know the country and the people. His belief may be such as would admit him to membership with

those who come. He is a neighbor and needs help. But they come not to work under his guidance, nor to assist him in building. They come rather to start a new building, form a new connection, establish a new Church. Or a foreign nation, that knows no God, is the field. We may see there many men, consecrated to their work, men ready to undergo hardship and death, if need be, for its sake, yet each called by a different name, working on a different "plan," directed by different leaders, announcing different administrative views. Are not confusion and discord the result? Again, one Church, where there are two or more, announces its "protracted meeting," its "series of services." The other waits. One battalion goes into action, the other rests upon its arms and watches. If the result is victory, the one in action claims the spoils; if the result is defeat, the watchers then try their "plan," and their "method," while the defeated sulk in their tents. Thus the campaign goes on. Sometimes Churches have their champions of their peculiar tenets, men of muscular intellects, who have gone through a course of training. Two of them sign articles for a contest, under parliamentary rules, with an umpire and backers. A large crowd assembles to see it "pulled off." The intellectual sparring, passing, feinting, and ducking will go on for many rounds. Finally both sides go away claiming the "knock-out." The world has prohibited a fight to a finish between its champion pugilists. The Church might do worse.

At least they might do as much as the old Texas ranchman did. I asked him what he thought of industrial education. He said he had sent two of his boys off to another State to get that kind of an education. When they returned he sent them down about seventy-five miles to his sheep ranch to see about the sheep, which were reported to be dying, and in about three days he went down to see how they were doing. He found those boys with their books discussing the best method of dipping sheep, one contending for dipping them head and the other feet foremost, and the sheep dying at the rate of one hundred a day. I asked him what he did. He said he made the hands hold those boys while he did some fancy work with his cow whip.

Then what of your Conferences, your Presbyteries, your Associations, your Councils? Are they not becoming too largely business meetings? Does not the "material interest" of the Church monopolize too much of the time and attention? Are you not given too much to statistics? Your statistical reporter can tell you the number and cost of your churches and other buildings, the receipts and disbursements of money, the number of members at the beginning of a year or quadrennium, and the number of additions during the period; and he can calculate for you how much each of these sons of God have cost. I heard of a layman who said they were costing too much, and that with proper business method the cost per head could be reduced.

I do not contend that these conclusions are a just summary of

the situation. They are taken from one point of view. But do they not indicate a dangerous tendency? Is it not true that the danger of the Church in all ages has been the tendency to be influenced by the prevailing thought of the world? It has been so in our land. In former days the Church North was influenced by the extreme abolitionist, the Church in the South by the extreme advocate of human slavery. These were harmless compared with the danger of both being influenced by the demon, love of money. And is there not danger that the desire to get more members, build more churches, gain more prestige and power for *my* Church will lead to and strengthen and build up that love which is the root of all evil? This individual, social, municipal, national Church tendency is the menace to our civilization. Who is doing battle against it? Many, doubtless, but in a vague and uncertain way: some by establishing libraries, schools, and universities; some by political agitation and organization; some by combinations of labor or of capital.

What of the Christian ministry? Are they pitching their tents over against this enemy? You, and those who sent me, will excuse one layman for saying something from our standpoint. We expect you to point out the dangers that threaten us. Is it not possible that some things may be seen by us that you do not fully realize? You are the pilots; we are the crew. Is it not possible that we may see the hidden rock where you only see smooth water? We have no right to seize the helm, but may we not warn the helmsman?

You know that human philosophy has never devised a panacea for the ills from which we suffer. You know that the consensus of individual opinions, and the aggregation of individual ideals, form public opinion and the national ideal. You know that no good can come to a nation that does not first come to its individual citizens. Therefore the responsibility rests upon you as the teachers of the individual. To each you have a message, and only one message. When it is taught and learned all things else shall be added thereto, but not by you. Why, then, should you be troubled and careful about many things? Only one thing is needful. Let me beg of you, be not drawn away from this by the prevailing current. This is the day of regulation, of reformation, organization. It is the day of small men with small remedies, the patent medicine day. It is the day of high-sounding resolutions, that proclaim many things and accomplish nothing. It is the day of political platforms, where the alluring promise is held out, "Go with us, and we will build you up." It is the day of legislative enactments, which are warranted to correct all evil tendencies. It is the day of the demagogue, who denounces his brother for some supposed shortcoming, and thereby produces sectional or denominational strife. It is the day of the sensationalist, who lays bare and gloats over political, municipal, and social evil. It is preeminently the day of the man with a hobby, and religion is not exempt from it. Some have baptism,

some repentance, some regeneration, some faith, some works, some sanctification, some the law, some cry "Lo here," others, "Lo there." But I dare say that none of these things are for you. When you expend energy upon them it is energy wasted. When you give them of your time it is time lost. If you are what you claim you are far above them all.

I grant you that the minister retains his rights as a citizen. Those rights are not incompatible with his calling. His patriotism is not destroyed, but is extended so that it recognizes every land as the land of his King. His love of family, kindred, and race is not contracted, but is expanded until it embraces the people of every clime. But he is subject to the temptation to rely upon worldly weapons, worldly methods, worldly influence, and to engage in worldly contests; to rely upon a political platform, or a political party, for great moral reform; to rely upon the legislative assembly, by its enactment, to stop the violation of the divine law; to rely upon his skill in portraying the details of individual, social, and political evil, to gather and influence a crowd. He is subject to the temptation to speak with sarcasm or in tones of sanctimonious remonstrance of some act or omission of a brother who sees through different glasses; to illustrate his teaching by referring to some mean thing that some other fellow or some other fellow's ancestor has done; to proclaim some "ism" or some new "soothing syrup" as a complete remedy for sin. The world thinks that there are those who yield to these temptations. I fear me the world is correct, though it seems strange that it should be. For said not He whose Gospel you preach that "I, if I be lifted up, will draw all men unto me?" And when he had triumphed over the grave said he not, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations. And lo, I am with you alway, even unto the end of the world?" Is this great proclamation true, true in all its fullness? Does it mean all power? Does it mean ever present? Is it to be accepted without qualification? Then why should one who has heard the command to go encumber himself with the armor of Saul and gather around him the forces of the world? He is led by One having all power. Being so led, he can afford to leave all and follow. He can afford to go without making worldly preparations. Going thus will he conquer? If not, the Scriptures are a fable and your preaching is vain. But they are not a fable, and it shall not be vain. Let the ambassadors realize their true missions. They are not reformers, but they may bring to each person that power which will enable him to reform his evil practices. They are not statesmen, but they may bring to the statesman that wisdom which will enable him to formulate laws and administer governments so that all men may have equal and exact justice. They are not wage-workers, but they may bring to the wage-worker the message that the wages of sin is death. They are not financiers, but they may bring to the wealthy the knowledge of the true purposes and

objects of wealth. It is not theirs to create a land of perfect bliss, but they may bring a balm for every wound and a solace for every sorrow. Yes, let them realize that theirs is the mission of all missions, the bringing to each of a new life. It is one thing, and one thing only, that they offer. It cannot be adulterated. It should not be intermingled with the dross of this world. If so its power is lessened. If a web has been woven over it, that may be rent asunder. If dust from the ages obscures it, that may be brushed away. But it cannot be rendered more luminous by man's exertion, for it is the light of the world. It cannot be sharpened by man's grindrock, for it is the sword of truth. It cannot be added to by man's labor, for it extends to the uttermost parts of the earth. It cannot be made merchandise of, for it is without money and without price. It cannot be embellished by the most sublime artist, for when the cry went up, "It is finished," it stood forth perfect in beauty, perfect in love. If only "the one thing needful" was presented, the cry that "The world is sadly in need of a new philosophy and a new philosopher" will be hushed. Shall that cry be hushed? Upon the ministry rests the responsibility. The Master placed it there when he said, "Go, teach." The task appears laborious, and almost unattainable. But the power to accomplish it is with them. Let the weights that retard progress be cast off. Let the errors of the past sleep in the tomb of the past, where they lie buried. Let the goodness, the truth, and the light which have traveled thus far be the goodness, the truth, and the light of the present. Over the graves of those errors, and the issues buried with them, scatter flowers and erect monuments, if need be; not in commemoration of that which is dead, but in honor of that which lives. Then let the ministry of the two great branches of Methodism together meet the living issues of to-day; meet them, not they two alone, but locking shields with all that carry the same banner and obey the same Commander-in-Chief; meet them, not relying upon their own strength, resources, and numbers, but ever and always trusting in the power that cannot fail. Let this be done, and the wrong tendency of the Church, if it exists, will cease. The social, industrial, political, municipal, national tendency will be checked. Let Christian America, led by the Christian ministry, rise to the plane of the Gospel, and the real use of our inheritance will have begun. The accomplishment of our destiny will then be only a question of time and labor. And is that accomplishment not worthy of this land of ours?

Think of it: America, the home of the greatest number of that people who have achieved so much; America, the land where the theory of liberty was first put to the test; America, the nation that first recognized the fact that all earthly power rested with the people; America, that has made such mighty strides in a single century. And then think of America, with her wondrous prosperity, struggling to attain the life which is love and the love which is life—not struggling among them-

selves for precedence or place or power, but each striving for the good of all; each citizen with an ideal, not the creature of his own intellect or of his possessions, but the ideal of perfection. Then, and not till then, will it be permitted unto the poet and the orator to paint, in words that glow and thoughts that burn, the portrait of a national ideal and a typical American, worthy of the name and the fame of our land.

These greetings I offer, not by way of information or instruction. In this presence I would not assume that rôle. I know that there are assembled here those endowed by nature, culture, and experience with wisdom and piety which enable them to look far beyond the horizon that limits my view. But I offer them* as a rough sketch of the field as it appears to me. It is done under the belief that many who are in the midst of the mad rush of American business life have much the same view. If the view presented is of value to even one of this assembly, then the pleasure is mine.

10.—ADDRESS OF REV. C. H. PHILLIPS, OF THE COLORED METHODIST EPISCOPAL CHURCH. JOURNAL, PAGE 198.

BISHOPS, FATHERS, AND BRETHREN: I have the honor to bear to you the fraternal greetings and hearty good will of the Colored Methodist Episcopal Church in America. I appreciate the honor conferred and fully realize the responsibility of my mission. The duty imposed is no less agreeable than responsible. To come in touch, as I now do, with the largest Protestant legislative body in the world is not only an agreeable prerogative, but at once an inspiration and a benediction. The visit of the Queen of Sheba from the happy Arabia of the ancients to Jerusalem called forth those words of our Saviour: "She came from the uttermost parts of the earth to hear the wisdom of Solomon." She traveled over mountains, unbridged rivers, wide trackless deserts, where the lion prowled, the serpent hissed, the scorpion stung, and the simoom swept in scorching power; where clouds and pillars of sand threatened the traveler, and where fierce robbers hovered around. All these things she considered inferior to the accomplishment of her heart's desire; to see for herself how much truth there was in the rumors concerning the acts and wisdom of the great Hebrew king. She found that the half had not been told her, and that the men and servants who heard his wisdom were happy. My journey to Cleveland has been less perilous, the distance less great, the transportation vehicle a little more comfortable. I crossed rivers, but they were bridged. I came through tunnels and around mountains, but at no inconvenience to myself. I have, however, come far enough to show that the Church which I represent is desirous of strengthening, as well as maintaining, the friendly relations now existing between us by sending at each recurrence of your General Conference a fraternal messenger. I am pleased to say that the fate of the Queen of Sheba has not been mine; and since I have seen you as

you are, there is enough spirit left within me to prevent my going into a swoon. I am glad to be here, not because of what I may say, but because of what I have seen, heard, and felt ; because of the stimulus that comes to me as I come in contact with this great legislative body, and because of the impetus I shall have received for my work when I have left these pleasant environments.

First of all, I want to assure you that the Colored Methodist Episcopal Church rejoices in the success which has crowned your Methodism ; in the conversion of souls and large increase of your Church membership ; in the prosperity of your vigorous, benevolent institutions ; in the number of your schools and colleges ; in the long line of your highly cultured, consecrated men and women ; in the exuberance of your literature, and in all the forces and agencies that are being utilized to develop and extend your multifarious enterprises. We especially rejoice in the beneficent labors of the Freedmen's Aid and Southern Education Society. The schools of your planting in our Southland, manned by faithful men interested in the development of the Negro, have always aimed to cultivate those moral, religious, intellectual, and social principles which are the glory of the spiritual nature.

When your teachers came South, just after the close of the war, they found the Negro crude and thoughtless, consequently thriftless and indolent. Every note he sang was as merry as a mountain lark's. He glided his frail bark over the sea gay as the morn, his sky grew bright and clear, hope swelled the canvas of his frail bark, and warm passion steered his course. Upon the wheels of vehement desire he rode from hope to hope, from pleasure to pleasure, not stopping to realize, as he should, that the first step toward civilization was to learn forethought and self-denial. The civilization that had come to him was the result of a contact, not with books, but with persons who were his intellectual superiors. He possessed an eloquent tongue, but his unskillful mode of communication showed that he was wanting in clearness, grace, and force of utterance. Music that might have charmed Calypso and her nymphs was his ; but its only outlet was upon some inferior instrument or evidenced in plaintive cadences in a voice attuned to song. These are the conditions which confronted the first seventy-five teachers, who, at the behest of the Freedmen's Aid Society, came to our section in 1866. The work of reformation has been going on ever since ; and the result is so magnificent, the transformation so great, that one must be a pessimist after the order of a certain distinguished Southerner who will say that the Negro is not far removed from where he was thirty years ago. When, under the touch of Bishop Taylor and others who are to succeed him, the camp fires of Christianity shall have blazed over the dark bosom of Africa ; when it shall be said in truth and in reality, "Ethiopia stretches out her hands unto God," then it will be known to what extent your Church accelerated that glorious consummation. Until then may "peace be within thy walls, and prosperity within thy palaces."

Coming to our own affairs, you will be glad to know that God has been with us. He is still with us, and will be to the end. True to the traditions of Methodism, we have not gone out after strange doctrines, but have adhered to those tenets and principles which have so generally distinguished its ecclesiasticism. The purpose and genuine spirit of Methodism, its evangelical life and missionary spirit, its congregational singing, fervent prayers, and loud hallelujahs we devotedly maintain. Our people are emotional. If we are less ethical and liturgical in our worship we are no less consecrated to the cause of our Christ than yourselves. We pray that the time may never come when a cold, rigid formality will prevent our people from praising God as did the early Methodists when they heard the burning sermons of John Wesley and the eloquent discourses of George Whitefield, John Nelson, Robert Newton, and, if you please, Henry Evans, "Black Harry," and others. Dr. Rush called Harry, the servant of Asbury, "the greatest orator in America," and Dr. Coke styled him "one of the best preachers in the world."

We love Methodism because of its itinerant system and its adaptation to meet the wants of the people; because of its diffusive spirit and the genius of its institutions. From the time that Mr. Wesley took special pains to instruct two Negro lads on shipboard, when returning from Georgia to England, from the time of his first African convert at Wandsworth in 1758, the race with which I am identified has sustained some relation, however remote, to the Methodist family. The Colored Methodist Episcopal Church, organized in 1870, is, as you well know, the daughter of the Methodist Episcopal Church, South. We are not ashamed of our origin; nor do we regret the relation which we sustain to that Church. We are not forgetful of the fact that the Christianity and Methodism which our fathers enjoyed were largely due to the zeal and labors of Southern Methodist pioneers. The first labors of Bishop John Early were among the slaves of Thomas Jefferson, in Bedford County, Virginia. Bishop Capers deserves to be called the "Founder of the Missions to the Slaves." James O. Andrew, ninth Bishop of the Methodist Episcopal Church, South, whose history is pretty well known to these two great bodies of Methodism, frequently rose to superhuman heights of eloquence when pleading for the religious training of the enslaved Negro. Since emancipation no Southerner has done more to ameliorate the condition of the freedman than the author of *Our Brother in Black*. Bishop Haygood, by his unselfish labors, reflected himself upon the current of the ages as the mountain mirrors itself in the gentle stream which flows at its base. These men, and many others whom I could mention, will ever live upon the tablets of our memory.

The organization of our Church, made necessary by reason of changed conditions following emancipation, was in perfect harmony with the sentiments and feelings of all concerned. We were no more desirous of being formed into a separate and inde-

pendent ecclesiastical body than was the Methodist Episcopal Church, South, willing that it should be done. For, as soon as we were born, "our mother" hastened to don us in long garments, told us that we were of age, and charged us with all the responsibility arising out of our new Church relation.

Thus, with a very limited machinery our bark was launched in Jackson, Tenn. Beneath her was many a shoal, above her the cradle of many a storm, but she was seaworthy. Her spars were tall, her timbers strong; her log-book revealed a navigable speed and her register showed two Bishops, who have since died. Clouds gathered; waves of slander flung their foam against our craft, and sea dragons lashed in its phosphorescent track, but our Emanuel was at the wheel; and as her invulnerable keel cleaved the briny waves she acquired a momentum which has kept her in constant motion for a quarter of a century; and, unless attracted by some other body offering overtures for organic union, according to the laws of physical dynamics or the laws of inertia, she must keep in motion forever. From the outset we realized the importance of institutions of learning and were quick to see that our pulpits had to be filled as rapidly as possible with men who possessed culture and training, as well as piety. After struggles that need not be recounted here we have succeeded in organizing five schools, the most important of which are Paine and Lane Institutes. Already the influence of these schools is potent for good; and their usefulness will be greatly enhanced when some Southerner will honor himself and bless the cause of Christian education by giving them the endowment they so much need. The former of these schools is largely supported by the Methodist Episcopal Church, South. Haygood Seminary at Washington, Ark., Texas College at Tyler, and Homer Seminary at Homer, La., though of recent origin, have assumed tangible form and present possibilities of which we are proud.

The fires of the missionary spirit burn upon our altars. Under our present financial plan each member is assessed five cents for missions. If this assessment seems small the result for 1895 was very encouraging. We have no foreign missions, but hope to establish one in Africa in the near future. At present we are trying to develop as best we can, and to the fullest possible extent, our work in the United States. We congratulate ourselves on being one Methodist denomination whose missionary department is not in debt.

It may be of interest for me to tell you that the itinerant system has lost none of its charm for us. We regard it as one of the precious traditions of Methodism, as well as one of the most powerful agencies for spreading scriptural holiness in all these lands. No serious friction has yet resulted from its execution by our Bishops. Our preachers go where they are sent. With them the privilege to hope is a great stimulus. An old preacher in Kentucky expresses the relation of hope to the appointments in

this peculiar but unique aphorism: "If we strike a streak of lean this year in the way of a poor appointment, we hope to strike a streak of fat the next in the way of a good appointment."

At the last General Conference the time limit was changed from four to six years, peculiar exigencies and certain conditions making the enactment of the law a necessity. Few of our preachers, however, will remain or have a desire to stay the full time in any one appointment. We believe in a changeableness and not a fixedness of the appointments. Changes occur in our pulpits, on an average, every two years, preacher and people generally crying "Enough" at the end of that limitation.

Perhaps no question has made more favorable advance among us than the one which relates to the province of our women. When an effort was made in the General Conference of 1882 to create the office of stewardess the resolution was immediately tabled and its promoter ridiculed for what was termed his "unwarranted liberalism." No further effort was made until 1890, when, after a long contest, it was again defeated. In 1894 the resolution passed with perfect unanimity, and the result has shown the wisdom of the General Conferences. Women are forces that we do not ignore in our Church work. The Woman's Missionary Society, a new appendix to our machinery, opened a new door for her wider usefulness for Christ and the Church, and in her wake our regular missionary funds will be greatly augmented.

On all the great moral questions affecting the weal or woe of the people we are on the right side—on God's side. In every General Conference the attitude of the Church in its opposition to the open saloon and legalized liquor traffic is reaffirmed. We believe in prohibition, advocate teetotal abstinence for the individual, and stand for God, home, and native land. The observance of the Sabbath, the race question, and the question of divorce are vital issues affecting the civil and social fabric of our Christian civilization. We insist that the Sabbath, being an antitype of that rest which remains for the people of God, must always have a moral obligation attached until time shall be swallowed up in eternity. Theorists in all parts of the country have told you how the race question should be solved; but the question of divorce, so far as it has bearing upon our ministry, has met a happy solution. No man can be licensed to preach and no preacher can remain in the itinerant ranks who marries a divorced woman. We aim to get the ministry right; the minister is the leader of our people; and with a pure ministry we hope to protect and maintain the sanctity of the home.

In 1895 we celebrated our silver anniversary. It was an occasion of general rejoicing. Appropriate exercises were held throughout the connection; a thanksgiving offering of several thousand dollars was raised for the benefit of Miles Memorial Church at Washington, D. C.; the general funds were larger than ever before; the circulation of the *Christian Index*, the Church's only official organ, was greatly increased; the main building of

Lane Institute, an imposing three-story brick, was duly dedicated and many souls added to our Zion.

These were befitting results to mark our twenty-fifth milestone. Indeed, a new era seemed to have dawned upon us.

In 1873, when our first published statistics appeared, we had 2 Bishops, 10 Annual Conferences, 635 traveling preachers, 585 local preachers, and 67,888 members. In 1896 we have 5 Bishops, 24 Annual Conferences, 1,400 traveling preachers, 2,500 local preachers, 60,000 Sunday school scholars, and 200,000 members. When we consider the obstacles against which we had to contend, and the disadvantages arising out of our inexperience and lack of necessary equipments, our growth and development will challenge the admiration of our friends and the respect of mankind.

I have already occupied enough of your time. A few words more and I shall have done. Brethren, we may rejoice as we look with complacency upon the success which has garlanded our common Methodism; as we see young men and women of both races leaving our schools to honor Methodism and to bless humanity; as we see prospectively the great American University at Washington opening its doors to and crowding its halls with all races and sexes; as we share the wealthy heritage of the apostolic labors and traditions of the fathers; but let it be remembered that Methodism will only be safe as it continues to be a spiritual revival, a living reality, and a powerful, aggressive form of evangelism; and only enduring as it follows the principles of the Bible, crystallizing all its institutions in harmony with that book which is yet to become the code of all nations, the arbiter of all questions, and the referee in all disputes.

Retrospecting, we may well say: "What hath God wrought?" Looking down the vista of coming ages and anticipating our magnificent possibilities in the light of the East, we have reason to hope that the tidal waves of Methodism may roll on until they break on polar rocks and towering high envelop the world.

II.—REPORT OF J. W. E. BOWEN, FRATERNAL DELEGATE TO THE GENERAL CONFERENCE OF THE AFRICAN METHODIST EPISCOPAL CHURCH. JOURNAL, PAGE 294.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church:

REVEREND FATHERS AND BROTHERS: By your authority it became my duty and honor to bear a message of fraternal greeting and Christian salutation to the General Conference of the African Methodist Episcopal Church, now holding its sessions in the city of Wilmington, N. C. I arrived at the seat of the Conference on May 4, and was received by their special messenger. The credentials of your representative were recognized and he was received by the Conference on May 5, with a dignity and openness of spirit that was fraternal in its essence.

That great Church is the largest and strongest distinctive Methodist organization among Negroes in the world. Its history is a pathetic, yet withal a glorious, one. They began in the inglorious days of this century, and they have gradually worked their way to a glorious day of honor and power. With more than a half million communicants, a missionary department, a Church extension department, a Sunday school department, nine Bishops, a publishing house, and various other apparatus for propagation, they constitute an ecclesiastical agency of no mean proportion.

Their contribution to the religious history of America, while surpassed by many other religious organizations of the land, is, nevertheless, a factor not to be despised. It is also to be observed that they are sound in the doctrines of Methodism. Not a doubt has come upon any one of the fundamentals that are the bedrock of our evangelism. We may safely say that with them our precious heritage is safe.

Your honored servant called attention to the evangelical spirit of our Church, to her widespreading growth and power in foreign lands through her missionary agency, to her still more glorious growth at home in church building, in her colleges and schools, in her vast publication interests, in her school of benevolences that touch every phase of our complex society, in her incomparable work among all classes of this country, in her deaconess work at home, together with the work of the women through their home and their foreign missionary work; in brief, he called attention to the mighty wheels of our Church filled with the spirit of the living creatures that direct their rapid and unsurpassed movement toward that consummation of all toil, tears, anxiety, and consecration, when the kingdoms of this world shall "become the kingdoms of our Lord, and of his Christ," and when all the sons of men will be able to sing:

"Jesus shall reign where'er the sun
Does his successive journeys run."

Respectfully submitted,

J. W. E. BOWEN.

12.—ADDRESS OF REV. J. A. JOHNSON, OF THE AFRICAN METHODIST EPISCOPAL CHURCH. JOURNAL, PAGE 258.

MR. PRESIDENT, BISHOPS, AND BRETHREN: As but fifteen minutes are allowed me of your valuable time, much that I had in my heart to say I must refrain from uttering, and confine myself to the mere outline of what I had hoped to have brought you as the fraternal greetings from the African Methodist Episcopal Church. It is indeed a very large privilege to convey to you these greetings, the deep love and respect of brethren who share your faith and your hope, and who stand pledged to the same lofty allegiance; who endeavor to "walk by the same rule, mind the same things." Yet one cannot stand in this presence and not feel a peculiar thrill,

the magnetism begotten of the warmth and fervent glow of fellowship with and enthusiastic service for Jesus Christ. When a surgeon was extracting a ball from the breast of one of Napoleon's Old Guard the man said: "Sir, cut a little deeper and you will find the emperor." Go deep enough, and in your hearts and in ours will be found one supreme and beloved name which commands our purest love.

We have marked your history. Our own faith has frequently been stimulated by the magnificent courage and confidence which you have displayed. We have admired the loyalty to the command of the Master which you have shown in going unto all the world and preaching the Gospel to every creature, until upon every continent your brethren have gone. They have gone to confront privation, discomfort, peril, at times death—and death, too, by murderous hands—'neath alien skies; on foreign shores; in the jungles of India; on coral strands; by the river sides of China; in the great forests of Africa. They toil long with very meager signs of success. They lay down their lives in the service, dying frequently alone, or with only the accent of a foreign tongue falling upon their ears, until they hear the sweeter voice of the beloved Master saying, "Well done, thou good and faithful servant." This victorious joy amid privation, sacrifice, and service discloses the presence and work of the Spirit of God. You have intimately identified yourself with the growth and life of this nation. No community in Christendom has spread so widely and securely as Wesleyanism, of which you are the largest representative. You have given the nation great scholars, theologians, critical investigators of God's works; able expositors of God's word; eminent journalists, and a most advanced Christian literature. We recall the names of scholars such as Strong, Hurst, and Foster; theologians like Whedon and Buell; investigators like Winchell and Borden P. Bowne; expositors after the type of Steele and Terry; journalists like Buckley, Haven, and Kelley; with literary representatives such as Warren, Eggleston, and Buttz. But, above all, you have given the nation preachers of the Gospel, "the truth as it is in Jesus," that the nation must ultimately acknowledge your value. As men get familiar with the Gospel, imbibe its spirit, the kingdom of God will come more and more. The questionings and reservations of the modern intellect cannot be absolutely ignored. Yet the world is to be won finally for Christ by the simple preaching of his Gospel, by men in whose hearts he dwells supreme, who believe what they preach. People must not be allowed to starve while "the bread of life" is being analyzed. The defense of the Gospel is well; but too much "defense of the Gospel" has rendered it useless in some cases. Every preacher is not a good apologist. Mr. Spurgeon is credited with saying, "I saw men armed with clubs standing around a lion's cage to defend him from his tormentors or enemies, and said: 'You are doing what is quite unnecessary; you just open the cage, let the lion out, and he will defend himself.'" The best apology for the Gospel is the Gospel.

Let it loose upon the world's woe and misery with its divine compassion, its overmastering charm, its inspiration and hope-begetting power, and the kingdoms of this world will soon "become the kingdoms of our Lord, and of his Christ."

We have looked on with approval while you have organized the young people of the Church, and thus sent the voice of hope and salvation, through the Epworth League, resounding through the land from the Atlantic to the Pacific, o'er hill and vale, in city, town, and hamlet. And we say to you, and through you to your young people, continue the endeavor, continue the magnificent work, until every child shall have learned Messiah's name and shall grow up in his likeness.

We have felt with you, somewhat, the searching of heart that has come into Methodism of recent years with regard to the time limit of our itineracy. Many of us look very kindly upon some suggestions that have been made with regard to it; and yet we all feel that Methodism will still go on with its relentless utterance, "Here we have no continuing city."

You have a splendid history, a remarkable past. It is a nobler thing to make great traditions than to inherit them.

And now permit me a word with regard to the work we have in hand. While you are to be congratulated that none of your bishops have been called from this sphere of labor during the past four years, we have sustained great loss during the quadrennium in the death of four of our chief pastors, John M. Brown, T. M. D. Ward, Daniel A. Payne, and A. W. Wayman, each and all of whom were workmen that needed not to be ashamed; men of varied gifts and graces, each a leader in an eminent sense. In Bishop Brown our Church had a man of rare executive ability; with him Church extension was a watchword. Of Bishop Ward, with his peculiar and irresistible eloquence, it can be truthfully said he always "abounded in the work of the Lord;" a pioneer in a unique sense. More than any other man in our Church, Bishop Payne pleaded the cause of education, especially for the ministry, at all times and in all places. Bishop Wayman, ever hopeful and happy, preached the word as few men among us could, and he was to us what your own Newman is to the nation. We shall miss their intelligent leadership, their inspiration, their moral tone and support, while we try to emulate their good lives.

As we observe the encroachments of the Roman Catholic Church, note how its hands are going out to our young people, showing them brotherly kindness, alluring them by school and cathedral, utilizing its strategy and organization to convert the children of our people to antagonism to the Protestant faith, we are made to feel deeply and painfully the weakness which is entailed by the separation manifested in Protestant Christendom by its failure to present a united front to a common foe. At the battle of Waterloo one of the divisions of the army under Lord Wellington was under fire from the enemy for hours, with only the command, "Be steady, stand firm." As the scathing fire grew more and more destructive

a request was sent to Wellington, who was mounted on his charger on a distant promontory, that they might be permitted to charge the enemy; but with the cold sternness of a marble statue he replied, "Steady, stand firm;" the men meanwhile suffering to exasperation. At last, just before nightfall, Wellington noticed in the distance the shining helmets and gleaming bayonets of advancing troops. He saw it was the army of Blücher, reinforcements. Then the apparently marble Wellington rose in his stirrups and with a voice of triumph gave the command, "Let the whole line advance." Victory came that night, and Waterloo was won.

We have been under a heavy, well-nigh decimating fire from the enemy; partly because divided, partly because in some respects differentiated. We feel that the time has come for unity, a drawing together. Cooperation must substitute antagonism. While rivalry or competition in society and in the Church may remain, it should be a competition in no sense hostile or antagonistic, but a laudable strife to possess the highest excellence, provoking one another to love and to good works. John Wesley was magnificently catholic, and was desirous of establishing "an alliance offensive and defensive with every true follower of Jesus Christ." Men call Church unity "an iridescent dream." So men said of the predicted fall of the Roman empire, but it fell and delivered those whose lives were rendered burdensome in the catacombs. The same was said of the proposition to cross the ocean by steam in fifteen or twenty days, but now we begin the week in New York and end it on the Continent of Europe. "An iridescent dream" was the sneer at the prediction that human slavery would be abolished, but it has gone from three continents; and because of these movements in history in which the divine hand is so plainly seen, we look forward to the triumphs of the cross when "all shall be one."

STATISTICS.

At the close of 1895 we had 4,365 ministers, 4,575 churches, and 594,476 communicants. Value of church property, \$9,482,580.

The astronomer says, if given three points in the movement of a star he will calculate its orbit. The first point in our course was the organization of a society which led to the organization of the African Methodist Episcopal Church over one hundred years ago (after the unhappy incident in St. George's Methodist Episcopal Church, on Fourth street, Philadelphia) in such absolute feebleness. Another point was the abolition of slavery about sixty-five years later, when we were permitted to organize our people more thoroughly and take up unhindered the real work of Church development and education, and give a moral bent to the life and vitalize the consciousness of personality. The third point was the organization of the women of our Church for domestic and foreign missionary endeavor. Take these three points and you may calculate the orbit of the African Methodist Episcopal Church and its mission.

We believe in the Gospel as "the power of God unto salvation to every one that believeth." We have implicit faith in its power to regenerate the heart; to revolutionize society; to compass and capture the appetites, tempers, and passions of all men, and fit them for the purest citizenship on earth and companionship with "just men made perfect in heaven." It is because we believe the Gospel that we labor so diligently to inculcate the principles and practice of temperance, abstinence, social purity, and absolute fealty to Jesus Christ among our people that will make them more and more like him, and the more effective colaborers with him in the redemption of this world. It was Plato in his *Republic*, I think, who gave rise to the pessimistic remark that "we are punished for our good deeds in this world and for our bad actions in the world to come."

We have no desire to ignore the historical movement of the life of the Church, nor to cut ourselves loose from its splendid triumphs. We are in no wise alarmed by its sufferings. We are aware that the Church has always been conservative; but the religion of Jesus Christ is and must always be revolutionary, essaying to overthrow wrong in whatever form it may exist and at whatever cost. A Sunday school teacher, reviewing after the study of a period of the Reformation, asked a scholar if Luther died a natural death, and was amazed by the answer, "No; he was excommunicated by a bull." We do not fear either excommunication or bull, but expect to remain a part of and factor in the holy catholic Church.

EDUCATION.

The African Methodist Episcopal Church has developed a number of secondary schools and higher institutions of learning which are under the exclusive control of the Annual Conference, an Episcopal District, or the general Church. In these schools and colleges we endeavor to vitalize and direct the growth of our youth. We recognize the generic character of education. The hand, the head, the heart—this trinity of body, soul, and spirit, thoroughly trained, cultured, developed, will, we think, give us the Christian citizen, the redeemed man. It is to this end we labor in Wilberforce, Ohio; Allen, South Carolina; Morris Brown, Georgia; Edward Waters, Florida; Paul Quinn, Texas, and many other of our training schools. We have much hope of the future of our youth, because of the growing interest among our people everywhere manifest on this important question.

The fact that we have twenty effective universities and colleges, with buildings, grounds, and furniture valued at \$756,475, attests our interest as a Church in this matter of education.

It may possibly, to many of you, sound strange and yet interesting to hear of Church debts; and yet in our present condition, so far removed from anything Utopian, debts occur, not only upon our publishing houses, but upon our churches; yet we feel hopeful of husbanding and liquidating much of this by our Church

Extension Society, which, while very youthful, is having a moral and healthful growth.

We are fully committed to missionary enterprise by virtue of our relation to Jesus Christ; and, in a way comparatively small, we have endeavored to carry on a few missions in other lands for some years. We began in 1824, when we sent Richard Robinson, of blessed memory, to Hayti; and thus gave occasion and opportunity to cultivate the spirit of missions in our people. The kind of men most serviceable to the kingdom of God are being prepared to go afield and enter into the labor. While as yet we have not donated largely to the work abroad, we do not intend to withhold our most liberal contribution to the redemption of the world. Whatever concerns the kingdom of God and the complete redemption of humanity interests and occupies us. We stand ready to cooperate with all who love our Lord Jesus Christ in sincerity. We pray for the coming of God's kingdom until "the righteousness which is by faith in Jesus Christ" shall completely prevail; when political, commercial, and social purity shall be a reality fully expressed in the daily life of the people, when the life of Christ shall be the light of men; for in his treatment of the Jew, Samaritan, and Greek men see beautifully illustrated the common nature of the common race.

Accept these greetings from the African Methodist Episcopal Church, brethren. And now I leave you. We are glad to be recorded as colaborers with you in the common work of our Master. We bid you Godspeed. We pray that the blessing of God our Father and the grace of our Redeemer may be upon you in all your work and labor, and that the very best results may accrue from your legislation here.

13.—ADDRESS OF REV. J. J. LEWIS, OF THE AUSTRALIA METHODIST CHURCH. JOURNAL, PAGE 96.

MY DEAR BISHOP AND MEMBERS OF THE GENERAL CONFERENCE: I regard it as an unspeakable privilege to meet this great gathering and to greet you in the name of Australasian Methodism. From my earliest years I have been familiar with these people. In one of our old, old hymns there is a line that embodies the prayer for the "Dark America's Continent." I am thankful, Mr. Chairman, to find that the Americans are now not only converted, but so advanced in mental and spiritual life that a day will come when they will stand on a level with that land of sunshine that I now represent.

I know that some regard the country from which I come as a somewhat insignificant one. At a certain hotel two gentlemen were discussing the question as to where New Zealand was. One said that it was in Norway, and another said that it was on the coast of Greenland. That hotel is in the State of New York, and consequently benefits by the weekly teaching of the Rev. Dr. Buckley. But, however small you may consider my country, it is ecclesiastically connected with the Australasian Wesleyan

Methodist Conference, and in Australia you have a territory extending 2,400 miles from east to west and 1,970 miles from north to south. It is a country nearly as large as the whole of Europe, and twenty-five times the size of the United Kingdom. While that is the fact, we are not too proud to shake hands with the representatives of tiny little countries like that which has sent the Rev. W. L. Watkinson to this platform.

In Australasian Methodism, it must be remembered that we speak on behalf of a sparsely peopled country; yet we have there 100,000 church members, we have 180,000 Sunday school scholars, and we have 500,000 adherents. And there is no Church in the southern world that is more aggressive, or more closely connected with the great social and philanthropic reforms of the present day.

Coming, sir, to New Zealand, we have there some of the grandest and most picturesque scenery. Our bush, with its impassable undergrowth, is broken by fern grottoes that it would be impossible to imitate; is brightened by the scarlet Christmas-tree flower, while the mistletoe may also be found there, but in sufficiently inaccessible spots to obviate all danger. We also have to fight our way in the bush through slimy, prickly plants that would tear the clothes from our backs, the skin from our hands and from our faces, and that is significantly called "the bush lawyer." I wonder whether you know anything about a plant like that in the United States? [Bishop Joyce: "No."] Well, the lawyers here are more honest than in other countries then.

The Maoris are a race physically fine. In the early days they were deeply sunken in vices of the most loathsome character. The first Christian Sabbath in New Zealand was held on December 25, in the year 1814. Samuel Marsden, of the Anglican Church, but of Methodist training, was the preacher, and he took for his text, "Behold I bring you glad tidings of great joy." The first Wesleyan missionary was the Rev. Samuel Lee, who began his ministry there in the year 1822. He has been followed by a notable band of men, such as Walter Lawry, whose conversation used to charm Charles Lamb, the essayist; Nathaniel Turner, the representative theologian; and that warm-hearted pastor, Thomas Buddle; the patriotic James Buller; Bumby, who forsook the tempting prizes of a popular English parish that he might become a missionary to the dark-skinned New Zealanders, and who found his grave in the watery deeps; and the Demosthenes of New Zealand, Alexander Reid. Those have been among the princes of our Israel. For many weary years the mission showed no fruit. Then came the harvest season when white tribes turned to the Lord. At a missionary meeting held in one of the towns of that country which was exclusively attended by Maoris they determined to send two of their number as missionaries to an unchristianized tribe. With that tribe the ancestors of those missionaries had formerly been at war, and

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when these two men appeared one of them, Kereopa, was shot dead, and the other, Manahera, was fatally wounded, but lingered for some hours. He gave his New Testament to a lad that stood near, praying that it might be blessed to him as it had been to the dying man, and he expired praying for his murderers. A religion that can bear such fruit as that has got hold of the human heart, and from our Maori converts we might give you the names and acts of thousands of those who are fit to take the brightest places in the martyrology of the Christian Church. Before the Gospel had come to those people attempts had been made to colonize that country, but in vain. The people were so savage and unscrupulous that the land companies had to withdraw their agents. The massacre of the crew of the *Boyd*, when all on board that ship, to the number of seventy, with the exception of one woman and child, were massacred, showed of what those natives were capable. After the missionaries had, however, done their work, colonization became safe and secure, and the thriving towns of to-day and the well-to-do colonists date their well-being to the self-denying labors of our pioneer missionaries. Whoever else may sneer at missionaries, New Zealand cannot afford to do so. When the *L'Alcurene* was wrecked off the New Zealand coast, a boat was sent ashore with an officer and some of the crew. A similar disaster had occurred in New Caledonia some time before this, and some of another boat's crew had gone ashore there and been massacred, and these men expected a like fate. They hid themselves in caves and in the bush, and when supplies ran short they timidly approached a native village; but as soon as they saw the Maoris they began to flee for their lives. The Maoris hastened to reassure them, and bringing them into their village they gave them their best huts, cooked them a dinner, brought them clean blankets, and the next day, being a Sabbath, the Frenchmen and the Maoris joined together in the worship of God. The next day they went to the ship and gave them all the help they needed, and finally the ship was taken to Auckland, where they were all rescued. In the old days every wreck upon the New Zealand coast was treasure-trove to the Maori, and if the officers and crew of the *L'Alcurene* did not fare like the officers and crew of the *Boyd*, it was the Gospel of Christ that made them to differ. What New Zealand colonization owes to missionary effort Great Britain can never repay. The first Governor of New Zealand said, when addressing the Legislative Council: "Whatever opinions there may be about missionary work, the missionaries have rendered incalculable service to the crown, and but for them there would be no British colony in New Zealand to-day."

Since the terrible war between the imperial troops and the native race there has been a widespread apostasy, but happily there are signs of a better state of things, and the natives are coming back to the foot of the cross.

I have often been encouraged when going to a "pah"—that

is what we call a native village—from which the missionary had been for some years withdrawn, to find the people still keeping up the habit of daily prayer. I was in company with the Rev. W. J. Williams, of South New Zealand, when we came to a Maori village, and then it flashed on my mind that the dream of my life would be realized and I might become a missionary to the heathen. We went at once to the chief of the tribe and asked his permission to hold a service among his people. He at once consented, and pointed to a large hut in which we might assemble. But that did not come up to my ideas at all. I had seen missionary pictures of a palm tree, and the missionary standing underneath it in a white coat and a broad-brimmed hat, and with the dark hearers all around him, as though undecided whether to digest the sermons or to digest the preacher. And so we got them gathered out of doors, and as they understood English everything seemed smooth sailing. I am always willing to let a friend into a good thing, and so I asked my brother minister to lead the singing in Maori; but either the lines were too long or the tune too short, and he broke down in the first verse. And then the chief came to our help, and in a dirge-like monotone they call singing he piloted us through the rocks. My sermon took an ethical turn. I spoke about the claims of the Sabbath and temperance and honesty and truth. And when I had gone that far one of my dark-skinned hearers called out, "Give something for them," pointing to the women, who, it seemed, could not understand English. And so, by the help of my interpreter, I spoke to them also.

Now, when I am announced as a returned missionary there is at least a microscopic grain of truth in the statement. I claim for my fathers in the ministry that Christianity has done four notable things for the natives of that land. It has freed them from polygamy, cannibalism, slavery, and tribal war. Nay, it has sent thousands of them as blood-washed saints before the throne of God and of the Lamb. To-day we are just an English people. There are only forty thousand natives left among us. Unhappily that is the case. In one of our churches in New Zealand we have a school nearly one thousand strong—Sunday school. We have more than eight hundred Sunday scholars and about one hundred Sunday school teachers, and in our Sunday school anniversary you would hear the most difficult music led by a children's choir of six hundred voices, with a large orchestra and the organ, and something like fifteen hundred people would be there as a congregation.

But our missionary work includes more than New Zealand. Under the Australasian General Conference we have grappled with the heathenism of the Fiji, Tonga, Samoa, New Guinea, the Chinese in Victoria, and the blacks in Australia.

What about Fiji? Using round figures, sir, out of a population of about one hundred and ten thousand, more than one hundred thousand are professed Wesleyan Methodists. A little more

than fifty years ago in all Fiji there was not one professing Christian, and to-day in all Fiji there is not one professing heathen. Every Lord's day in Fiji one thousand pulpits are supplied by converts from heathenism, and throughout the southern seas we have had evidence that the Gospel of Christ is the power of God to salvation even of the most degraded that believe. Now in our English work we are as go-ahead and as progressive as any Conference can be. Why, sir, in Great Britain there is that which reminds me of an old Roman festival. Before the Emperor of Rome, it is said, three bodies marched in procession. First were the old men who, when they saluted the emperor, said, "We have fought for Rome." Then came the men in the prime of life, and they said, "We are now fighting for Rome." Then came a band of lads, and they cried, "We are going to fight for Rome." In Great Britain I see perpetuated the grand old Methodism of the past. In the United States of America I see the marvelous expansion of the Methodism of to-day. But from that Australasian cradle there has sprung a young giant who gives the promise of the Methodism that is to be.

We have gone in for Methodist union in Australasia. We have said that whatever those old divisions might mean in the fatherland they ought not to be carried across the seas to our young country, and it is a scandal and an iniquity for two or three struggling little churches to be preaching the same doctrine in the same village, where you might have one strong, thriving, vigorous church. While all through Australasia the sentiment of union is spreading, to the honor of New Zealand let it be said that we always led the van. Our little Conference there, by 48 votes to 6, asked the General Conference to lay down a basis of union on which any one of the Annual Conferences might unite with the sister bodies. In the General Conference that fall that basis of union was granted by a vote of 100 to 14, and when that basis of union was placed before us we decided to act upon it by 54 votes to 11. And so already the Wesleyan Methodist Free Church and the Bible Christians have united, and we are only waiting for the Primitive Methodists; and soon throughout all Australasia there will be one grand united Methodist Church.

Then, sir, we have in our New Zealand Conference extended the ministerial term. The General Conference gave us power to do so, but we had to get legislative enactment first to make the matter legal. Being stationed in the town where the Parliament met, I was intrusted with the charge of that bill, and although four fifths of the people favored the extension of that term I had a very hard battle to fight before the bill went through both Houses. But now it is the law and legal for us, by a two thirds vote of the Quarterly Meeting and the Conference, to extend a minister's term up to five years. What we want is this: To have State interference with our Church entirely removed.

And when I spoke with the "Grand Old Man" of New Zealand, Sir George Gray, he told me that had he been in his seat in Parliament he would have helped me. We believe in a ministerial limit, but think it ought to be fixed by our Conference without the State having anything to do with it.

Then, in New Zealand we are in the van of the world's progress, and have left the United States far behind, for from end to end of New Zealand we have womanhood suffrage. And we have found this: that the women look not merely to the political influence, but to the personal character, of the men who are elected; for we know well that if they put good men into Parliament they will give us good laws.

Then, no other country has done more for temperance than we have. By a two thirds vote we may totally suppress the liquor traffic in any electoral district, for this is the law of the land.

Sir, I am bound by my word to the brother who has charge of the proceedings of this convention, and my time is gone. When I left New Zealand for America it was the wish of some of the best-known representative men of Australasia that in the various centers that I might visit I might speak for my colony at some length. With the exception of a few words that I spoke to some Sunday school scholars during the four weeks that I have been in the States, this is the first opportunity I have had to speak in public. Had time allowed I might have told you of some of the wonderful scenery, our marvelous resources, the traditions, the legends, and the customs of the Maoris, and some of the stirring scenes of the great war between the native tribes and the imperial troops. I might have traced the progress of the colonization and told you something of the marvelous prospect that is opening before us. But, of course, that is interdicted. I might have told you a story that is the inspiration of a glorious past, and the promise of a triumphantly blessed future.

14.—ADDRESS OF THE REV. B. F. NOAKES, OF THE REFORMED EPISCOPAL CHURCH. JOURNAL, PAGE 283.

MR. PRESIDENT AND BRETHREN, FELLOW-MEMBERS OF THE BODY OF CHRIST: Permit me to thank you for the cordial manner in which you have extended to me this opportunity of presenting to this assembly the fraternal greeting of the Reformed Episcopal Church.

The honor of my position is not confined or limited to the fact that I am discharging a duty imposed upon me by the last session of the General Council of our Church, but is heightened by the conditions of our present environment, namely, that the smallest and most recently budded branch of the great Episcopal root and system is by this act of its representative addressing that large growth which, by God's signal favor, drawing its life, its juices, its tendrils and leaves, not from this republic alone but from distant corners of the earth, makes glad the city of Cleveland to-day.

Episcopacy, as applied to ecclesiastical polity, is not so much a fixed and unchangeable form as the development of a principle to be met with in every plan of constitutional government. It is but the expression of a fact that the body, and all corporations, are incomplete without a head. So that the Christian Church, the aggregate of living persons who profess allegiance to our Lord Jesus Christ, of necessity and by scriptural appointment acknowledge him not only as their Saviour, but also as their Bishop and Guide. And while a large number of devout and fruitful Christians in their local usages and administration have avoided the use of the title or term, yet a still larger proportion of the whole body have preferred to adhere in this respect to apostolic language and custom and to repose a directing power in the hands of distinguished and chosen men for the purpose of executing the office of overseer in a human and tangible manner, and are known as "Episcopalians."

We find them as such in the Roman, the Greek, and the Anglican communions, but for reasons which have seemed sufficient for our direction and cogent enough to compel our action, yourselves, the members of the Methodist Episcopal Church, and we, the members of the Reformed Episcopal Church, have seen fit, while adhering to Episcopacy as a principle, to reject the figment of a tactual apostolic succession carrying with it the assurance of exclusive authority, divine explicit command, and inevitable grace.

It would be a violation of good taste did I, in the presence of this assembly and at this late day of your Conference, attempt to remind you of the traditions of your fathers, or to recite the galaxy of names loved and honored who have fought the fight, kept the faith, and won rest from their labors; or to rehearse those divine interpositions whereby the life of the future founder of your distinguished career was preserved from the fire at the parsonage of Epworth; or that scarcely less strange intervention whereby the sweet singer Charles escaped great wealth and the peerage of Mornington, leaving him free to cooperate with his greater brother in the awakening divinely intended; or in spirit to point your attention to that little group of devout men who, in the cloisters of Lincoln College at Oxford, or who in chambers with "sporting oak," to avoid intrusion, conversed of the things pertaining to the kingdom of God, till encouraging and encouraged by each other they, under the impulse of the Holy Spirit, formulated those rules of their permanent righteous living which earned for them the title of Methodist. Honorable and honored symbol! as significant in its quiet protest against the wickedness prevalent at the close of the last century as Puritan in the days of Charles the Second.

Roman Episcopacy may carry us back to the days when the imperial city was the visible center of Christian rule; Greek Episcopacy to the time when Constantine founded the city on the Bosphorus; Anglican Episcopacy to the labors of St. Paul. All these forms appeal to our veneration for antiquity, but Metho-

dist Episcopacy, traced to its root, stands not for a sentiment, but for "righteousness." As such it has vindicated its origin, and to-day its ministers and representatives are known to occupy an advanced position on all questions pertaining to national, social, or personal virtue. How profoundly the citizens of this republic are indebted to your body, to the zeal of the typical pioneer preacher and those who were moved by his exhortations, the present generation may not wholly recognize, but the record of such obligation is safe where no errors are admitted and no erasures possible. In its polity your Church has adopted the rule of Bishops, not because of historic usage, but as of apostolic and logical principle.

Reformed Episcopacy stands not alone for righteousness, public or private, but, believing that a complete rectitude can only be had as the fruit of received truth, it stands for those pure doctrines of the ancient Scriptures with which the standards of the Roman, Greek, and Anglican systems are in conflict.

Accept then, beloved, our greeting, and let it be intensified by the fact that you have permitted me to find as my associates on the platform this evening those brethren whose ancestors in ancient Africa received tribute from the inhabitants of Carthage centuries before Cyprian occupied the episcopal chair in that city, and whose representatives to-day, after long years of darkness, bondage, chains, and oppression are coming forth into the light and dignity of Gospel liberty. Nor is this a digression from my theme, because the Reformed Episcopal Church, young as it is in years and small as it yet seems to be in numbers and regarded from the standpoint and proportion of such numbers, leads the van of the Churches in its efforts to carry peace and grace to the Afro-American. In South Carolina alone we have forty-two colored congregations presided over by a bishop whose position is the more honorable because that, in the days of slavery and before his convictions were changed, he then, Major Stevens, pointed the gun toward the *Star of the West* as she steamed toward Sumter, liberating a report that was heard not on a limited Atlantic shore, not alone in the city of Charleston, but around the civilized world. Its sound has long since ceased, its smoke dispersed, and now, as God has always willed it to be, it is seen that "He has made of one blood all nations of men to dwell on all the face of the earth," and all we are brethren.

The scene from this platform as it has appeared for four successive weeks to the casual visitor, untrammelled by the duties and responsibilities of the occasion, has been suggestive of an immense deposit of religious force stored in separate receptacles, brought together for the purpose of reciprocal advantage and for the good of the Church universal. As if the superintendent of a large railroad corporation should have summoned to a certain point the representative engines of his vast system for review, for inspection if necessary, for repair, and for such improvement as the rapidly unfolding needs of the age require.

You have not merely been tapping the wheels, but, it is to be hoped, will return to your lines and stations to lead safely across the continent of time countless passengers from the starting point in time to a happy termination in eternity.

If the Holy Spirit who informed and directed the mystical wheels which Ezekiel saw has been with you, you will not only depart in peace, but leave a blessing behind you.

15.—ADDRESS OF REV. J. P. GASKILL, OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH. JOURNAL, PAGE 290.

MR. PRESIDENT AND MEMBERS OF THE METHODIST EPISCOPAL GENERAL CONFERENCE HERE ASSEMBLED: Only a few days ago the African Methodist Episcopal Zion General Conference, in session in Mobile, Ala., elected me delegate to bear fraternal greetings to you. That religious body of workers desires me to say to you that it is with no small degree of joy and admiration we hail the patriotic spirit of pious Christian devotion which has so steadily characterized you in your onward march from the days of your infancy, when, in 1765, with Captain Webb as leader, your humble place of worship was a sail loft, on what was then known as the Battery, at the south end of New York city, to your present quadrennial session, when you have become millionaires both in numerical strength and financial resources.

In every struggle the cause of Christ has had on the line of reformation you have invariably been among the first and most substantial supporters. When American liberty was in the hands of British oppression the Methodist Episcopal Church was bold and fearless, taking her part in the conflict. When the Negro's liberty was locked up as in an accursed vault by the abominable laws sustaining the cruel institution of slavery, the Methodist Episcopal Church sounded such an alarm as made this nation think as it never thought before. And even now, when the nation is bound with most disgraceful and diabolical laws to sustain the damnable drink traffic, God has reared up in the great Methodist Episcopal Church, as well as in other Christian denominations, grand men who have dared face the enemy, and by means of the sword of the Spirit wage war against him and will continue to do so until "King Alcohol" shall be dethroned, his kingdom with all attendant evils demolished, and Jesus Christ, whose right it is to rule, shall reign supreme.

Mr. President, in presenting our fraternal greetings the African Methodist Episcopal Zion General Conference desires to congratulate you on the marvelous progress you have made on all lines, moral, intellectual, religious, and financial. When we think of the two delegates we are informed are here from the once barren but now fruitful fields of Africa, representing a membership of 250,000 souls, the result of the missionary work of the Methodist Episcopal Church, we can see more clearly the magnitude of the great work you are doing. We also congratu-

late you on the bold stand you have taken against mob violence and lynch law, and the resolutions you have passed in this General Conference not to meet in any city without a guarantee from the hotels to make no discrimination on account of color—that a man shall not be known by the color of his skin in the great Methodist Episcopal Church. This is an advanced step in the right direction—it is righteous progress.

Mr. President, it is an historical fact that about thirty years after the organization of the mother church of Methodism in this country, in the city of New York, 1766, because of the existence of proscription and other conditions which hindered their intellectual development and religious growth and prevented them from engaging in the work of spreading the cause of Christ and uplifting their fellows according as they felt themselves moved by the Spirit of God, in 1796 James Varick and others withdrew from the mother church and formed a separate and distinct organization, out of which has grown the great African Methodist Episcopal Zion Church.

We congratulate ourselves on having had a man of such unselfish motives, sterling qualities, and pronounced ability as an organizer and leader to head this great religious movement; he was the first man to grasp and put into execution the great idea of a purely Negro religious organization, through which to train his people for a useful life here and an eternal rest hereafter.

During this hundred years our Church has grown from a mere handful to about 500,000 communicants, embracing about thirty States in the Union, a portion of Canada, a part of Africa, and some of the islands of the sea.

We have 9 Bishops, 1,218 active elders, 626 active deacons, 408 traveling preachers, 72 superannuated elders and deacons, 206 local deacons, 1,134 preachers, and 775 exhorters. We have one general connectional organ, several local journals, and one *Quarterly Review*. Our local institutions of learning are as follows: Atkinson's College in Kentucky, Greenville College in Tennessee, Petty's High School in South Carolina, Jones University in Alabama, Carthage High School in Carthage, N. C., and others, in all seventeen; and our general connectional institution is Livingstone College, Salisbury, N. C., consisting of fifty acres of land and several large and commodious brick buildings, valued at \$150,000.

We have 1,600 churches and 100 halls, valued at \$3,150,000. Our Church has taken a foremost part in all movements affecting the moral, intellectual, and spiritual welfare of the race.

At the session of the General Conference held in Pittsburg, Pa., 1892, it was decided that we should hold our one hundredth anniversary, in the month of October, 1896, in the Mother Zion (our first established church of the connection), now situated on the corner of West Tenth and Bleecker Streets, New York city. We take this medium through which to inform you of our intention, and to earnestly ask your sympathy, prayers,

and cooperation to make this centennial effort a success in advancing the Redeemer's kingdom and in the elevation of the race. It is our purpose to hold a ten days' Centennial Conference, two sessions each day, at which time papers will be read and such subjects discussed as may be agreed upon. Every denomination or religious organization is cordially invited to participate with us. But we extend a special invitation to the Board of Bishops of the mother Church, the General Conference, and the entire membership of your connection.

And now, Bishops and brethren, we are not forgetful that since your meeting in 1892 the episcopal bench, some of your pulpits, and many a pew have been draped in mourning on account of the great men who have fallen in your Church, whose names we do not know. We, too, have lost many valuable workers from among us during the same period; notable among them were Bishops Thompson and Moore, Elders Stitt, Clinton, and Dr. Price, President of Livingstone College. These were all able, grand, and good men. The last named was widely known on both sides of the Atlantic as the "silver-tongued orator, with few equals and no superiors." There may be many persons present who have listened to his matchless eloquence, but that tongue which delighted and pleased so many has been stilled by death. Dr. Price and the great men of the Anglo-Saxon race, both in Church and in State, used to meet and discuss great questions, each becoming the wiser from having received the other's views. O, what a joyful meeting that must have been when these fallen heroes of both Churches met Wesley and Asbury, Varick and Clinton, with the countless millions of others in that grand city where problematic discussions of race questions have never entered! What a rest to the souls of those whose minds for years had been taxed and perplexed, each trying to solve the great race problems and other vexed questions, in order to bring about a fraternal union of the races of men that they might see and recognize the "fatherhood of God and the brotherhood of man!" We join with you, dear brethren, in mutual grief and great lamentation over these our noble dead.

Bishops and brethren, we should take new courage and gird ourselves for the battle, knowing that the time is short in which we must finish our work; and so let us "quit" ourselves "like men," and "dare to do right, and dare to be true," even at the hazard of our own lives. And then, when the battles of life shall come to a close, the clashing of mind against mind, with conflicting views, have ceased, and General Conferences, assemblies, and religious organizations of every description have met for the last time, and the great concourse of God's army shall have been marshaled, to stack their arms by the riverside, to study war no more—then, at the bidding of our Master, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," our feet shall kiss the mystic waters of the Jordan as we go sweeping through the gates into the pearly city.

B.

MEMOIRS.

I.—JAMES WILLIAM MENDENHALL, D.D., LL.D. JOURNAL, PAGE 234.

James William Mendenhall was born in Centerville, Montgomery County, O., November 8, 1844, and died in Chicago June 18, 1892, in the forty-eighth year of his age. His parents are Elijah and Mary A. Mendenhall, who still survive him and live in Indianapolis, Ind. They have been honored and useful members of the Methodist Episcopal Church for more than fifty years.

James's childhood was spent in the Miami Valley. The father's professional duties and pecuniary investments led him to change several times his residence during the elementary school life of his children. In 1856 he moved to Hamilton, O., whose city and academic schools proved a great incentive and encouragement to James.

The father, realizing the need of greater educational facilities for his sons, moved to Delaware, O., in 1860, and placed them in the Wesleyan University. When James entered college he was nearly sixteen years of age. He received the degree of Bachelor of Arts in 1864, when not yet twenty years of age. His already well-formed habits of study, quick perception, phenomenal memory, and absorbing application placed him among the most successful in his classes.

In the fall of 1864 he was received on trial into the Cincinnati Conference. While on Madisonville Circuit he was invited to take the Presidency of Fremont Collegiate Institute, located at Sidney, Ia. After consulting his presiding elder, Dr. (now Bishop) Walden, and Bishop Clark, he accepted, and by his enthusiasm in teaching, preaching, and financiering he added to the numbers and reputation of the institution. The plan of endowment, which had been inaugurated by the trustees before his presidency, meeting with dissent in the Des Moines Conference, he felt that the financial outlook was unpromising and determined to return to the pastorate.

He was transferred from the Des Moines Conference to the North Ohio in 1869, which relation he retained until death. He was stationed successively at Medina, Elyria, and Wellington, in each two years; at Clyde, Tiffin, and Norwalk, in each three years. From 1884 to 1888 he was Presiding Elder of Galion

District. At the General Conference held in May, 1888, he was elected Editor of the *Methodist Review*, and in 1892, on the 18th of May—just one month preceding his death—he was reelected by a vote practically unanimous.

Dr. Mendenhall, therefore, though falling in his forty-eighth year, in his maximum of strength and usefulness, and when his great lifework seemed to be yet before him, gave, nevertheless, twenty-eight years of uninterrupted service to the Church.

But the time element very limitedly represents his life. His economy and use of time, the intensity of his brain and nervous force, the rapidity with which he produced and recorded his thoughts, the directness of all his spiritual and mental processes, and the earnestness and enthusiasm with which he executed his work, should all enter into the measurement of his life.

Every life has its lessons. Some are lessons of warning only; others of instruction and inspiration. We may study the life of Dr. Mendenhall in the several relations he sustained, and perhaps realize its teachings.

THE STUDENT.

His student life covered about forty years. Practically his whole life was given to books. When a mere child he grew into well-developed habits of mental application. The early absorption and mastery of his attention lie back of the successful researches of later years. His faculties never could have been brought into such complete service if there had not been rigid discipline in the formative period of his life.

He was a methodical student. He planned each day's work and insisted on his plan. When in college he distributed his work, and each hour was made to serve a definite purpose. When he entered the ministry his forenoons were made sacred to study.

When he came into the presiding eldership he became still more persistent and successful in study. It is a prevailing impression that the duties of that office interfere with studious habits. Dr. Mendenhall repeatedly expressed dissent from this view, and testified that he, while presiding elder, had far greater control of his time than he ever had when pastor. The presiding elder is exempt from pastoral duties, largely from incidental ministerial functions and social demands; he has better opportunities for prolonged attention to assigned tasks.

In his more critical reading and study he was partial to the topical method. He was accustomed to seek some subject, or rather a theme, a working idea, for examination. In his study of any particular theme he at once inquired for its central idea, and seizing this he worked from within outward.

His love of language and literature seems to have been inborn, and came to the surface like the lava of a volcano. To form sentences out of most expressive terms, to use words in odd but well-understood constructions, and to acquire facility in handling them was an early inspiration.

Dr. Mendenhall studied our English literature, ancient and modern, with critical insight, and realized in his own life that fullness and variety of information, chastened taste, and comprehensive grasp which the intelligent study of literature affords. His love of history developed an absorbing interest in the philosophy of history. He inquired for the laws that underlie and explain events. This in turn stimulated his love for philosophy, to whose history, systems, and influence he gave several years of earnest research. Strange to say, he read very little fiction. With this department of literature he was the least acquainted, and most of what he did read was read in the later years of life. He knew that fiction warmed the imagination and quickened the fancy, and he was conscious that these faculties of his mind were the least developed; but his mind ran to facts, principles, laws rather than mere creations, scenery, and narrative. He did not censure the reading of standard works of fiction, but to him the reading of fiction was an uncertain and tedious method of arriving at the truth.

THE PREACHER.

Dr. Mendenhall, until near graduation, contemplated the profession of law. He understood this to be the choice of his parents for him, and his inclinations led him to believe that he had an adaptation to this profession, and that that adaptation was evidence of a call. But at the close of his college life came the not unusual struggle between inclinations and convictions of duty. At last, restless and troubled beyond expression, he surrendered all. "Then," he says, "Eden was on fire and the Star of Bethlehem arose, the law failed, and the Gospel appeared. Quick as a lightning's flash my mind felt a subduing influence and, conquered, I fell at the cross." In April, 1864, in Eaton, O., he was licensed to exhort, and in June following, in St. Paul's Church, Delaware, O., he was licensed to preach and recommended for admission into the Cincinnati Conference.

Two misgivings, more seeming than real, confronted his initial ministry and for a time greatly embarrassed him. One was that his tastes and talents were those of a disputant and not a preacher; the other that he could not write anything worthy of the pulpit.

Strange as it may seem in the light of subsequent tendencies and abilities, he was utterly discouraged when he attempted to commit his thoughts to paper, when his written sentences appeared to his eye. As a result of this latter impression he, at first, in the preparation of his sermons wrote mere headlines, then skeletons, then, when somewhat encouraged, his introductions. At length the requirements of two or three special occasions and the demands of the Conference examiners led him to write out in full a few sermons, which, being well received, encouraged him and led him to the habit of preparing and preaching manuscript sermons—a habit he ever after continued.

The subject-matter and style of his sermons and the results of his preaching justified in his ministry his method. His sermons were able, oftentimes elaborate discussions of the great Bible truths, and were expressed in English that had a culturing power upon his audience. He addressed himself mostly to the understanding, rarely to the emotions, only as they are reached through the intellectual apprehension of the truth. He was best appreciated by the more intelligent of his hearers, but was always so earnest in spirit and forceful in manner that those of every grade of intelligence were instructed and impressed. His sermons were doctrinal, evangelical, and sometimes warmly revivalistic. He always commanded close attention, and sometimes by his suggestive thought or its unusual putting, he would startle his hearers and even challenge their investigation. His view-point was at times unusual, and his quick mental processes would now and then leap to a conclusion without setting forth its real nature or taking time to make clear or fully explain all the antecedent steps by which he reached it.

Three times he was elected a delegate to the General Conference, and each time at the head of his delegation. As a member of the General Conference he was at some disadvantage. He was not disposed to leadership in mapping out or planning the details of legislation. He was scarcely patient with the many nonessential though inevitable motions, points of order, personal explanations, and speech-making characteristic of such an assembly, and his voice-power was unequal to the demands of a great deliberative body. But no member was more attentive and alert to the proceedings, more quick in detecting the drift of sentiment regarding it, or more clear in his forecast of results.

THE WRITER, AUTHOR, AND EDITOR.

The pen was the throne of his power. In no other way did he so fully reveal the ripeness of his scholarship, the breadth of his acquisitions, and the versatility and fertility of his mind. Before his ministry began he became enamored with the thought of writing something for the public press. Literary men had been the beau ideal of his boyhood and youth. He never ventured to write for any paper, however, until some one or two of his addresses had been reported and had appeared in print. The sight of his composition in type, and a favorable editorial notice of it, he tells us, thrilled his being and awakened aspirations both for editorship and authorship. Before he had been in the ministry five years he was conscious of editorial tastes and ambitions, but felt it was unwise to recognize or indulge in them. But he had friends who strengthened the feeling.

In 1883 his *Echoes from Palestine* appeared, an instructive and pleasing volume, combining the results of travel and extended Bible study, and written in a vivid and fascinating style. In 1887 his *Plato and Paul* was announced. This volume proved a surprise to the Church and public. Few persons knew of its

preparation, and no one had anticipated its extended scope, erudite contents, keen analysis, and critical acumen. It at once arrested the attention and challenged the study of the most scholarly students and thinkers in the land, and soon came to be recognized as a thesaurus of learning, criticism, argument, and crystallized conclusions in the most important field of human thought and research. Successful authorship and his reputation as a thinker and writer were no longer to be questioned.

His style had many virtues. It was nervous, vigorous, transparent, and enriched by frequent use of special in preference to general terms. It must be conceded, however, that there was sometimes a tendency to profuseness and to a terminology more striking than simple. He was conscious of this tendency, and during the last quadrennium he did much to develop greater conciseness, terseness, and simplicity.

About ten years before his death he became fully persuaded that the best possibilities within him must be realized through his pen. This feeling was not a mere taste or inclination, but amounted to a conviction. When the General Conference of 1888 convened the editorship of the *Methodist Review* was vacant. His more intimate friends, believing the place would both be agreeable to his feelings and adapted to his acquisitions and powers, connected his name with the vacancy. His frequent communications to the *Advocate* and to the *Review* had made his name familiar to the Church, and his *Plato and Paul* had revealed his thorough acquaintance with philosophic and biblical lines of research. That some should have regarded his election as experimental is not strange. He was yet a young man; he had no editorial experience. The pastoral relation had not nominated his predecessors to the position. His slight and delicate form, his personal presence, and his face, when in repose, revealed little of his resources and power; did not suggest him as a successor of such commanding personalities and writers as Drs. McClintock, Whedon, and Curry. Dr. Mendenhall was conscious of the dignity and responsibility of the office, but felt that there must be a providence in his call to a work in the completest harmony with his tastes, lines of study, and convictions of possible service. His success surpassed the expectations of his most ardent admirers. The *Review* has been rearranged in its contents; new departments have been introduced; it has been greatly popularized without any sacrifice of its scholarly tone; its circulation has been greatly increased, quite surpassing that of any religious *Review* in America; and it is unexcelled in vigor of thought, variety, and timeliness of matter, energy of treatment, and as a stimulus to healthful, progressive investigation.

His controversy with "higher critics" has helped to give individuality and prominence to his short editorial career. The wisdom of this discussion in its incipency was challenged even by some of Dr. Mendenhall's personal friends. Its development and sequel, however, showed that he understood the status and

drift of sentiment better than they. The oracular utterances from some institutions of learning, his extensive reading, his contact with great numbers of ministers, the fascination of many of the younger class with much of the liberal thought and teaching of the day, brought to him the conviction that it was time to call a halt and expose the rationalistic tendencies of certain centers and persons who, under the refined garb of Christian learning, he believed to be doing much to undermine the faith of the fathers, and especially to lessen reverence for the Old Testament Scriptures. The controversy was most vigorous, keen, and uncompromising. He threw himself into it with an absorbing energy. He surprised the Church by his penetration of intellect, strength in controversy, and inexhaustible resources.

One marked feature of his work was his official visits to the Annual Conferences. He always came with a mission and threw the intensity of his life into its execution. His speeches were phenomenal for their thought and the enthusiasm created. He thrilled the Conferences by his learning, zeal for the truth, and impassioned eloquence.

HIS CHRISTIAN PROFESSION, EXPERIENCE, AND CHARACTER.

Dr. Mendenhall's religious instincts were very manifest in childhood, and developed at an early date into convictions. He always read the Bible with zest, and when a child seemed to understand its hidden meaning. When eleven years of age he resolved to observe daily private devotions.

At the end of ten years of Christian experience he writes :

"By this time I should be able to report progress. I am not a giant in holiness, like the apostle Paul; perhaps I am not a dwarf, either. I know I have made forward strides, then fallen back; but, like the tide, making the shore in the end. I love God and the brethren. I have a deeper sympathy with men and a more abiding charity. I not only love men better, with a purer love, but my love for Jesus is sincere. I love his very name; it is sweetness to my taste, joy to my ears."

In September, 1870, shortly after writing the above given experience, his mind, by a series of circumstances and events affecting him personally, became unusually impressed with the subject of scriptural holiness, and he determined to study it with all the helps at his command. There was much discussion in the Church at the time concerning its attainment and nature. He thought himself out of harmony with standard definitions and much of the teaching relating to it. Having read much he determined to preach formally upon the subject. Then he realized afresh his spiritual needs. He found himself an earnest seeker for the fullness of the Spirit. He laid aside all other books, and, taking his Bible, read such portions in the Old and New Testaments as especially relate to the sanctification of believers; he prayed earnestly for the descent of the Spirit. Soon the power and the witness came. He had perfect rest in God, his peace flowed like

a river, his joy was unspeakably full. He then read aloud, though alone, the 103d and 104th Psalms as expressive of the sense of satisfaction that filled his whole being.

Dr. Mendenhall was a model of purity in mind, thought, and expression. His nature was frank and transparent almost to a fault, for his very frankness and transparency sometimes subjected him to misinterpretation. Integrity with him was a prime virtue. In all business interests he was scrupulously accurate and prompt. In every crisis of experience he was heroic and rose to the emergencies of the hour.

It was evident to his personal friends for two years past that his physical condition was alarming. But his condition and peril did not seem to be understood by himself. He was always hopeful, and indisposed to believe that his strength was permanently impaired. His active mind planned largely for the future. Great fields of conquest stretched out before him awaiting his entrance. His intellectual vigor and productive energy knew no abatement. Great tasks needed to be performed, and he wished to share in their accomplishment. After the last General Conference closed he went to Colorado Springs for rest and restoration; but results were contrary to his expectations, and he at last said to his wife that the issue might be doubtful, and calmly arranged all his affairs. In his last letter written to his parents he closes with these words: "I would like to live a while longer, as I believe Providence has more work for me to do, but in this I may be mistaken. I have fought a good fight, and if I am called away now I am prepared to go. I am content, I have no fear. I am weary and must close." To the weary life rest came sooner than anticipated. The servant was still thinking of service, but the Master gave his beloved rest.

2.—JONAS ORAMEL PECK, D.D. JOURNAL, PAGE 234.

Requested a few days ago to prepare for this occasion a brief memoir of the Rev. Jonas Oramel Peck, late one of the Corresponding Secretaries for missions of the Methodist Episcopal Church, I willingly gave consent, glad of the opportunity not only of voicing the loss sustained by the Church in the apparently untimely departure of such a man, but also of bringing to the service of the hour the grateful tribute of a loving and loyal heart. The man of whom I am to speak was my father in the Gospel; the man who saved me; whose formative hand was upon my life in the years of my young manhood, and to whom I owed a debt of gratitude greater than I owed or can ever owe to any other man with whom it has been, or may be, my fortune to be associated. What wonder that I eagerly accepted, even coveted, the privilege of this hour? And yet when the task of preparation began how hard it was to write out the words I so much desired to utter!

Upon me rested with freshened power the thronging memories of the day when, a boy of eighteen, I first met the handsome,

stalwart, eloquent man destined to influence so powerfully a life already running to waste, and which but for him would have run on in channels far different from those into which—thanks to him and the God whose servant he was!—it fortunately turned.

How vivid the remembrance of the three long hours of the eventful interview to which he invited me, intent on winning—through the arguments for the faith with which he was so familiar, the persuasive eloquence of which he was so consummate a master, the “fervent, effectual prayer” in which he was so often triumphant—the heart of a young man for the Master he loved! How eager he was! How eloquent of speech, how fervent in entreaty, how mighty in his exhortation! Save for the subdued tone in which he spoke he was as he would have been if addressing an audience of a thousand men.

What wonder that he triumphed; that, ere the interview closed, the citadel of that young heart had been won and a man “brought from darkness to light, from the power of Satan unto God?”

From that hour I loved him as a loyal son loves a father. He was my ideal, my hero, my example. What wonder that on that May morning, when the message came announcing his departure, I cried with Elisha of old, “My father, my father, the chariot of Israel and the horsemen thereof?”

All the more was the blow felt in view of the fact that but a few days before he had written accepting the invitation of the faculty of Dickinson College to be present the first Sabbath in June following to preach the annual Commencement Sermon before the students of that institution, and later to receive on the authorization of the trustees of the college the high degree of Doctor of Laws as a fitting recognition of his eminent services both to the Church and to the State. This, however, was not to be. Suddenly the apparently strong man halted in his work, staggered, fell, never to rise again, dying as he wished to die, like a soldier on the field, his eye yet lighted with the stern joy of conflict, his heart still yearning for future conquests in the name of Him to whose service he had consecrated his life.

What more fitting for this General Conference amid the rush and turmoil of parliamentary procedure, the clash of human ambitions, the play of personal rivalries, the anxious effort for personal aggrandizement, to pause for a moment, to view as adequately as the time allotted will permit, the salient features of a life so crowded with incident, so suggestive of possibilities of royal service, so honored of men, and so crowned with the benedictions of heaven, as was that of the man four years ago honored with reelection to the great office the duties of which he had so successfully performed? With the outlying facts of that astonishingly successful career the members of this body in general are so familiar that nothing more than recapitulation would seem to be necessary here.

Following largely the career of our distinguished friend as given by the Rev. William V. Kelley, D.D., the accomplished

editor of the *Methodist Review*, in his elegant and scholarly memoir read before the New York East Conference two years ago, of which body Dr. Peck was a member at the time of his decease, we learn that Jonas Oramel Peck, son of Jonathan Jones and Myra Jane Peck, was born September 4, 1836, in the town of Groton, Vt., and that there among the Vermont hills the earlier years of his life were passed, sometimes working with his father on the farm and sometimes assisting him at his trade as a blacksmith, of which trade young Peck soon became a master; growing big and strong, until it was said of him that he could manage the wildest colt or swing the heaviest sledge in the village. Later on, from his thirteenth to his seventeenth year, he drove the country stage on a line which his father owned, and at the same time became somewhat noted as a judge of and dealer in horses, developing an interest in that noble animal never waning in subsequent years.

Up to this period his opportunities for education were extremely limited, a short term in the Peacham Academy being the extent of his academical training.

Nothing of special importance, at least no epoch-making experience, happened to the overgrown, clumsy, good-natured Green Mountain boy until his twenty-first year, when all alone in a thunderstorm on a mountain he was suddenly convicted of sin and converted to the service of God. To him in that hour there came, as to Saul of Tarsus, a heavenly vision—the vision of a life given over to God and to the service of Him to whom under circumstances of overwhelming grandeur he had consecrated the loyalty and devotion of his divinely renewed heart.

To that vision he was never afterward disobedient, always expecting a divine Providence to enlarge his life and to make such alterations in his outward circumstances as would correspond with the inward change.

The new man craved and looked for a new sphere. The chance to break out of the old life soon came in the shape of an opportunity to teach a district school in a neighboring town, which opportunity proved to be the door of entrance upon the great career awaiting him.

As yet no call to give his life to the service of the Gospel had been experienced. If in his secret heart there had been aspirations to enter upon the career of a preacher, the aspirations had not been expressed to others.

Conviction that such was to be his lifework came, however, when, one evening, after singing school, a Congregational deacon with whom while teaching he boarded, a holy man of God, abruptly said to the young schoolmaster, "Mr. Peck, you must preach the Gospel to dying men." With his accustomed decision the young schoolmaster speedily decided that the words of the deacon were an authentic commission from the Captain of his salvation, the Pastor and Bishop of souls, for him to enter upon the work of the Christian ministry.

J. O. Peck must preach; that was settled, and to that end he must have an education; but he had no money. Nevertheless, with scarcely a dollar in his pocket, he entered Newburg Seminary in the fall of 1857 to prepare for college. Money he earned by teaching school during the winters and by working in the harvest fields in summer vacations. During a large part of his seminary life, as we have frequently heard him declare, his food for breakfast and dinner was mush and molasses, prepared by himself, with crackers and butter for supper. It was a hard life, full of hardship and self-denial, but amid all the indomitable spirit of the young student prevailed, and in the fall of 1859 he was able to enter as a sophomore in Amherst College, from which institution he was graduated, holding fair rank, three years later, having worked and preached and starved his way through the college course.

In April, 1860, while still in his first year at Amherst College, he was admitted on probation in the New England Conference and appointed pastor of a struggling little society near by, at North Amherst. The next spring his appointment was changed to Chicopee Falls, seventeen miles from Amherst, which distance he was obliged to drive each week. In 1862, three months prior to graduation, he was assigned to Mount Billingham Church in Chelsea. Immediately after graduation he married Miss Susan R. Robinson, of Amherst, to whom he had become attached while in charge of North Amherst Church, who was to be his wife and the mother of his children and the sharer of his labors for twenty-seven years.

After two years in Chelsea he was appointed to Worthen Street, Lowell, where three hundred were converted. From 1867 to 1870 Worcester was his field, the present Grace Church being a result of his labor. In 1870 he went to Trinity, Springfield, where his pastorate was marked by an extensive revival and the removal of a debt of thirty-two thousand dollars. In 1873 he was transferred to Centenary Church, Chicago, to succeed Dr. Charles H. Fowler. Here in his first year about six hundred were added to the Church. In 1874 the degree of D.D. was conferred by Lawrence University, Wisconsin. In 1876 Dr. Peck was transferred to Mount Vernon Place, Baltimore, to follow Dr. Thomas Guard, where he repeated his Chicago record of sweeping revivals and great additions to the membership. In October, 1878, Dr. J. A. M. Chapman having resigned, because of broken health, the pastorate of St. John's Church, Brooklyn, Dr. Peck was transferred to the vacant pulpit. Within five months there was a great revival with a large ingathering.

In 1881 he became pastor of Hanson Place, having been previously invited there in 1876, and again in 1878. More than nine hundred members were added to the Hanson Place Church during his pastorate. In his first year there came the first serious break in his health, compelling months of rest and treatment at Clifton Springs, and the next year a European tour. At the

close of his term he was sent to Trinity Church, New Haven, where he continued his invariable record of tremendous revivals and multitudinous ingatherings. From New Haven he came in 1887 to Simpson Church, Brooklyn. Here sudden death and sorrow smote his home. In January of his first winter, when he was entering his mighty way upon revival services, his wife fell dead of heart disease in the parsonage; and almost immediately he himself sank into a long illness so severe in character and prostrating in effect as to make relief from the burdens of the pastorate a necessity. He accordingly retired from Simpson Church at the end of one year, and at the Conference was appointed Financial Secretary of the Brooklyn Church Society. Upon the duties of that position, however, he can hardly be said to have entered, for on May 28 of that year the General Conference, held in New York city, elected him by two hundred and twenty-three votes one of the Corresponding Secretaries of the Missionary Society, which office he filled with eminent fidelity, efficiency, and increasing popularity until his death, having been reelected by 381 votes at the General Conference in Omaha in 1892.

His lifework, as we have thus briefly mapped it, lies divided into eleven pastorates, filling twenty-eight years, from 1860 to 1888; in four Conferences, the New England, the Rock River, the Baltimore, and the New York East; closing with six years as Missionary Secretary. In January, 1890, Dr. Peck was married to Mrs. Alice M. Ofterdinger, of Washington, D. C., with whom he lived for four years, and who, with his two sons, George C. and Carl R., survives him. Twice he was a General Conference delegate from this Conference. For twelve years he was chaplain of the Fourteenth Regiment, of Brooklyn. He died at the Hotel St. George, Brooklyn, on May 17, 1894.

This running record of dates, places, and events gives the mere outline of a powerful and productive, an unusual and surprising, ministry. To fill in this outline with full details would require a volume. Here and now nothing more can be attempted than to note a few of the salient and significant characteristics of our brother's personality and career. Chief among these must be placed his remarkable power as an evangelist. All things considered, in our judgment no man in American Methodism, or in any outside body of Christians, in half a century has had a record as an evangelist, as a savor of human lives, as a pastor, superior to that of Dr. Peck. Of the thoroughness with which he did his work no man could speak with greater confidence or with larger appreciation than he who addresses you. Twice was it our fortune to be his successor in large and important fields; once in the famous Hanson Place Church in Brooklyn; once in Trinity, New Haven.

In the Hanson Place Church, during his ministry of three years, there were added to the roll of the church the names of nine hundred and twenty-five men, women, and children, at least

six hundred of whom had been converted at its altars; in the other, Trinity, New Haven, hundreds more had been added. Of the hundreds thus received into the membership of the Church through the herculean efforts of this indomitable worker an immense proportion were found by his successor to be yet abiding in the faith, attesting, in speech and in life, the thoroughness of the work of grace wrought in their hearts, while of the hundreds left as probationers nearly all were gathered in amid the rejoicings of the revived and strengthened churches.

The ambition of Dr. Peck was, primarily, the conversion of men; second, their upbuilding in righteous living, in Christian character, in genuine godliness. Never was he satisfied until assured, through indubitable proof, that the multitude seeking the new life in Christ were thoroughly convinced that he whom they sought had, in blessed reality, become to them both the wisdom of God and the power of God unto their salvation.

The start rightly made, who so zealous as he for the moral and spiritual upbuilding of those, his children, for whose regeneration he had so ceaselessly toiled and prayed? I say these things the more earnestly because, at times, I have heard criticisms, as cruel as unworthy, upon the spirit and the methods of the great toiler now passed to his glorious reward. If anywhere losses occurred in the ministries following those of our beloved brother, rest assured that the blame belonged not to him. What he left behind was solid, substantial, enduring; not the "hay, wood, and stubble" so often found in connection with great and sweeping revivals of religion like unto those associated with the ministry of Dr. Peck. The fruits of a ministry like his, however, can never be formulated in statistics. There is a larger fruitage that defies calculation, the fruitage ever attendant upon the lives of men too large and opulent in their make-up to be hemmed in or limited by narrow barriers of creed or sect.

Dr. Peck was a Methodist, an able minister of the great body bearing that name, but above all, he was a man and a brother; the friend of everyone coming within the charmed circle of his influence. Men of the world, no less than men of the Church, knew him and loved him; loved him all the more because everywhere among them he appeared the simple, unpretentious, kind-hearted Christian gentleman, needing not the habit or garb of the cleric to assure them of his position as an ambassador of Jesus Christ.

Of his power over men of the world, no less than over those professing the Christian faith, no better evidence could be adduced than the testimony of the officers of the great regiment—the Fourteenth of Brooklyn—"the Fighting Fourteenth," as it was popularly called—to which he was so proud to belong, and in which for twelve years he rendered faithful service as its beloved chaplain.

Present, as we remember, on the occasion of his funeral service, was the old colonel—the veteran of many a hard-fought field, a

soldier whom Brooklyn delighted to honor; there, also, by his side, were the colonel commanding, together with the officers of the staff and line, comrades of many a year, men who knew him well, who had seen him amid surroundings unusual to men of his vocation and work, all of whom were known to the speaker, and each and every one of whom, could they have spoken, would have borne testimony, gracious and fitting, to the gentleness, purity, piety, and unsullied manhood of the chaplain of their choice. So was it everywhere.

Surely of him, if of any man, might it in truth be said:

"His life was gentle, and the elements
So mixed in him that Nature might stand up
And say to all the world, 'This was a man!'"

Of his work as Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, to which position he was first chosen in 1888, it may be said that he brought to this important position, the attainment of which had been, confessedly, one of the ambitions of his life, not only a clear head, a good memory, a sound business judgment, and a considerable knowledge of law, but also trained powers as an orator, both of the pulpit and the platform, of the highest order.

The old passion for souls, which had been so conspicuous a feature of his life in the pastorate, flamed but the more intensely when, as Missionary Secretary, he came to feel that his parish, like that of Wesley, embraced the whole world. Everywhere, from Maine to California, and from the Canadas to the Gulf, his eloquent voice was heard in dominating and successful appeal for larger support for, and greater consecration to, the work of winning for the Master the kingdoms yet lying in the power of the wicked one.

Men heard with amazement his tremendous appeals; wondering the while over his ability to stand up under the strain of the exhausting style of oratory to which he was addicted, the evident wear and tear of which often taxed the sympathy of his auditors with concern lest he should break down under the terrific efforts he was continually putting forth.

No amount of warning, however, could overcome the habit of overexertion, or could induce him to speak with becoming moderation. He was, as one has said, "an oratoric cyclone." At his hands the kingdom of heaven suffered violence, and the violent took it by force; and it is probable that but for his habit of reading his sermons, from which he never departed, he would have worn himself out years earlier than was the case.

There are other points in our friend's career, other phases of his character, upon which we would gladly dwell, but the time has elapsed and it is not necessary. His work is done, and well done.

The columns of the religious press of the country teeming, upon his decease, with editorial expressions of the esteem in which he was everywhere held, the official testimonials coming from the great Church he had so faithfully served, from the Preachers' Meetings

in Chicago, Baltimore, Boston, and New York, with which he had been associated, and from the great missionary organizations of the Church, in whose welfare he had been so deeply interested, all attest the sense of irreparable loss felt over the departure of a man who in his character as pastor, preacher, revivalist, secretary, citizen, and man touched many things, and touched nothing that he did not adorn. Two years ago the present month he passed to his great reward. On the slopes of beautiful Greenwood, overlooking the city wherein his mightiest labors were accomplished, and within whose precincts many of the years of his life were passed, his ashes repose, awaiting the dawn of the resurrection hour. Sadly we laid him in his resting place, feeling as we turned from the sacred shrine that few of grander soul, of warmer, truer heart, were left among living men.

3.—SANDFORD HUNT, D.D. JOURNAL, PAGE 244.

At the memorial services of the General Conference of 1892 the memoir of John M. Phillips, late Book Agent at New York, was read by his associate in office, Dr. Sandford Hunt. Since that date the hands have turned but four times upon the dial of the years; yet he who spoke those words of graceful and tender eulogy is himself enrolled by Methodism in the list of her immortals.

Like many others who have come to influence in Church and State, Sandford Hunt was a farmer's boy. Born in a Christian home in the town of Water Valley, near Buffalo, N. Y., April 1, 1825, his early heritage was the rugged yet healthful discipline of our American yeomanry who till the soil. In his youth, while following the oxen, he heard, like Elisha, the call to wider service. At eighteen he entered Allegheny College, and without financial assistance, except to the modest amount of \$40 from his father, he worked his way through his student course. In 1847 he graduated, taking the honors in Latin in his class of ten. His thought had already turned toward the Christian ministry, his mother's earlier home in New Jersey having been one of the preaching places of Bishop Asbury, and he himself, at the age of fifteen, having entered upon a personal experience in the things of God.

In August, 1847, he united with the Genesee Conference, and began that busy career whose end was a sudden translation in February last. From the first he seemed in training for that future supervision of the vast material interests of the Church which should be committed to his trust. In his second charge at Ellicottville, on the Rushville District, he went with various helpers into the woods and, as the master spirit of the enterprise, aided in cutting and scoring the timbers for a new church building. In his fifth appointment at Rushford, on the Wyoming District, he saw the need of a new edifice; in three months after his arrival at the appointment he was driving through the snow-drifts to take subscriptions, and in a little over a year had built

and dedicated a fine building, free of debt. He was at this time, says another, "the picture of health and vigor; every power of mind and body responded readily to any duty at hand. His cheek had the blush of the rose; his fine presence commanded attention at once." And here, confronting the spiritualism and infidelity which were then rife, he fought valiantly with youthful zeal for the faith. "In bringing out the evidences of Christianity," says the same writer, "he fairly reveled in her doctrines, the facts of her history, her missionary, educational, and social beneficence; and with masterly oratory did he sweep the field till it seemed there was nothing left of opposition. Green will ever be his memory in that village."

It is not our purpose to trace in detail the pastoral work of Dr. Hunt, as it increased in importance and conspicuousness within the limits of the Genesee Conference. In 1857, only ten years after he entered the itinerant ranks, he became pastor of Grace Church in Buffalo, at that time perhaps the leading appointment in the Conference. In 1864, seventeen years after his union with his Conference, he was appointed Presiding Elder of the Niagara District; and thereafter, with the exception of six years in the pastorate, during which time he built the beautiful Delaware Avenue Church in Buffalo, he served in the presiding eldership on the Niagara and Buffalo Districts, until in 1879 he was transferred to his final work in the Book Concern in New York. What has been said of his earlier pastorates may be said in even a larger measure of all. He ever had a watchful eye for the various interests of his charges. The financial needs of his churches were his constant care; in the pulpit he spoke of the word of life with a persuasiveness and power that will never be forgotten; in pastoral oversight he faithfully cared as a good shepherd for his flock; in revival work he was a flame of fire. It was natural that such a worker should pass up into the presiding eldership. The interests of the preachers on his several districts lay very close to his warm heart; and next to his thought for them was his solicitude for the churches under his care. So skilled was he in generalship that in Buffalo to the present day the older people remember how, in association with that eminent layman, Francis H. Root, now gone to his reward, he succeeded in liberating all the Methodist churches in the city from debt.

With such an aptitude for management his assignment to membership in the Book Committee by the General Conference of 1876 was natural. When, three years later, Dr. Reuben Nelson was suddenly called from his work as Agent of the Book Concern to his reward in heaven, it was not strange that the Book Committee, in electing his successor, elevated Sanford Hunt to the responsible position. Dr. Hunt's skill in this last work to which the Church assigned him calls for larger mention than it is possible in the brief time allotted me to-day. Early in his service as Agent he saw, with the vision of the skilled financier,

the feasibility of paying off the indebtedness of the building at 805 Broadway, and in union with Mr. Phillips, his associate, soon succeeded in canceling the last bond held against the property. In the erection of the new building at 150 Fifth Avenue he was a moving spirit. We would not detract from the praise due others who were closely related to this new movement. Yet it is no injustice to the living to say, in tribute to the memory of the dead, that Sandford Hunt was among the foremost of those who inspired the erection of that building. Now that he is gone we may for the first time fully speak of the additional burden he assumed during the erection of the New York edifice. Changing his domestic arrangements to meet the necessities of the case, and leaving his home in Brooklyn before eight in the morning, he daily visited the new building before commencing his usual work in the office. We might almost say that he watched the placing of every stone and brick in the noble pile, and was the means of saving large sums to the Church by his supervision.

Of the many qualities which made for his success in the publishing agency I may only speak in the briefest review. From the day I came into the office as his associate in the management of the Book Concern to the day of his translation to the higher and nobler activities of the heavenly world our relations were of the most intimate and confidential character, and I found him a wise counselor and a true friend. He was ever the dignified, affable, courteous gentleman. His endowment of practical common sense was unusual. His mastery of the details of the business under his supervision was an unfailing surprise; he knew things not only on the surface, but to the core. His industry was so great that he denied himself those intermissions from work which he ought to have taken and which might have prolonged his days. In the expenditure of Church funds he was conservative and frugal. He was a man of genial qualities. No mock dignity hedged him about. He wore no trappings of state. In temperament he was hopeful. Smitten with disease at the last, he was yet planning to live and not to die. If, in the little workday which yet seemed possible to those who loved him, he coveted any renewal of honors from the Church, it was only that he might serve the longer that Church to which he had consecrated his manhood's powers.

Dr. Hunt's relation to the Missionary Society as its treasurer was scarcely less important than his service as publishing agent. To his wide and accurate knowledge of the work of the Society in many lines Dr. C. C. McCabe made the following tribute at his funeral services:

"It was a constant marvel to me that Treasurer Hunt could carry so many cases in his mind. He seemed to study every one of them with the utmost care. I would sit down beside him and begin to tell him about some bequest, when he would interrupt me by saying, 'O yes, I know all about it.' He had studied the laws of many States; he was thoroughly familiar with all legal

forms; he seemed to know everything, to remember everything, and to be interested in everything."

I also state a well-known fact in reference to the anxiety which the debt of the Missionary Society caused Dr. Hunt. All his life long he had such an abhorrence of debt that in his personal and private relations he owed no man anything, not even his grocer, for the living expenses of a few days, unless the circumstances were exceptional. This same protest against indebtedness he carried into his official life. Those who were present at the meeting of the General Missionary Committee of 1894 in Hanson Place Church, Brooklyn, will remember his plea for reduced appropriations that the indebtedness of the Society might be lessened. At the last meeting of the Missionary Committee in Denver this protest was renewed. Bravely conscientious in his guardianship of the great financial interests committed to his trust, he registered a final call for retrenchment whose clarion tones yet ring in the ears of the wide Church.

During the last three years of great financial stringency throughout the country he saw, by reason of the growth of the work, particularly in foreign fields, a debt accumulating upon the Society which gave him great concern. How to reduce the debt of nearly \$240,000 without curtailing the work was to him a source of great anxiety and a subject of diligent study.

A few weeks before his death he conceived the plan of sending out an appeal to the men and women of the Church who were able to come to the relief of the Missionary Society and ask them to send him \$100 each toward the payment of the debt. He hoped to find at least one thousand persons in the broad field of Methodism who would respond to his appeal, and thus put in the treasury \$100,000 to apply at once upon the debt, and so relieve the pressure upon the treasury. For two weeks before he left for his visit to a few of the Southern Conferences, never to return alive, he was in his office from half past eight in the morning until five at night, constantly busy in sending out his appeal in behalf of the Missionary Society. I frequently warned him against overwork and the danger of breaking down under the strain, but he invariably replied: "It is the Lord's work, and it must be done. My anxiety for the Missionary Society is so great that I cannot rest until relief to the treasury is in sight."

We come naturally to comment upon the unusual judicial qualities with which Dr. Hunt was endowed. His admirable financial genius was only one of many faculties in the happy balance of his power. He had a judicial cast of mind. He was known as the lawyer of his Conference. This taste for legal study led him to issue at different times two books which have had a generous circulation, particularly in the Methodism of New York State: *Handbook for Trustees of Religious Corporations in the State of New York* and *Laws Relating to Religious Corporations*.

Prolonged as is this sketch, it would lack symmetry did we

not group, in a few words, various other qualities that were conspicuous in Dr. Hunt. He was a patriot. He loved his country with ardent devotion. For two years during the war he was Secretary of the United States Christian Commission for Western New York, and twice he visited the army to minister to our soldiers in their need. To his last day he was accustomed to visit the yearly memorial exercises at the tomb of General Grant in New York city, and took deep interest in them.

He loved his Conference, and always continued a member of the body which he originally joined. In it, by right royal work and by sterling qualities, Dr. Hunt pressed his way to the front. In 1868 he was first sent by his brethren to the General Conference. In 1872 he was a reserve delegate, and from that time he sat in every succeeding General Conference until the present. Twice during that period he was returned at the head of his delegation, and last fall the Genesee Conference again honored itself by electing him as its first representative, although he had consented to stand up and be counted with a scant eighteen on the unpopular side of a great constitutional question. To the last he cherished unchanging love for his home Conference, and rejoiced to pay it such service as he might, so that in the midst of the pressing cares of his last years he found time to enrich its archives by the publication of *Methodism in Buffalo from its Origin to the Close of 1892*.

He loved the educational interests of the Church. In 1871 his *alma mater* honored itself, as well as him, in conferring upon him the honorary degree of Doctor of Divinity. Before the removal of the Genesee College to Syracuse he was one of its trustees, and from that time he was continuously a trustee of the Genesee Wesleyan Seminary, seldom failing to be present at the yearly business meetings of the Board.

He loved humanity. Little children had such a hold upon his heart that he would stop even in a public place to speak to them and to lay his hands upon their heads. To his friends he was as true as steel. He knew not how to be otherwise. One might as soon doubt the beneficence of the shining sun as to doubt his loyalty. Sacrifice for others was the habit of his years, and such a part of his life record is it that those who know the volume best can read it on every page. For what he was his friends pay reverent tribute now that he is gone. Such a wealth of correspondence has poured into his home since his decease from those he served in the ministrations of friendship that they who remain to read the written words feel themselves rich even in their great poverty.

He loved his own hearthstone. He wedded a daughter of Rev. Hiram May, a useful and well-known itinerant in pioneer Western New York Methodism. With her he walked in singular wedded harmony for nearly forty-eight years. While a quiet and sometimes preoccupied man in his everyday business relations, there was a vein of tender sentiment in his nature, and of

wholesome merriment, which made him a choice companion at his own fireside. To his wife and his daughters he was so much beyond the ordinary that earth is a lonely place for them now that he is gone.

He loved his God. Eternal things to him were real and precious. For the truth he was ready to make all sacrifices. Without flaunt of banners he paid his vows unto the Lord. He believed in the fatherhood of God; he believed in Jesus Christ as his Elder Brother; he believed in the office and work of the great Comforter. All who knew him are ready to bear testimony to the sincerity and depth of his religious experience.

The tragic ending of Dr. Hunt's busy career came on the 10th of February, 1896, in the city of Cincinnati. During the summer of 1894, according to the best recollection of his family, the first impairment of his health began. Through the long and excessive heat of that season he remained in New York, with only a week or two of rest, negotiating loans for the Missionary Society and anxiously caring for its crippled treasury. About a year ago the first symptoms of *angina pectoris* appeared while he was absent at a Conference; and for the last year of his life he lived in the knowledge that his doom was sealed and that the final issue would be a sudden departure to the spirit world. Yet such was his resilience of bodily powers that he seemed at times almost a victor over disease; so great was his force of will that he continued to perform his full quota of work until the end; and such was his Christian trust that with pathetic tranquillity, and, at times, with dignified mirth, he spent his last months in the office with his associates. In the latter part of January last he left New York, in company with Bishop Foster and others, to visit some of the Conferences in the South. At Charleston, in the Sunday morning love feast at the Centenary Church, he gave his last personal testimony, which a listener has since described as "tender and full of confidence in the Lord Jesus Christ." On the same day, in the old Bethel Church, he preached his last sermon, from the text, "Looking unto Jesus;" and in the evening at a crowded meeting, where hundreds rose for prayers, he addressed the seekers in words of fatherly Christian counsel. From Charleston he passed on to Atlanta, the seat of another Conference, and then to Lookout Mountain, where he spent his last earthly Sabbath in fellowship with an elder brother. The next day he journeyed from Chattanooga to Cincinnati, through the ruggedest mountain scenery of that region, in company with Bishop Joyce and Drs. J. D. Hammond and W. S. Matthew. The day was for him one of freedom from pain, so far as outward evidence went, and of buoyant spirits. In this respect it would seem that a kind Providence had unusually favored him during the last two weeks of his life—a letter to his wife, which arrived after his decease, making particular mention of his exemption from pain while on that Southern journey. At 7:30 o'clock the party reached Cincinnati. A few min-

utes later, while entering the Grand Hotel, an attack of *angina pectoris* seized him. Fearing, as it would seem from his hurried words, that his final moment had come, he turned to his traveling companions for the support of their strong arms, and in their arms he expired. The work of the busy toiler was done. Had he still been only a plowman on the farm in Western New York he might have lived, in spite of weakening heart, to follow his oxen in the furrows, but with the care of the Church of God upon his shoulders in a double measure, as Publishing Agent and Missionary Treasurer, the strong man could not but stagger and fall. Coming up to the very threshold of the annual meeting of the Book Committee, with its quadrennial report in hand, he heard the trumpeters of the sky, and went from the arms of his brethren, who tenderly ministered to his dying needs, to the brotherhood of the blessed in the heavenly world.

4.—BENJAMIN FRANKLIN CRARY, D.D. JOURNAL, PAGE 244.

Benjamin Franklin Crary was born in Jennings County, Ind., December 21, 1821, and died in San Francisco, March 16, 1895.

Between these two dates we find the history of an active, earnest, honest, Christian life worthy of honorable mention. Nature endowed this man with great gifts of leadership, and God directed them to wise and noble ends.

His early education was obtained in the public schools and at Pleasant Hill Academy. But he did not finish his education there; he was a student for over sixty years. He was proficient in the languages and widely read in the standard authors of his time.

He was converted at eighteen and joined the Presbyterian Church. He chose law as his profession, and practiced for some time at Lexington, Ind. Here he obtained that legal training that fitted him for the executive and administrative work he was called upon to perform in the interests of the State and Church in after years.

While practicing law he joined the Methodist Episcopal Church, and was shortly afterward licensed a local preacher. His ability in the pulpit was soon recognized, and his brethren felt he ought to join the traveling connection. His own convictions ran in the same direction. He therefore entered the Indiana Conference in 1845.

As a preacher Dr. Crary was clear, strong, and practical. The great truths of the Gospel were vitalized with life and power as he pressed them upon the hearts and consciences of men. He preached the word in demonstration of the Spirit. He had a marvelous gift of satire and an inexhaustible fund of wit and humor, and he used them with telling effect upon the sins and follies of the times.

He was always popular in the pulpit and on the platform. And yet this strong, brave man had a heart as tender as a woman's, a nature as frank and open as a child's; his great soul

always sympathized with those who suffered. He passed, by promotion, from the smaller to the largest appointments in his Conference. His successive appointments were Moorefield Circuit, Vienna Mission, Bedford, Rushville, Indianapolis, New Albany, Bloomington, and as Presiding Elder of Jeffersonville District.

In 1857 he was elected President of Hamline University, Minnesota. He came to the throne in the troublous times when the financial panic of that year, unparalleled in magnitude, swept like a cyclone round the world, leaving in its trail the wrecks of great commercial firms and destroying the property values of the nation.

To guide an institution already burdened with debt and struggling for existence through those days of financial depression required rare judgment and good financial ability. And yet this he did, showing another side of his many-sided character. The position, however, was not in accordance with his taste, the details of the office depressed him, his robust nature sighed for a broader and freer field.

In 1861 he was appointed by Governor Ramsey State Superintendent of Public Instruction. He met all the requirements of the office to the satisfaction of those concerned, but his love for the pastorate induced him to return to the ministry, and he was stationed at Jackson Street, St. Paul, Minn.

At this time the nation was in the midst of war. A whole continent was ablaze with battle. Fields and forests swarmed with squadrons of horse and foot. Blood flowed like water, and life was cheap as air. The life of the republic hung trembling in the balance; every patriot felt the crisis hour had come when the question must be answered, "What will you give that the republic may live?" In this hour of national peril our brother felt the place for manhood was at the front. Next to the love of God he placed the love of country. He enlisted as a soldier, but was appointed Chaplain of the Third Minnesota Volunteers, and with his regiment marched off to war. He was in the battles of Corinth and Murfreesboro. The discharge of a cannon too close to his ears brought on the affliction of deafness, from which he suffered to the end of his life. He continued to serve the government in various important stations until 1864, when he resigned.

The General Conference of that year elected him Editor of the *Central Christian Advocate*. This gave him opportunity for the exercise of patriotism as well as piety. He was intensely patriotic; by every impulse of his nature he was opposed to slavery, as a citizen he loved the flag of his country; therefore he used every power of voice and pen in the interest of the Church and for the preservation of the Union.

But Dr. Crary was a pioneer by instinct. He belonged to the skirmish line of the army of civilization—to that class of men who light the beacon fires on the mountain tops, blaze their

way through trackless forests, cross deserts and discover the springs, point out the fords where rivers may be crossed, find the sites for great cities and found homes and churches and schools, those three great factors of our Christian civilization. These men are the true architects and builders of empires, the men who make possible the splendid achievements of those who are here to-day.

This spirit prompted our brother to push out to Colorado and endure all the privations of a pioneer's life. As Presiding Elder in that young Conference he traveled his great district, mingling with ease among all classes of men. His culture and knowledge of human nature made him as much at home in the mansion of the millionaire as in the cabin of the miner. To each he told the story of the cross with calm confidence in its power to save the rich as well as the poor, for he knew God was no respecter of persons.

As was said of our blessed Lord, he that would save others cannot save himself. Self must be sacrificed in trying to save others. Hunger and cold and nakedness are sometimes the cost we must pay if we would follow faithfully in the footsteps of our Lord.

With the great apostle to the Gentiles our brother could say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus."

While other men were laying the foundations of great fortunes he let splendid opportunities pass that he might lay the foundations of the Church in that great and growing State. The General Conference of 1880 in Cincinnati elected him Editor of the *California Christian Advocate*, when my acquaintance with him began. When he came to us he had passed the zenith of his youth, but, like Moses, his eye was undimmed and his strength unabated.

He soon placed himself *en rapport* with every movement in Church and State. The hour needed the man. San Francisco was in a ferment. Dennis Kearney with his sand-lot philosophers was breathing out threatening and slaughter against corporations and capital. The slogan of this army of ragamuffins was, "The Chinese must go." The people looked to their leaders in Church and State to guide them. The press molded public opinion. Into the contest Dr. Crary entered heart and soul. He was cautious, yet bold, fearless as a lion, with the eye of an eagle. No duty daunted him if he could see the finger of God's providence pointing in that direction. His conscience was as true as the needle to the pole, and he followed it without wavering. Profit or place or power formed no part of his calculations when principle was involved.

He felt that the shibboleth of Kearney and Kalloch was not the exponent of the best public opinion. All felt there ought to be restriction of some kind, but redress must come through properly constituted authority. He knew the law-abiding element of the

city was strong enough to grind these revolutionists to powder and throw their ashes in the bay. He stood for law and order, he wrote in defense of life and property, Church and fireside, and he smote his enemies hip and thigh. He hurled his shafts of wit, ridicule, and invective at the leaders of the sand lot until they gnashed their teeth and threatened his life and property. But they knew not the spirit of the man.

The old hero had that grandest and truest form of heroism that dares to be right and do right in the face of unscrupulous social and commercial crimes. As James A. Garfield once said, "If there is one thing upon this earth that mankind loves and admires better than another it is a brave man—it is the man who dares to look the devil in the face and tell him he is a devil." Dr. Crary had that kind of courage. As George McDonald said, "Why should we be afraid of anything with Him looking at us who is the Saviour of men?" So our brother felt as he entered his sanctum and took up his pen.

He was thoroughly honest. He hated shams as nature abhors a vacuum. He believed in genuineness, whether in building a world or building a character. He might not always have been right in his opinions, but all men gave him credit for the honesty of his convictions. No just cause ever appealed to him in vain. There was only one question to be answered: "Was it right? Ought it to be?" Then he gave to it all the powers of his mind and the treasures of his heart.

Power did not spoil him nor separation from the ministry dry up the sympathy in his soul for brethren less fortunate than himself. There was a vein of tenderness running through all he wrote. He felt deeply for the men and their families occupying the hard fields along the Pacific coast. He availed himself of the opportunity his paper gave him of appealing for better things when these were possible. He was vigilant in reading the signs of the times. Both sides of every great question in the Church found ample opportunity for discussion in his paper, while he reserved the right of editorial opinion. But these questions were held in love, for he recognized the right of an honest difference of opinion among brethren of the same faith.

In his creed he was thoroughly orthodox. He was deeply read in Wesleyan theology. He had no faith in the agnosticism of to-day. He was not a know-nothing. He knew some things. He knew that Jesus Christ by the grace of God tasted death for every man, and that repentance, prayer, and faith were the steps by which a sinner might obtain the benefits of redemption. He did not hesitate to say so in his paper. He felt the power of these great truths as he stood in the pulpit, and as he preached them truth and devotion beamed in his face bright as the glow of a summer sunset.

Seven times his brethren sent him to represent them in this great body, knowing that every cherished interest would be safe in his hands. He had the broadest Christian charity, for while

with our sainted Simpson he lived to love his own Church he sought a league offensive and defensive with every soldier of our Lord Jesus Christ.

And now as we sum up his lifework as preacher, teacher, soldier, and editor he stands before us a magnificent specimen of American manhood. But the fingers on the dial-plate pointed to the hour of rest; his work was well done. As he rose one morning to go as usual to his office, without warning, as if by a blow from an unseen hand, he fell smitten with paralysis. But the end was not yet. The vitality of a marvelous physical constitution was not exhausted. All that medical skill and the loving ministry of wife and children could do were enlisted to bring him back to life. For three years he lingered, feeble in body, but strong in faith and love. He waited patiently for the Master's coming and wondered why he lingered, not repining, but resigned. It was my privilege to visit him and listen to his words of wisdom. His faith and hope and glad assurance of the future were like a benediction on my soul.

Brethren, he loved you. How often I have heard him recall the names of some of the leaders who are here to-day, men who have stood with him in shaping the polity of the Church. Though shut in a narrow world he still watched with intense interest the great battles you are fighting still. His love for the brethren increased as his end drew nigh. At last the Master came and our brother went forth to meet him. Then with loving and reverent hands all that was mortal of him was placed to rest beside the heroic dead near the Soldiers' Monument in the Presidio, San Francisco. There, with the flag of his country waving over him, the stern evidences of war around him, just beyond him the glittering sands of the ocean, vocal with the endless song of the sea, the parting rays of the setting sun as they steal through the golden gate linger for a moment like a halo of glory round the grave where the form of the hero sleeps.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is run,
And thou art crowned at last."

5.—HENRY LIEBHART, D.D. JOURNAL, PAGE 244.

In the summer of 1854 there landed in the city of New York a tall young man whose blonde complexion, clear blue eyes, and honest, earnest face at once proclaimed him a German. He came alone. No one welcomed him at old Castle Garden. On all this broad continent he knew not a solitary soul. He could speak no English. He had little or no money. But I fancy as he set his foot for the first time on American soil his eye must have kindled with a strange, new light, and one might have read in that eager, expectant face the token of a new hope and the purpose of a strong and self-reliant will. Like thousands of others, he had made choice of this land of liberty for his new fatherland

and as the place where he should carve out his fortune. He was but twenty-two, and had just left the historic university town of Heidelberg. Alas! how many have come to these shores with like high hopes and aspirations only to find their ardent expectations turn to ashes. Soon his bark, too, struck the rocks of hard fortune. The test of pride and honor came. Without any means of support, without friends, what should he do? By his academic training and social standing wholly unaccustomed to the thought and much less acquainted with the actual fact of working with his own hands for a living, in this critical hour he rose to a new and higher conception of the nobility of labor, and was not ashamed to wear the garb and do the work of a common laborer in the stone quarries of Saugerties, N. Y.

This young man Methodism found, for Providence had marked him for a career of distinguished usefulness in the service of God. Though of high moral purpose, he was a stranger to the redeeming grace of God in Christ Jesus. He who afterward became the first great organizer of the German Sunday school work and the chief founder of its literature and song in our Church was himself led to Christ by a little Sunday school girl, who did not cease her pleadings till she led the young skeptic into a Methodist church, at whose altars he soon knelt as a penitent seeker for religion and found salvation. He at once joined the sect he had before known only to despise, and began to witness for his newly found Saviour. His gifts and grace were soon recognized, and he received a local preacher's license. Four years later he was admitted into the traveling connection of the Methodist Episcopal Church within the bounds of the New York Conference. He thus illustrates, in his conversion within a few months after his arrival on these shores and his almost immediate call to the ministry, the manner in which the German portion of our Church was mostly recruited in the earlier part of its history.

After serving seven years in the pastorate with marked success in Poughkeepsie, Boston, Williamsburg, and Baltimore, in the bounds of the present East German Conference, Dr. William Nast, Editor of the *Christian Apologist*, recognizing in him a man of special ability and promise, selected him as assistant editor of that paper. This call initiated him into the special sphere of labor in which he made so distinguished a career.

For another period of seven years he filled the office of assistant editor of the *Apologist* and editor of the *Sunday School Bell*, and was abundant in labors for the Church, acting for five years as pastor of the German Methodist Church in Covington, Ky.

His keen visions soon perceived the need of a more extended Sunday school literature for our German work, and in the year 1872, mainly at his instigation, the General Conference established the new German family magazine, *Haus und Herd*, and a new department of German Sunday school publications, electing

Dr. Liebhart unanimously editor of both. In this position he continued until his death, January 26, 1895.

It is almost impossible to overestimate the value of Dr. Liebhart's services to German Methodism during this period, covering almost a quarter of a century. He was a man of high ambition, tireless industry, and manifold gifts of pen and voice. His marked endowments, together with a strong, engaging personality, made him a natural leader.

In addition to his regular editorial work on the magazine and Sunday school paper he wrote, translated, and edited a number of publications, such as *A Handbook of Bible History*, *A Book of Illustrations*, *Stevens's History of Methodism*, *Mission Work in Heathen Lands*, *The Youths' Circle*, and issued a series of books of narrative and biography under the title of *The Family Library*. The Sunday school lesson helps were also edited with ability and made to fully answer the growing needs of our German Sunday school work. Especially in the realm of Church hymnology and Sunday school music Dr. Liebhart rendered distinguished service to the Church, so that to-day the Methodist Episcopal Church possesses the richest and choicest collection of German Sunday school music, not only in this country, but in the world. Nearly all German evangelical denominations have borrowed largely from it. He was also chairman of the committee which was authorized and appointed by the General Conference to issue a new German Methodist Episcopal hymnal.

As a pulpit orator and platform speaker Dr. Liebhart was in much demand and dedicated over one hundred German Methodist churches. He was also much interested in the educational work of German Methodism, and as member and President of the Board of Trustees of the German Wallace College in Berea, O., for many years rendered distinguished service. He received the degree of D.D. from the Baldwin University, Berea, O.

When the Epworth League was organized in this city seven years ago he, with many others, recognized in it the dawning of a new era for the conserving and proper Church training of our young people, and the Thirteenth General Conference District was organized as the German Epworth League of the Methodist Episcopal Church, with the grant of special privileges to adapt the movement more effectively to the needs of the German work, under his guiding hand. The Epworth Jugendbund was launched, and is now one of the most inspiring factors contributing to the full equipment of German Methodism in its great mission to the German population of this country. Dr. Liebhart was four times a delegate and twice a reserve delegate to the General Conference, and also a delegate to the Ecumenical Conference of Methodism in London in 1881. By virtue of his position as editor of one of our Church publications he came into touch with all of the great agencies and a large number of the leading minds of the Church. In his personal character he was invariably genial and courteous. His most prominent trait was perhaps his

intense industry and hopefulness. He had a genius for work, and he was quick to see an opportunity and grasp it. We cannot better sum up his qualities of character than by quoting the words of the publishing agent of the Western Methodist Book Concern in his quadrennial report to this body:

"One scarcely knew whether to call Dr. Liebhart a German-American or an American-German, so evenly did he combine the distinctive traits of the two nationalities. Sturdy in his convictions, stalwart in character as in form, quick in perception, ready in utterance, broad, prompt, and direct in executive methods, careful of time as well as of material resources, industrious and systematic, enterprising within reason and conservative only upon reason, he was, taken altogether, a man of singular fitness for such varied functions as belonged to his office in the Church. We shall miss our cordial, cheery German-American Methodist, Brother Liebhart, as well as the hearty and devoted colaborer who in the fullness of his strength was so suddenly taken from us."

Dr. Liebhart was matured not only by his arduous work, but by a severe school of suffering. Born on September 5, 1832, in the city of Carlsruhe, Germany, he was, as we have seen, severed in his early young manhood from his home and native land. God brought to his side shortly after his arrival and his conversion in this country a companion for life's journey. For nearly twenty years he enjoyed the comfort of her presence and the rich counsel of her mind. She was a woman of rare gifts and sweetness of spirit. After passing through a long and severe illness she was taken from his side November 20, 1875, leaving six children behind her. Four years later he married Anna Dohrmann, but on February 15, 1892, she too was taken from him. Shortly after he was called to mourn the death of his first-born son, upon whom he had built his fondest hopes. These bereavements and other afflictions broke down his health, and his strong physical form bent beneath the heavy weight of the sorrows that had come upon him. The buoyant expression of his eye was gone. In the watch-night service (1894) at the church which he habitually attended, he said, "I have learned during the past year that I am approaching the end at a quicker pace than ever before."

Soon after New Year's, 1895, he was afflicted with a painful malady, which confined him for some time to his house. His last sermon was preached during a protracted meeting in the German Church in Covington, on January 21, 1895, on the text, Luke xii, 35-37: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." He preached with a strange unction. The text seems now almost

prophetic. The next day he started for Montreal, Canada. On his return Saturday morning, January 26, while his train was passing New Haven, Mich., he endeavored to pass from one car into another, but slipped on the icy platform and was hurled to the ground, expiring almost instantly. His sudden death was a tremendous shock to his family and the whole Church. Not only were memorial services of great impressiveness held in Covington, Ky., where he lived, in which Americans as well as Germans joined their expressions of deep sorrow and sympathy for the sorely stricken family, but similar services were held all over the country.

The faithful servant has entered upon his eternal reward, but his works do follow him. He was a workman who needed not to be ashamed. The fruit of his labors in behalf of German Methodism remains and will be enjoyed for a generation to come. This is his monument. His memory is enshrined in the hearts of thousands. His portrait probably adorns the walls of every German Methodist Sunday school, and certainly of every German chapter of the Epworth League, in this country. His pen is laid away, but the twenty-one volumes of the *German Family Magazine*, which he raised to the first place in the list of similar German publications, remain in the library of thousands of homes. His voice is silent, but none who ever heard the Gospel message from his fervent lips will ever forget the man or the message. We behold his tall, manly form no more; but who that ever knew him can forget the peculiar never-failing cheerfulness that characterized his greeting? He reserved his despondent moods, if he had them, for the privacy of his inner office or his home. He well earned a rest from his consuming labors, and although the release came as a swift and sudden shock, yet it was God's method, and one which was shared one year later by our beloved Dr. Sanford Hunt, one also which many good men have coveted.

This is but a meager sketch of a very distinguished career. I could wish that the duty had been assigned to a more competent hand, but I am grateful to be permitted to pay my humble tribute to his works and his worth. The best word that I can say in conclusion is that could Dr. Liebhart speak to us to-day he would wish not to glorify himself, but to magnify the grace of God, and together with every true believer write across every page of his life's record, "The blood of Jesus Christ, the Son of God, cleanseth us from all sin."

APPENDIX IV.

- A.—REPORT OF BOOK COMMITTEE.
- B.—REPORTS OF AGENTS.
- C.—REPORT OF COMMISSION ON GENERAL
CONFERENCE ENTERTAINMENT.
- D.—REPORTS OF SOCIETIES.

A.

REPORT OF THE BOOK COMMITTEE.

To the General Conference of the Methodist Episcopal Church :

BRETHREN: The members of the Book Committee appointed by the General Conference of 1892 met in the parlors of the Paxton House, May 25, 1892, at 2:30 P. M.

Amos Shinkle was elected chairman and Edward J. Gray secretary.

In the division of the Committee the Eastern Section was made to include the members of the first, second, third, fourth, sixth, twelfth, and fourteenth districts, and the Local Committee of New York, of which E. L. Fancher was elected chairman and A. J. Palmer secretary.

The Western Section was made to include the fifth, seventh, eighth, ninth, tenth, eleventh, and thirteenth districts, besides the Local Committee at Cincinnati, and W. F. Whitlock was elected chairman, with R. A. W. Bruehl secretary.

At this meeting the salaries of the Bishops, Book Agents, and Editors, the allowances to widows and orphans, and the basis of assessment upon ministerial salary for support of the Bishops were continued at the same rate as before, until the annual meeting of the Book Committee in February, 1893.

The General Book Committee has met annually during the quadrennium—in 1893, in Chicago; 1894, in Cincinnati; 1895, in New York; and, in 1896, in Cincinnati. One special meeting was held September 1, 1892, in New York city.

The two Local Committees living in immediate proximity to our publishing houses have held frequent meetings, inspecting the business methods of the Agents and carefully counseling with them as to the wisest management of our publishing interests, and have made clear and comprehensive reports to the Book Committee annually.

Two vacancies have occurred in the Committee in the quadrennium. Amos Shinkle died November 13, 1892, and R. A. W. Bruehl June 19, 1894. These brethren were both members of the Local Committee of Cincinnati from 1872, and had given special supervision of the Western House through all the intervening years.

In the annual meeting in 1893 W. F. Whitlock was elected to succeed Mr. Shinkle as chairman of the General Book Committee, and J. N. Gamble to his place as a member of the General Committee and the Local Committee at Cincinnati. In the annual

meeting in 1895 R. T. Miller, of Covington, Ky., was elected to succeed R. A. W. Bruehl. Clem. Studebaker was elected chairman and M. A. Head secretary of the Western Section.

Four General Conference officers, whose places the Discipline requires the Book Committee to fill, have died in the quadrennium—Rev. J. W. Mendenhall, D.D., LL.D., Rev. H. Liebhart, D.D., Rev. B. F. Crary, D.D., and Rev. Sandford Hunt, D.D.

Dr. Mendenhall laid down his pen and passed into the future three weeks after the close of the last General Conference. A special meeting was held in New York city, September 1, 1892, to elect a successor, and Rev. H. A. Buttz, D.D., was chosen. Dr. Buttz was at the time in Europe, and, upon his return, felt compelled by other Church obligations to decline. Dr. A. B. Sanford, the assistant editor, continued in charge until February, 1893, when Rev. W. V. Kelley, D.D., was elected editor, and soon after took charge of the *Review*.

The editorship vacated by the tragic death of Dr. Liebhart was filled, at our regular session in 1895, by the election of Rev. Franz L. Nagler, D.D.

Dr. Crary died March 16, 1895. He was able to render but little service after his last election. In February, 1894, the Book Committee authorized Hunt & Eaton to employ an associate editor and place him in full charge of the paper. They secured the services of Rev. W. S. Matthew, D.D., of the Southern California Conference, and his editorial work since shows the wisdom of the choice. Since his appointment the *Southern California Advocate*, an unofficial paper, has been discontinued, and the *California Advocate* has been substituted in the homes where it had circulated.

Dr. Hunt passed instantly from labor to reward, February 10, 1896, at Cincinnati, on the eve of our last annual meeting, which he had come to attend. As the interval between his death and this General Conference session was so brief the Committee did not deem it wise to elect a successor. Dr. Homer Eaton was authorized to employ such help as the exigencies required.

The following figures of the business of the quadrennium, and of the present assets and liabilities of the two Book Concerns, including their depositories and the Detroit store, should be carefully studied by those whose legislation controls our publishing interests. More detailed exhibits will be found in the reports of the Agents. In 1895 Hunt & Eaton wisely made their fiscal year close October 31 instead of June 30, thus making the fiscal year of the Eastern and Western Book Concerns terminate at the same period. This arrangement makes the report of the Eastern House, presented at our last meeting, cover sixteen months:

SALES OF EASTERN METHODIST BOOK CONCERN, JULY 1, 1891, TO OCTOBER 31, 1895.

1892.		1893.		1894.		1895. (Sixteen months.)	
NEW YORK—Books..		\$412,361 34					
To Depositories:				Books		Books	
Boston.....	19,390 74	19,030 11		To Depositories:		Boston.....	
Pittsburg.....	11,512 01	11,521 17		Boston.....	17,125 73	Pittsburg.....	
San Francisco....	10,684 74	12,701 96		Pittsburg.....	9,976 29	Pittsburg.....	
Detroit (store)....	9,965 00	9,167 94		San Francisco....	9,446 02	San Francisco....	
Periodicals.....	342,963 89	355,019 95		Detroit (store)....	8,592 50	Detroit (store)....	
Depositories:				Periodicals.....	346,500 27	Periodicals.....	
Boston.....	92,605 50	96,298 71		Depositories:		Depositories:	
Pittsburg.....	41,043 67	43,632 98		Boston.....	85,762 37	Boston.....	
San Francisco....	45,404 40	48,926 39		Pittsburg.....	37,280 81	Pittsburg.....	
Detroit (store)....	90,520 12	87,917 31		San Francisco....	41,840 64	San Francisco....	
Less sales to Depos-	\$1,076,451 41	\$1,074,447 11		Detroit (store)....	87,623 82	Detroit (store)....	
itories.....	112,728 94			Less sales to Depos-	\$980,361 91	Less sales to Depos-	
Total sales for four years and four months, \$3,900,405.38.		\$930,868 37		itories.....	112,226 13	itories.....	
		\$963,722 47				Total (16 mos.).	
						\$1,137,678 76	
						Decrease as compared with previous quadrennium, \$30,009.39	
Assets. —Real estate.....		\$991,583 81		Assets.		\$2,536,065 32	
Merchandise, {				Liabilities. —In form of notes.....		\$272,229 18	
Machinery, {				In form of current accounts.....		218,672 99	
Furniture, {						490,902 17	
Fixtures, {							
Notes and accounts.....		503,058 36		Net capital, October 31, 1895.....		\$2,045,133 15	
Cash on hand.....		45,200 11		" " June 30, 1891.....		2,000,618 26	
		\$2,536,065 32		Increase in net capital.....		\$44,514 89	
				Dividends and other disbursements.....		343,478 31	
				Total earnings for four years and four months...		\$387,993 20	

SALES OF WESTERN METHODIST BOOK CONCERN, NOVEMBER 1, 1891, TO OCTOBER 31, 1895.

	1892.	1893.	1894.	1895.
AT CINCINNATI:				
Books.....	\$270,799 49	\$266,082 91	\$250,629 87	\$220,674 98
Periodicals.....	325,104 87	338,635 91	335,812 52	335,353 35
Job work.....	34,547 55	41,052 31	28,799 39	39,194 77
		\$630,451 91	\$595,241 78	\$595,223 10
AT CHICAGO:				
Books.....	\$181,258 30	\$187,307 60	\$176,706 01	\$169,434 99
Periodicals.....	171,663 82	201,243 59	203,683 32	216,647 30
Job work.....				8,302 12
		352,922 12	380,389 33	394,384 41
AT SAINT LOUIS:				
Books.....	\$76,399 89	\$83,870 25	\$73,295 32	\$73,472 81
Periodicals.....	116,490 58	121,798 98	116,355 75	117,088 00
		192,890 47	189,651 07	190,560 81
Less sales to Depositories...				
	\$1,176,264 50	\$1,239,991 55	\$1,165,282 18	\$1,180,168 32
	163,401 70	193,693 25	176,095 43	178,324 91
	\$1,012,862 80	\$1,046,298 30	\$989,186 75	\$1,001,343 41
Total sales for the four years, \$4,049,691.26.				
				Increase over previous four years, \$651,209.13.
Assets. —Real estate.....		\$642,800 00		\$1,506,454 95
Merchandise, Machinery, Furniture, Fixtures, Notes and accounts.....				58,724 75
Special loans on interest, including \$50,000 insurance reserve.....		435,047 24		\$1,447,730 20
Cash on hand.....		157,262 46		1,180,337 83
				\$317,392 37
				265,621 70
				\$583,014 07
				Total earnings for four years, including \$37,379.65 } added by revaluation Chicago property in 1892. }

It is evident, from the study of these figures, that the hard times have affected our trade in the East more than in the central West. It will also be clearly seen that capital and profits do not bear such encouraging proportions in the East as in the West. It is due to the Eastern House to say that its real estate on Fifth Avenue is not so productive in rentals as was the block formerly owned on Broadway. The new structure is commanding in appearance and complete in its appointments; but its interior arrangements, its uses in manufacturing purposes, and the financial pressure existing during most of the quadrennium, have discouraged changes and prevented rentals which more prosperous times will evidently bring. It is also proper to say that the profits of the Eastern House are less because of discounts made to Conference stores, which discounts became established long before its present management. Its increase in net capital is far less because of the heavy subsidies it annually pays under the direction of the General Conference. For the last sixteen months it paid in dividends, subsidies, and other Church expenses, \$95,112.17. It will be noticed that the figures indicate a decline in the sale of books. The decline is in the prices received rather than in the circulation. The purchasers now share in the profits formerly made. In all this there is much service to the Church, but a diminished interest on invested capital.

The trade of the Western House, as compared with the previous quadrennium, has been more than sustained. In spite of the financial pressure, its sales in 1895 were about the same as in 1892. The house and its depositories are in chief centers of Methodist population and influence. Did all our ministers realize how large is our constituency, and how fully their loyalty and patronage may be depended on if appealed to, future results would greatly exceed the present. In 1876, owing to severe losses by fire and uncollectible accounts, the Western House was compelled to lean heavily upon the Eastern; but in these twenty years it has risen above all embarrassments, and now has ample equipment and resources, with facilities that command the field. In the last three quadrenniums it has disbursed more money to the Church than its assets amounted to in 1884. It has really earned its present capital, \$1,465,203.81, in twelve years.

The Eastern and Western Houses have disbursed to the Conferences, in the last quadrennium, \$505,000; and the Book Committee at its last session appropriated for the present year \$125,000.

Who can measure the direct and indirect influences of our publications upon our people? They bring to their homes instruction, culture, and entertainment; they stimulate loyalty toward the pastor and liberality to all the great enterprises of the Church, and give material aid to all needy veterans. The Church's possibility of service through its publishing houses is the measure of its responsibility.

BOOKS.

The General Catalogue of both houses shows that many valuable books are issued from our presses. They have a fair circulation among our ministers, but too limited a sale among our membership. The chief reason is they are not immediately accessible. There is too great a chasm between the publishing house and its proper constituency. The fathers formerly bridged this chasm, but their sons and successors leave it wide open. It is difficult to crowd denominational literature into the general trade. Many books of permanent value, and many that would meet a present need, would certainly find a market if our people knew of their existence and worth. How to bring the products and the purchasers together is a problem worthy of thoughtful study.

PERIODICALS.

Advocates.—We covet special consideration of our periodical literature. It likewise has problems difficult of solution.

The editors, with few exceptions, have met with us annually and presented full reports. As to editorial oversight, there is much to approve and very little to provoke criticism. The co-operation of Editors and Agents to make our papers of high grade and secure for them merited circulation has commanded our admiration. The excellence, variety in matter, and reasonable price of the *Advocates* are generally conceded. We are, however, disappointed that there has not been a growth in circulation more nearly corresponding to the increase in Church membership. In the last ten years nearly a million of members, above losses, have come into our communion. A proportionate increase in the subscription list to our papers is not an unreasonable expectation. It has been urged that a reduction in price would increase their circulation, but when made the increase has not met the assurances of those urging the reduction.

The Committee views with concern the following tendencies, more or less manifest throughout the Church:

First. The disposition to substitute the secular paper for the denominational weekly.

Second. A lack of active effort upon the part of many pastors to secure subscribers. These co-proprietors and official agents of the Book Concern sometimes simply advertise our periodicals from the pulpit, or appoint some one, often inexperienced and inefficient, to canvass in their stead.

Third. That the unofficial paper is so often substituted for the official. "Local news" and "half the price" explain the change.

Are not the following alternatives before the Church—either to find a medium more uniformly operative and aggressive than the pastoral agency, give the right of way to unofficial journalism, or publish the official papers at prices that will break down competition and control the field, without reference to the loss that would thereby be entailed upon the Superannuate Fund?

Four members of the *Advocate* family are published at a loss. The *Pacific Christian Advocate* has used all the subsidy authorized by the General Conference. The *Southwestern Christian Advocate*, as for many years past, constantly requires a large outlay from the Eastern House. Its size and price were reduced, but the subscription list has but slightly increased, though the editor and managers have been untiring in their efforts. Its constituency is widely scattered, many living a long distance from New Orleans, and none of them are rich in this world's goods. Its location, size, price, and possible resources and services should have special study.

The *California Christian Advocate* has been subjected to unusual expense for the past two years, but its circulation is increasing, and, under vigorous management, it promises soon to come to a self-supporting basis.

The price of the *Northern Christian Advocate* has been reduced from \$2 to \$1.50, which has increased its circulation nearly fifty per cent; but the income is not increased, and the paper is still published at a small loss.

The *Methodist Review* has suffered somewhat in circulation, yet has a larger list of subscribers than any other corresponding publication. The facile pen of its editor, the recognized ability of its contributors, the variety and timeliness of its subject-matter, its happy combination of scholarly and popular qualities, and its earnest purpose to serve young ministers should command increasing patronage.

GERMAN PERIODICALS.—Our German ministers, in their loyalty to established methods, and the German membership, in their love for the literature prepared for them, are a standing rebuke to English-speaking ministers and members. A copy of the *Christian Apologist* is taken by every third member, and the *Haus und Herd* is in nearly every household. These publications are ably edited and have much to do in developing the stalwart Christian character of those they serve.

SUNDAY SCHOOL PUBLICATIONS.—Our Sunday school publications are models of beauty, variety, and cheapness. Methodists who know their worth do not seek for outside helps. They have a great circulation, which explains their low price. This is especially true of Sunday school helps. The publishing agents suggest that some of the papers should be recast or others begun, to meet changing forms of competition and the changed conditions of many young people. The growth in circulation, however, we are sorry to say, does not equal the growth of the Church. Our young people will not be saved to the Church without the impress coming from the Church's literature. For a pastor or Sunday school committee to displace these publications is to assume a grave responsibility.

EPWORTH HERALD AND EPWORTH LEAGUE PUBLICATIONS.—The *Epworth Herald* has had a vigorous growth from the beginning, and now has a commanding place in Methodist and American

journalism. Its circulation is already beyond one hundred thousand, and it is continually making additions. That it supplies a demand and fills a niche is not in question. Its variety and fullness of Church news, its wise counsels on disputed social questions, its loyalty to Methodist traditions, doctrines, spirit, and polity, and its aggressive evangelistic spirit are doing much to arrest the attention of our young people, to steady and direct their steps, and to stimulate educational processes suited to the Church's needs in the opening years of the twentieth century.

The Epworth League publications, edited by the able Secretary, are finding a large sale and are an inspiring force to their readers. Since the profits on these publications accrue to the Church the Book Agents have been authorized to pay the salaries, the office and traveling expenses of the editor of the *Epworth Herald* and of the General Secretary, and the expenses ordered by the Board of Control or Cabinet.

BOHEMIAN PAPER.—Since 1893, at the request of a number of Bohemian missionaries—a request indorsed by Bishop Merrill and other Church officials at Chicago—the Book Committee have granted a subsidy of \$40 per month to a Bohemian paper called the *Krestansky Posel*, published in Chicago. For a year past the donation of the presswork has also been authorized.

The Book Committee, during the quadrennium, have given much anxious thought to the periodical literature of the Church. They would urgently call the attention of the General Conference to its merits, mission, present power, and possibilities. We do not believe that any question of more importance will seek consideration at this session. The prosperity of the Book Concerns; the intelligence, loyalty, and spirituality of our people; the growth of our benevolences; the disbursements to Annual Conferences, and the recognition of the Church among sister denominations are all involved in the character and circulation of our literature.

REAL ESTATE.

At the opening of the quadrennium a new appraisement was made. From offers received we are convinced that the marketable value of much of our Book Concern realty is far above that given in our reports. The Chicago property could have been sold two years ago for double its appraised value.

NEW YORK.—The New York House, massive and symmetrical in structure, superior in location, and complete in appointments, has attracted during the quadrennium greatly improved surroundings, and has become the center of the book trade in the metropolis. The Presbyterian Missionary Building, a magnificent block, occupies the opposite corner on Twentieth Street, and the leading book stores of the city are in close proximity.

PITTSBURG.—Very advantageous changes have been made in the Pittsburg property. The old property, though in a valuable portion of the city, was not adapted to the Church's need. It

was sold for \$100,000, less the commission, and a lot on Penn Street, located amid fortunate surroundings for trade, was purchased. A new building of sandstone and pressed brick, seven stories above the basement, has been erected. It furnishes headquarters, offices, and work rooms for our publishing interests, a room for ministerial and missionary meetings and like gatherings for Church work. We are glad to say that the amount received for the old property very nearly covered the expenses of the new purchase and structure.

CINCINNATI.—Four years ago the Book Committee reported the purchase of a lot on the corner of Fourth and Home Streets, and that the initial steps had been taken to put up a new building. It was completed in the closing weeks of 1893, and proper dedicatory services were held at our annual meeting in February, 1894. Since the completion of the new building the old one has been brought to the same elevation and its front made to harmonize with the new, the united structures forming one of the most commanding in that great city. The arrangements and appointments of this block are models of convenience and comfort. The offices and salesrooms are all that can be desired, still leaving much space to be utilized in rentals. A striking feature about this structure is its small cost as compared with its size and completeness.

CHICAGO.—The Chicago property is already unequal to the demands upon it. Our business in the great Northwest requires enlarged and improved appointments. The site is worthy of a better structure than we have. At our last meeting the Western Agents and the Local Committee at Cincinnati were authorized to erect a new building as soon as, in their judgment, circumstances warrant a beginning.

ST. LOUIS.—The Sixth Street property was sold at its inventory value in 1893. This all parties interested regarded as a judicious sale. The new property purchased in 1890, on the corner of Fifteenth Street and Lucas Place, has proved a fortunate investment, as shown by its adaptation to present uses and by its increasing value.

SAN FRANCISCO.—No purchases, sales, or modifications have been made in San Francisco property since 1892. The building is in good repair, furnishes space for all the work of the depository under one roof, and yields some income from rental.

DETROIT.—The "Detroit Store" has changed its locality in the past year, securing cheaper rent and more inviting surroundings for the business.

DEPOSITORIES.

The figures we have given show the business done by each. Most of them are furnishing but meager profits. Chicago and St. Louis may be regarded exceptions. Some of these depositories are limited in territory, are compelled to meet the sharpest competition, and to conduct business on a very small margin.

San Francisco has so great a stretch of sparsely settled territory, and our Church members are so widely scattered, that the concentration of trade is difficult. If percentage of profit on the capital invested alone were taken into account the discontinuance of several Depositories would follow. But it is to be remembered that they have been authorized for other reasons than mere financial returns. They assist in the sale of our books and other products; they are centers that make our publications more immediately accessible; they secure to many people Church papers they themselves could not sustain, and serve to distribute more widely the teaching and influence of the Church. They should be established, however, only where great territory is inaccessible to present plants.

EPISCOPAL FUND.

The basis of apportionment has been, during the quadrennium, one and a quarter per cent of the amount reported for ministerial support, exclusive of missionary appropriations. There was a decrease in the collection in 1894 and 1895. Owing to a small balance on hand at the beginning of the quadrennium, and to the fact that the General Conference of 1892 directed that the salaries of the Missionary Bishops should be paid out of missionary funds, thus relieving the Episcopal Fund each year by the amount of their salaries, the treasury was not quite exhausted January 1, 1896. A study of the proportion between apportionments and collections among the Conferences will awaken surprises. That certain Southern and frontier Conferences should collect only a fraction of their apportionments is to be expected; that the fraction is generally so small, and that some of the older and wealthier Conferences are satisfied to raise half of their apportionment, while sister Conferences near by regularly raise most or all of their apportionment, ought to find an explanation and remedy. We are satisfied that some of the Conferences conscientiously observe the law of the Church, and that the Bishops share *pro rata* with the presiding elders and pastors; while in other Conferences the support of the Bishops is still regarded as a "benevolent collection," and is made to run its chances in an omnibus envelope, and after a mere formal announcement by the pastor. The Conferences delight in the services of the Bishops; but there is often a great disproportion between the episcopal service received and the collection taken for the Episcopal Fund. It is evident that our people are more than willing to support the Bishops. The attention of the General Conference is called to the need of a uniform system, whose application shall be made imperative throughout the Church in providing the funds.

GENERAL CONFERENCE.

The General Conference of 1892 delegated to the Book Committee the selection of the place for the present session, and all arrangements pertaining to the transportation, work, and comfort

of its members. In 1893 a Commission, or Committee on Entertainment, was raised, consisting of J. R. Creighton, Richard Dymond, E. J. Gray, M. A. Head, A. J. Palmer, L. C. Queal, and W. F. Whitlock. Subsequently A. F. Chase was added. This Commission organized in the election of A. J. Palmer, chairman; W. F. Whitlock, secretary; and Richard Dymond, treasurer. In 1893 the Commission visited, in the following order, Saratoga, Cleveland, Indianapolis, Detroit, and Chicago—the cities asking for the present session—examining equipments and receiving propositions from all save Chicago, which, after our arrival, withdrew its invitation. The Commission presented to the Book Committee at its session in February, 1894, a report of its visitations and findings, when an opportunity was also given to delegations from these cities to appear and present their requests, propositions, and claims. After hearing all parties appearing, and the fullest conference among ourselves, the Book Committee adopted the following:

“We recognize gratefully the kind and generous invitations asking for the next session of the General Conference, and we are persuaded that any one of the cities inviting the session would take excellent care of the same.”

The duty of accepting some one of these invitations having been placed on this committee the following is respectfully offered for your adoption:

“Whereas, The city of Cleveland first presented its invitation, and has for several years urged it upon the Church; and,

“Whereas, It has never had a session of the General Conference; and,

“Whereas, It is so located and related that a General Conference session will *especially* serve our general Methodism; therefore,

“Resolved, That Cleveland, O., be selected for the session of the General Conference in 1896; *provided*, that all propositions, and all details in arrangements as to auditorium, committee rooms, printing facilities, hotel accommodations, railroad rates, and whatever may pertain to the success of the General Conference session, be acceptable to the Committee on Entertainment—this agreement to be made in writing.”

At the same session an estimate of the probable expenses of the General Conference was made, and also an apportionment to the Annual Conferences on a basis of one and a quarter per cent of the amount reported for ministerial support. The Commission was authorized to take charge of the apportionment and the collection, and to deposit the same with the Book Agents. The members of the Book Committee representing General Conference districts were charged with a special oversight of the collections within the bounds of their respective districts. The Commission, through the chairman and secretary, sent circular letters to all presiding elders and pastors, made appeals through the Church papers, and have written many personal letters, especially

to the presiding elders, praying that all needed effort be made to raise the apportionment. It is not possible to tell at this writing the degree of success, but we have reason to believe the Church has liberally responded.

When Cleveland was agreed upon as the seat of the General Conference we had every assurance that a great building, styled the "Armory," would be completed, and that there would be furnished under one roof an auditorium and all needful committee rooms and conveniences for the General Conference. That this has not been done is not the fault of the Local Committee of Cleveland or the County Commissioners having in charge the structure; the latter were enjoined by certain dissatisfied parties from completing the building at the expense of the county, because State troops were to use it. The Local Committee having put the auditorium in preparation for you, its less finished appearance will not detract from its comfort. Committee rooms in abundance are found near by.

MATTERS REFERRED FOR SPECIAL GENERAL CONFERENCE ACTION.

1. SUNDAY SCHOOL PAPERS.

Resolved, That we recommend to the General Conference that the *Classmate* and the *Sunday School Advocate* shall be improved and enlarged, and the former also published weekly. The name of *Classmate* should be so changed that neither the name of Sunday school nor Epworth League should appear in it.

2. SOUTHWESTERN CHRISTIAN ADVOCATE.

Whereas, The *Southwestern Christian Advocate* has been published at New Orleans for a number of years at great expense and loss to our Book Concern; and,

Whereas, It appears that, in consequence of the remote location of the said paper from the central South and great news centers of our country, it is almost impossible to make the paper live; and,

Whereas, Charleston, S. C., is situated in the midst of a constituency of over 46,000 members of our Church in South Carolina, with the Savannah, North Carolina, and Florida Conferences in close proximity, with the advantage of cheap freights by water and rapid transit of news from New York; therefore,

Resolved, That we respectfully ask the next General Conference to take into consideration the advisability of removing the *Southwestern Christian Advocate* to Charleston, S. C., and changing its name to the *Southern Christian Advocate*, with the view of making it self-supporting.

3. UNOFFICIAL PAPERS.

Special attention of the General Conference is asked to the following statement:

The multiplication of unofficial papers in a number of our Con-

ferences; the consequent decrease of the circulation and profits of official papers; the peril to our Superannuate Fund, which arises in part from our periodical literature; the increased difficulty and expense of finding a market for our books when unofficial papers displace the official; and the dissatisfaction among our ministers and people not sustaining Conference or local organs, are facts that give us serious concern. It is conceded by all that the unity and connectional interests of Methodism should everywhere be emphasized and promoted. It is also clear that especial patronage should be given by our Conferences to the enterprises of the Church which return profits to all the Conferences, and that any real or seeming lack of loyalty in building up and applying a local or Conference Fund affecting the size of the Superannuate Fund coming from our Book Concerns, should challenge the most careful consideration and the fullest conference of those directly responsible.

If a final word could emphasize the importance of our Book Concerns in the service they render the Church we should be delighted to write it. Their great plants are monuments to the Church's enterprise in the chief cities of trade; many millions of pages of instructive and religious literature issue annually from their presses, and they are the studious servants of the entire membership, from those most exalted in acquisitions and position to the humblest and youngest; they reach out into great distances their strong arms and support the weak, forming for them centers of material aid and influence, until they can become self-supporting; their credit system has given Conference enterprises, having practically no capital, a beginning, and then prosperity; they disburse annually to Conference claimants and varied Church interests an average of \$150,000 in cash, never receiving yet always giving, ever ready to give instruction, entertainment, mental and spiritual stimulus, and mental aid, in many ways strengthening the centers and extending the borders of our beloved Church and the Redeemer's kingdom.

We plead that all our ministers and members may give our Book Concerns their sympathy and patronage, that their resources and potency for good may be increasingly multiplied.

By order of the Committee,

W. F. WHITLOCK, *Chairman.*

E. J. GRAY, *Secretary.*

B.

REPORTS OF AGENTS.

NEW YORK BOOK CONCERN. JOURNAL, PAGE 91.

To the General Conference of the Methodist Episcopal Church :

DEAR FATHERS AND BRETHREN : It is with unspeakable sadness that the writer of this report records the death of his honored associate, the senior agent, Sandford Hunt, D.D., who, on February 10, 1896, ceased at once to work and live. He had served as one of the Publishing Agents at New York for seventeen years, and was untiring in his devotion to the interests of the Book Concern. He wrought faithfully and well, and has now entered upon his eternal reward.

The report herewith presented covers a period of four years and four months, from June 30, 1891, to October 31, 1895. The change in the time of closing our fiscal year was made in accordance with the request of the Book Committee. This change will make the fiscal year of the two houses, East and West, cover hereafter the same period.

The business of the Book Concern in the city of New York, in common with all business houses throughout the country, has suffered during the last four years from the general financial depression which began early in the quadrennium, and is still severely felt. Our sales have fallen off very materially, greatly lessening the volume of our business and the amount of our profits. We have reason, however, for devout thanksgiving to God that we have been able from year to year to show a fair profit, and to continue the payment of large dividends to the Annual Conferences.

It must be remembered that during the last quadrennium the business of the Book Concern in New York has been conducted under very different conditions from those formerly prevailing. We have exchanged an underground salesroom for one of the finest stores on Fifth Avenue. The property used for manufacturing purposes is far more valuable than that on Mulberry Street and entails additional expense. Instead of receiving \$30,000 for rentals to be added to the profits of the business, as was the case when occupying our former building at 805 Broadway, we are paying more than half that sum to the Missionary Society on joint account, and the expenses of maintaining the large building we now occupy are necessarily great. In addition to this tax upon our resources, it must be borne in mind that a very large reduction has been made in the prices of our books and periodicals, lessening the profits in a corresponding ratio; that we are obliged to come into sharp competition with independent papers, and that at the present day business generally is conducted on the principle of large sales and small profits.

It will be observed that the *profits* of the business have fallen off in greater proportion than have the sales. This is accounted for by the fact that during the first three years of the quadren-

nium ending in 1892 we received in cash for rentals about \$85,000, which went into the showing of profits on the business, while, during the quadrennium just closed, we have received nothing from rentals, but have actually paid out, to the Missionary Society, many thousands of dollars for that portion of the building owned by the Missionary Society, and which we have been compelled to occupy in part.

The amount of our business during the quadrennium has been materially reduced, not only by the stringency of the times, but also by the transfer of the publication of the Chautauqua books to other parties. A contract for the manufacture of these books for five years expired in July, 1892, and we had been led to expect its renewal, but a new contract was made with other parties without any notification to us or any opportunity to offer competing terms. The value of the books which we had manufactured for some years under contract with the Chautauqua Association exceeded \$100,000 annually.

NOTES AND ACCOUNTS.—The exhibit which we submit herewith shows the Concern to be owing more on notes and accounts than four years ago. We hold a mortgage on the old building at 805 Broadway for \$100,000, and other securities for special loans on interest amounting to \$84,640. To meet the requirements of our business and pay the large dividends to Annual Conferences, together with the subsidies to various periodicals ordered by General Conference, we have been compelled to borrow a sum equal to that due on mortgage and special loans. We are also carrying a debt of \$48,551.88 on our new Pittsburg property. These items more than make the difference between our liabilities at the close of our last fiscal year and our liabilities four years ago.

REAL ESTATE.—Very little change has been made in the appraised value of our real estate, except at Pittsburg, although our property at Fifth Avenue and Twentieth Street, New York, has increased in value at least 40 per cent.

By advice of the Local Committee, we sold our old property in Pittsburg and purchased lots on a more eligible site, upon which a new and commodious building has been erected. The old property was sold for \$100,000. The new property cost us, for the lots and an eight-story fire-proof building, \$144,583. Before the completion of the building every part of its available space was rented to desirable tenants, and the yearly returns amount to over \$9,000. The property, therefore, pays six per cent upon its cost, and gives the Depository and the *Pittsburg Christian Advocate* all the room needed for their purposes rent free. The whole indebtedness, after the completion of the building, was \$48,551.88. Not many years will be required, however, for the receipts from rentals to wipe out the entire indebtedness, and thereafter the property will be a source of handsome revenue to the Book Concern.

The following is a synopsis of the exhibit furnished to the Book Committee in our last annual report :

EXHIBIT FOR THE YEAR ENDING OCTOBER 31, 1895.

ASSETS.

1. REAL ESTATE:		
* Fifth Avenue and Twentieth Street, N. Y..	\$740,000 00	
Building and Lot, San Francisco, Cal.....	70,000 00	
Building and Lot, Pittsburg, Pa.....	144,583 81	
Building and Lot, West Twentieth Street, N.Y.	37,000 00	
Total Real Estate.....		\$991,583 81
2. MERCHANDISE DEPARTMENT:		
Bound Books, Stationery, etc.....	\$111,938 70	
Printed Sheets.....	49,391 14	
STOCK IN DEPOSITORIES:		
Boston.....	16,971 84	
Buffalo.....	5,000 00	
Pittsburg.....	26,398 41	
San Francisco.....	52,934 14	
Store in Detroit.....	40,323 81	
Stock, Accounts, Notes, Plates, etc., in Sub- scription Book Department.....	237,219 53	
Stock and Dividends Internat'l Bible Agency.	30,403 81	
Total Merchandise.....		570,581 38
3. MANUFACTURING DEPARTMENT:		
Shafting and Machinery.....	\$16,262 31	
Stereotype Plates, Steel Engravings, Wood- cuts, etc.....	203,199 81	
Presses, Type, Paper, etc., in Printing Depart- ment.....	128,471 40	
Materials and Tools in Bindery.....	49,503 45	
Total.....		397,436 97
4. FURNITURE AND FIXTURES:		
Editors' Library.....	\$3,000 00	
Safes, Office and Store Fixtures.....	25,204 69	
Total.....		28,204 69
5. NOTES AND ACCOUNTS:		
Notes in New York.....	\$24,770 83	
Accounts in New York.....	224,374 56	
Notes and Accounts in Boston.....	26,358 79	
“ “ Pittsburg.....	39,335 58	
“ “ San Francisco.....	25,978 93	
“ “ Detroit.....	19,311 88	
	\$360,130 57	
To Suspense.....	6,333 08	
	\$353,797 49	
Less ten per cent.....	35,379 74	
	\$318,417 75	
Mortgages and Special Loans on Interest.....	184,640 61	
		503,058 36
6. CASH:		
Cash on hand in New York.....	\$44,450 02	
“ “ Boston.....	213 58	
“ “ Pittsburg.....	53 87	
“ “ San Francisco.....	40 59	
“ “ Detroit.....	442 05	
Total Cash.....		45,200 11
Total Assets.....		\$2,536,065 32

* This represents two thirds of the joint property of the Book Concern and Missionary Society.

LIABILITIES.

7. NOTES:

The Concern owes on Notes.....\$272,259 18

8. ACCOUNTS:

* The Concern owes on Accounts..... 218,672 99

\$490,932 17

Net Capital, October 31, 1895.....\$2,045,133 15

Net Capital, June 30, 1894.....\$2,015,840 34

Amount added to Net Capital.....\$29,292 81

PROFITS.

At New York.....\$116,920 10

" Boston..... 3,391 42

" Pittsburg..... 3,596 10

" San Francisco..... 214 66

" Detroit..... 282 70

\$124,404 98

DISBURSEMENTS.

Dividends to Annual Conferences.....\$67,018 00

California Christian Advocate..... 7,000 00

Pacific Christian Advocate..... 6,500 00

Southwestern Christian Advocate..... 5,061 37

Vidnesbyrdet..... 450 00

Epworth League Expenses..... 3,697 35

Book Committee Expenses..... 2,001 04

General Minutes of Conferences..... 2,771 86

Judicial Conferences..... 296 53

Sundry General Conference Expenses..... 316 02

\$95,112 17

Added to Net Capital..... 29,292 81

Net Profit.....\$124,404 98

SALES FOR THE QUADRENNIUM.

During the year 1892 the sales were.....\$1,076,451 41

During the year 1893 the sales were..... 1,074,447 11

During the year 1894 the sales were..... 980,361 91

During the year 1895 (16 months) the sales were..... 1,278,572 15

\$4,409,832 58

Of this amount \$509,427.20 worth were sold to the Depositories. Deducting this sum from the amount of our gross sales leaves our net sales for the quadrennium \$3,900,405.38.

The entire sales for the quadrennium ending in

1892 were.....\$4,235,203 78

Less sales to Depositories..... 304,789 01

\$3,930,414 77

Decrease for the four years..... 30,009 39

PROFITS.

The profits during the quadrennium are.....\$387,993 20

Being a decrease of..... 161,961 89

The net capital in 1892 was..... 2,000,618 26

The net capital in 1896 is..... 2,045,133 15

Being an increase of..... 44,514 89

* \$48,551.88 of this amount represents the debt upon the Pittsburg property.

We have paid out during the four years:

Dividends to Annual Conferences.....	\$270,024 37
Subsidy to <i>Southwestern Christian Advocate</i>	19,041 40
Subsidy to <i>California Christian Advocate</i>	10,000 00
Subsidy to <i>Pacific Christian Advocate</i>	12,500 00
Subsidy to <i>Vidnesbyrdet</i>	1,050 00
General Conference Journal.....	2,250 00
General Minutes of Conferences.....	12,211 89
<i>Der Christelige Talsman</i>	200 00
Epworth League Expenses.....	13,237 06
Expenses of Delegates to British and Irish Conferences...	350 00
Book Committee Expenses.....	2,001 04
Judicial Conference Expenses.....	296 53
Sundry General Conference Expenses.....	316 02

\$343,478 31

SPECIAL EXPENDITURES.

We have been compelled during the quadrennium to purchase new presses, machinery for the bindery, etc., to take the place of old presses and machinery that had become practically worthless, and which, by annual reductions for wear and tear, had practically disappeared from our inventory. The amount expended for these purposes is about \$27,000.

DEPOSITORIES.

The profits and losses at the Depositories during the quadrennium are as follows:

Boston.....	Profits, \$21,951 66
Pittsburg	" 12,747 85
Detroit (store).....	" 6,477 41
San Francisco.....	Loss, 237 29

We regret that the Depositories do not show larger earnings. While they are important distributing centers for our publications, none of them are so situated as to be able to secure a largely increased trade.

THE BOSTON DEPOSITORY is in the midst of great publishing houses and a teeming book market, and is compelled to meet the sharpest competition. Its sales, therefore, are necessarily made on a slight margin of profit, and its earnings are much less than they otherwise would be.

THE PITTSBURG DEPOSITORY is circumscribed in its field, and must content itself with comparatively limited sales. It has made an excellent record, however, as the valuable property it has accumulated and the amount of money it has earned for the Book Concern attest.

THE SAN FRANCISCO DEPOSITORY occupies a difficult field and labors under embarrassments peculiar to itself and hard to be overcome. Its patronizing territory includes a wide stretch of country broken by high mountain ranges, many of the churches which should send to it for their supplies being a thousand miles from Depository headquarters. To add to its embarrassments many of the pastors and churches within its territory send direct

to New York, Cincinnati, or Chicago for their supplies, thus depriving the Depository of much of its legitimate trade. If the Depository could receive the benefit of the trade that originates in its territory the business of the Pacific coast would show a large profit. For the quadrennium ending in 1892 the Depository showed a loss of \$5,136.21, while the loss for the last quadrennium is only \$237.29, showing a decided improvement in its business. The Depository has accumulated, largely from its own earnings, a real estate property in San Francisco now valued at \$70,000, and easily worth much more than that sum.

THE DETROIT STORE shows but small profits on its business for the quadrennium. This is accounted for in part by the great financial stringency, and in part by the fact that we have been compelled to remove to a new store, the expense of removal having been paid from the profits of the business. In the new location a large saving is made in rent, and the prospects for the future are encouraging.

In our annual inventory of stock in the Depositories we have sought to make conservative estimates of values, but we are persuaded that there is much old stock, especially in San Francisco and Detroit, that should be taken from the inventory entirely. While this would make an unfavorable showing for these Depositories in their next annual report, it would put them upon a more satisfactory basis and enable them thereafter to show better results from their business. We shall be glad to act upon any recommendations you may be pleased to make on the subject.

PERIODICALS.

THE METHODIST REVIEW.—The *Review* maintains a circulation of a little over 5,000 copies. This is a much larger subscription list than that of any other periodical of its kind in America, but we have ceased to expect any revenue from it. It has always been published at a loss, and yet no one can seriously think of discontinuing its publication.

THE CHRISTIAN ADVOCATE.—We regret to report that, through a combination of unfavorable conditions, the circulation of *The Christian Advocate* has fallen off somewhat during the quadrennium. Many of our people in the great manufacturing districts of the East have been thrown out of employment by the shutting down of mills and factories and, in consequence, have been compelled to cut off their subscriptions to the paper. This, together with the multiplication of cheap papers, has served to reduce the subscription list of the *Advocate*. It still has a large circulation, however, and brings a good revenue to the Book Concern.

THE NORTHERN CHRISTIAN ADVOCATE.—The patronizing territory of this paper being limited, and cheaper papers having for many years been forced upon the attention of our people in that territory, it has been found difficult to retain subscribers to the *Northern*. In view of these facts, we deemed it wise to reduce the price of the paper from \$2 to \$1.50, commencing with Jan-

uary 1, 1895. Since that time the subscription list has increased from about 8,500 to 13,500. This increase, however, has not been sufficient to improve its financial showing. The paper is published at a small loss.

THE SOUTHWESTERN CHRISTIAN ADVOCATE.—The subsidy authorized by the General Conference for this paper is \$2,000 and the white paper upon which it is printed. We have found it impossible to maintain the *Southwestern* without exceeding this appropriation. We brought the matter to the attention of the Book Committee and, with its advice and consent, reduced the size of the paper, and sought to curtail expenses in every way possible. While we have made something of a saving we have not been able to bring the expenditures within the limit of the subsidy. This being the only official paper ordered by the General Conference especially designed for the colored membership of our Church, the Book Committee and the Publishing Agents were reluctant to order its publication discontinued. We bespeak your careful consideration of this important subject, and trust that you, in your wisdom, may decide to authorize the Publishing Agents to continue the publication of an official paper for our great and rapidly-growing colored constituency.

THE CALIFORNIA CHRISTIAN ADVOCATE.—*The California Christian Advocate* has been subjected to extraordinary expenses during the quadrennium on account of the prolonged sickness of Dr. Crary, its editor. Dr. Crary was in feeble health when reelected to the position by the last General Conference, and he grew more and more feeble until he utterly broke down more than two years ago. By direction of the Book Committee we employed an associate editor, which made it necessary to pay a much larger amount in salaries than could be met from the income of the paper. We were required, therefore, to advance a sufficient sum to meet the deficiency. Within the last few months the circulation of the paper has increased, and we have reason to expect that its income will soon be sufficient to meet its expenses with the help of the subsidy of \$1,000, which the General Conference has for many years allowed it. Dr. Crary, the veteran editor, died in the early months of last year.

THE PACIFIC CHRISTIAN ADVOCATE.—We did not pay the full amount of the subsidy from year to year to which the paper was entitled, by order of the last General Conference ; but, in order to meet its obligations, we were required during the year just closed to advance the balance due it on subsidy account. This paper sustains an important relation to the development of Methodism on the north Pacific coast, and while the cost of maintaining it is now great it furnishes a valuable advertising medium for our books and periodicals, and helps greatly in raising our missionary and benevolent moneys.

SUNDAY SCHOOL PAPERS AND HELPS.—We invite especial attention to the high grade of our Sunday school papers and lesson helps. Both *The Sunday School Advocate* and *The Classmate*

have been enlarged and improved. The *Sunday School Journal*, for teachers, has also been enlarged by the addition of sixteen pages. There is a demand in some quarters for a weekly paper somewhat like *The Classmate*, though of a little higher grade, for the older boys and girls of our schools. We commend the subject to your careful consideration.

THE CIRCULATION OF PERIODICALS for the year ending December 31, 1895, was as follows: *Methodist Review*, 5,200; *The Christian Advocate*, 41,600; *Northern Christian Advocate*, 13,300; *Southwestern Christian Advocate*, 4,700; *California Christian Advocate*, 3,000; *Pacific Christian Advocate*, 2,800; *Sunday School Journal*, 104,500; *Sunday School Advocate*, 115,000; *Sunday School Classmate*, 28,000; *Picture Lesson Paper*, 220,000; *Berean Intermediate Lesson Quarterly*, 705,000; *Berean Beginner's Lesson Quarterly*, 145,000; *Berean Senior Lesson Quarterly*, 192,000; *Berean Lesson Pictures*, 65,000; *Leaf Cluster*, 3,300; *Good Tidings*, 40,000.

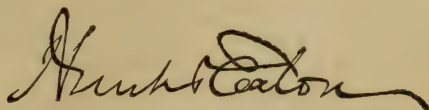
BOOKS.

Elsewhere we give a list of new books published by us during the quadrennium. You will observe, by looking through the list, that some of the largest and most valuable books ever issued by the Book Concern have come from our presses within the last four years. Notable among these is *The Exhaustive Concordance of the Bible*, by Dr. James Strong, late Professor of Hebrew in Drew Theological Seminary; two stout volumes, entitled *Systematic Theology*, by Dr. John Miley, late Professor of Systematic Theology in Drew Theological Seminary; the fourth volume of Bishop Foster's great work on *Studies in Theology*, entitled *Creation*; an 8vo volume, profusely illustrated, entitled *Travels in Three Continents*, by Dr. J. M. Buckley; a large 8vo volume by Bishop John F. Hurst, entitled *The Literature of Theology*, and many other smaller volumes. The books named above were expensive books to make, but they are standards on the subjects treated and must command a large and long continued sale.

In our Subscription Book Department we have brought out some valuable and popular books, among which are *What a Boy Saw in the Army*, by Dr. Jesse Bowman Young, and *The Story of My Life*, by Bishop William Taylor.

We record with pleasure our indebtedness to the Local Committee for the valuable assistance they have rendered us by their wise counsels and timely service.

Respectfully submitted,



APPENDIX.

List of new publications issued since the last General Conference :

4to.	PAGES.		PAGES.
Exhaustive Concordance of the Bible. Strong.....	1809	Stories from Indian Wigwams. Young.....	293
The Epic of Life. Ridpath.....	12	Through Christ to God. Beet....	373
8vo.		Methodist Year Book, 1893. Sanford	140
Union of Episcopal Methodisms. Foster.....	91	Methodist Year Book, 1894. Sanford	114
Minutes of Spring Conferences, 1892	262	Methodist Year Book, 1895. Sanford	112
Minutes of Fall Conferences, 1892.	363	Methodist Year Book, 1896. Sanford	128
Minutes of Spring Conferences, 1893	272	Revised Normal Lessons. Hurlbut	111
Minutes of Fall Conferences, 1893.	357	Exegetical Studies:	
Minutes of Spring Conferences, 1894	261	The Gospels and Pauline Epistles. Horswell.....	24
Minutes of Fall Conferences, 1894.	350	The Pentateuch and Isaiah. Warren.....	46
Minutes of Spring Conferences, 1895	274	Study of the Book of Books. Groat.	59
Minutes of Fall Conferences, 1895.	366	Pulpit and Platform. Tiffany.....	251
Illustrative Notes, 1893. Hurlbut and Doherty.....	387	Outlines of Economics. Ely.....	432
Illustrative Notes, 1894. Hurlbut and Doherty.....	396	Our Boys. Stoddart.....	192
Illustrative Notes, 1895. Hurlbut and Doherty.....	365	Brave Lads and Bonnie Lassies. Colby.....	339
Illustrative Notes, 1896. Hurlbut and Doherty.....	384	Anti-Higher Criticism. Munhall..	358
Manual of Methodist Episcopal Church History. Curtiss.....	373	Home Talks About the Word. Miller	286
The Student's Commentary—Book of Ecclesiastes. Strong.....	144	Three of Us; Barney, Cossack, Rex. Chandler.....	327
Annotations Upon Popular Hymns. Robinson.....	581	The Problem of Religious Progress. Revised Edition. Dorchester.....	768
Systematic Theology, Vol. II. Miley	537	Grandmont; Stories of an Old Monastery. Griffin.....	272
Theological Encyclopædia and Methodology. Revised Edition. Crooks and Hurst.....	627	The New Life in Christ. Beet....	347
The Land of the Veda. Revised Edition. Butler.....	575	The Christ Dream. Banks.....	275
Travels in Three Continents. Buckley.....	614	The Shorter Bible. Meyer.....	963
Three Score Years and Beyond. Revised Edition. De Puy.....	550	From Dan to Beersheba. Newman.	500
Christianity in the United States. Revised Edition. Dorchester....	814	12mo.	
Studies in Theology—Creation. Foster.....	365	The Methodist Episcopacy Valid. Hawley.....	64
Literature of Theology. Hurst....	757	The Church of To-morrow. Dawson	338
Journal of the General Conference, 1892.....	776	The Siberian Exile's Children. Hodder.....	402
Mexico in Transition. Butler....	325	A Hereditary Consumptive's Successful Battle for Life. Buckley.	99
The Beginnings of the Wesleyan Movement in America. Atkinson.....	460	Religion for the Times. Clark....	421
Crown 8vo.		That Boy Mick. Perram.....	193
Classic Greek Course in English. Wilkinson.....	314	Quest and Vision. Dawson.....	233
Grecian History. Joy.....	298	Thrilling Scenes in the Persian Kingdom. McMinn.....	323
		The Bishop's Conversion. Maxwell.	384
		A Fellowship of Hearts. Bigelow.	348
		On Wheels, and How I Came There. Smith.....	338
		Christ Enthroned in the Industrial World. Roads.....	287
		Miss Millie's Trying. Bamford....	320
		March of Methodism. McGee....	147
		Representative Women of Methodism. Buoy.....	476

	PAGES.		PAGES.
The Bible in the World's Education.		Epworth League Bible Studies.	
Warren.....	320	Second Series, 1895. Schell and	
The Deaconess and Her Vocation.		Steel.....	66
Thoburn.....	127	Airlie's Mission. Swan.....	94
Christus Consolator. Haven.....	264	Essential Christianity. Hughes..	287
Four Wonderful Years. Berry....	121	Growth in Holiness toward Perfection.	
Work and Workers. Parkhurst..	85	Mudge.....	316
The Book of Books Series:		The Way Out. Montgomery.....	320
The Story of a Letter. Vincent..	44	The Christless Nations. Thoburn.	214
Two Letters to a Minister.		My Brother and I. Haven.....	303
Vincent.....	47	Cornish Stories. Pearse.....	175
A Physician's Notes on Apostolic		A Great Appointment. Plantz....	145
Times. Robinson.....	43	Reube Dare's Shad Boat. Roberts.	272
Paul's Letter to the Colossians.		A Golden Week. Tray.....	222
Pascoe.....	46	Bessie and Bee. Brine.....	87
Amos Truelove. Parsons.....	240	The Lord's Return, and Kindred	
The Prophecies of Daniel Ex-		Truth. Munhall.....	217
pounded. Terry.....	136	The Highest Critics vs. the Higher	
Sybil's Repentance. Haycraft....	152	Critics. Munhall.....	249
Jacob Winterton's Inheritance.		Christianity Vindicated by Its En-	
Searchfield.....	159	mies. Dorchester.....	187
Hollywood Series: Wise.		Beauty for Ashes. Wilbor.....	63
Stephen and His Tempter.....	254	A Defense of Christian Perfection.	
Florence Baldwin's Picnic.....	266	Steele.....	136
Lionel's Courage.....	291	A Lone Woman in Africa. McAllis-	
Florence Rewarded.....	283	ter.....	295
Nat and His Chums.....	276	Moral Law and Civil Law. Ritter.	212
Elbert's Return.....	280	The Sacraments. Watson.....	117
Life's Battle Won. De Witt.....	372		
The Primary Teacher. Van Marter	166		
Lady Marjorie. Leslie.....	217		
Sunday Service and Select Psalms.			
Wesley.....	262		
Only Judith. Rouse.....	231		
Paula Clayton. Joy.....	134		
Cracked Hearthstone. Bamford..	180		
Manual for Church Officers. Dryer	216		
Tom Heron of Sax. Greene.....	320		
The Norsk Gopher. Sinnett.....	262		
For the Sake o' the Siller. Swan..	256		
Sketches of Mexico. Butler.....	316		
A Summer Revival. Allen.....	200		
Christianity and the Christ. Ray-			
mond.....	250		
Revival and the Pastor. Peck....	279		
First Words from God. Upham....	166		
Organic Law of the Methodist Epis-			
copal Church. Sibley.....	93		
The Lord's Day our Sabbath. Potts	61		
The Raid from Beausejour. Roberts	230		
The Kindergarten of the Church.			
Foster.....	227		
Sarah Dakota. Brush.....	315		
Martha's Mistakes. Bradley.....	348		
Three Times and Out. Dickinson.	137		
Up the Susquehanna. Pardoe....	184		
The Nine Blessings. Norris.....	128		
Oowikapun. Young.....	240		
Epworth League Bible Studies.			
First Series, 1895. Schell and Steel	59		

16mo.

Discipline, 1892.....	352
A Tiff With the Tiffins. Currie..	170
Seven Graded Sunday Schools.	
Hurlbut.....	120
Thoughts on God and Man. Rob-	
ertson.....	306
The Probationer's Companion. Peck	80
Thoughts for the Thoughtful. Seav-	
erns.....	368
Alert Library. 8 vols.....	413
Corn Flower Stories. 6 vols.....	384
Gala Day Books. 4 vols. Currie.	299
Wesley's Letters to Young Women.	
Porter.....	169
Polly Books. 5 vols.....	371
The Flight of the Humming Bird.	
Peck.....	67

18mo.

Fifty Social Evenings. Smiley...	70
Epworth Guards. Harkness.....	74
Beginner's Lesson Book, 1893....	198
Beginner's Lesson Book, 1894....	175
Beginner's Lesson Book, 1895....	185
Beginner's Lesson Book, 1896....	190
Intermediate Lesson Book, 1893..	188
Intermediate Lesson Book, 1894..	187
Intermediate Lesson Book, 1895..	212
Intermediate Lesson Book, 1896..	208
Senior Lesson Book, 1893.....	202

	PAGES.		PAGES.
Senior Lesson Book, 1894.....	201	Sunday Evening Responsive Service, 10 numbers.....	20
Senior Lesson Book, 1895.....	230	Epworth Vesper Service.....	32
Senior Lesson Book, 1896.....	272	Epworth League Responsive Services.....	8
Books of the Bible. Pease.....	37	Jesus Our Star.....	8
Old Testament History. Pease...	38	Star Thoughts.....	8
Concerning the Collection. Schell.	109	The King's Birthday.....	8
Furnishing for Workers. Munhall.	118	Prince and Saviour.....	8
Gold and Incense. Pearse.....	88	Christ the Lord.....	8
How to Make the Wheel Go. Helman.....	115	The Children's King.....	8
		The Shepherd's Watch.....	8
24mo.		The Lifted Gates.....	8
Golden Text Book, 1894.....	32	Easter Tidings.....	8
Golden Text Book, 1895.....	32	The King's Dominion.....	8
Golden Text Book, 1896.....	32	The Story of Easter.....	8
God's Tenth. Cooper.....	16	What of the Night?.....	8
Epworth League Annual, 1894....	56	The Conversion of the World?....	16
Epworth League Handbook, 1895..	64	The Field is the World.....	8
Epworth League Handbook, 1896..	88	The Morning Cometh.....	8
		Good Tidings of Great Joy to All People.....	8
MUSIC BOOKS.		From the Way of the East.....	8
Imperial Songs. Hurlbut and Ford	208	Epworth League Anniversary Programmes, 1892-1896.....	60
Selected Hymns and Tunes.....	64		
The Junior Hymnal. Schell and Foster.....	136	PERIODICAL.	
		Kindergarten of the Church Leaflet, with Hand Work.	
TRACTS AND SERVICES.		SUBSCRIPTION BOOKS.	
Pocket Series, 1 number.....	8	What a Boy Saw in the Army....	400
24mo Tracts, 74 numbers.....	592	The Story of My Life.....	750
18mo Tracts, 22 numbers.....	240	People's Cyclopedia. New edition. 6 vols.....	4000
Hand Bills, 10 numbers.....	20	New titles added to Catalogue....	347
Ten Minute Series. Supplemental Lessons, 7 numbers.....	324		
Norwegian and Danish Tracts, 7 numbers.....	80		
Swedish Tracts, 4 numbers.....	16		

WESTERN BOOK CONCERN. JOURNAL, PAGE 91.

To the General Conference of the Methodist Episcopal Church:

DEAR FATHERS AND BRETHREN: With grateful recognition of the favor of Almighty God toward the Western Methodist Book Concern we respectfully present our report for the four fiscal years included between November 1, 1891, and October 31, 1895. In the comparative exhibits of 1891 and 1895, and in the tabulated summaries following, may be found all details necessary to an understanding of the progress and present condition of the interests in our care.

For those who may not find opportunity for a critical examination of even these condensed data we submit here a few aggregates:

The total sales of the House for the four years were \$4,049,-691.26—an increase of \$651,209.13 over the previous term.

The earnings at the several points were as follows:

At Cincinnati.....	\$387,698 80	
At Chicago.....	108,663 40	
At St. Louis.....	49,272 22	
		\$545,634 42
Added by revaluation of Chicago realty.....		37,379 65
		<hr/>
Net gain shown by ledger.....		\$583,014 07
Difference in percentage deduction for probable losses on accounts of 1891 and of 1895.....		5,846 54
		<hr/>
Net gain as shown by ledger.....		\$577,167 53
Amount disbursed in dividends, etc., etc.....		265,621 70
		<hr/>
Added to net capital.....		\$311,545 83
Net capital, October 31, 1891.....		1,153,657 98
		<hr/>
Net capital, October 31, 1895, shown by ledger.....		\$1,465,203 81

REAL ESTATE.—All real estate is subject to quadrennial reappraisement by the Book Committee. The present valuation of the realty at Cincinnati represents the appraisement of eight years ago, with the cost of all improvements added. We believe that, while no interest would suffer, a better adjustment of values would be reached if the appraisement of the property at Chicago were increased to a figure nearer its actual value, and that at Cincinnati correspondingly decreased.

The report of the Book Committee makes mention of the sale of the old and purchase of new property at St. Louis. We need not repeat it here.

OTHER INVENTORY VALUES.—Illustrative of the method by which we guard the inventories against every semblance of inflation we give a few actual figures from the books. In 1891 our machinery at Cincinnati alone was valued at \$79,471.70. We purchased new machinery there to the value of \$27,691 during the four years, and yet the present valuation on all the ma-

chinery, old and new, is but \$70,550.99. In other words, the reduction for wear and tear was \$36,611.71. The value of book plates was discounted during the same period to the amount of \$31,614.42; merchandise and sheet stock, \$46,725.57. Furniture and fixtures and other items have been treated similarly. The total reduction at Cincinnati alone was \$122,044.98. We think these figures fairly justify our claim that the plant has been conservatively valued, and that the House is upon solid foundations.

The comparative exhibit for the years 1891 and 1895 will be found very suggestive to those who are in the habit of analyzing and interpreting such statements. They will note especially the large reduction of over \$52,000 in outstanding accounts, the equally cheering decrease of over \$92,000 in liabilities, and the almost \$150,000 increase of surplus represented by the special loans at interest. Taken in connection with the disbursements on dividend account, etc., of \$265,621.70, these figures indicate a healthy growth and a hopeful outlook.

THE NEW BUILDING.—We gave our utmost care and diligence to the special trust confided in us in connection with the Local Committee in the erection of the new building in Cincinnati, the design for which was on exhibition at Omaha during the last General Conference. It is of modern construction, with steel framework, pressed brick exterior, and terra-cotta decorations. With no extravagant or needless expenditure we have a durable, convenient, well lighted, handsomely finished business block that is at once attractive and imposing and an ornament to the prominent street on which it stands. Our total expenditure on this permanent improvement was about \$160,000.

The building is outfitted for the use of either gas or electric light; may be heated with only one-pound pressure of exhaust steam, and is protected against expensive repairs by the use of indestructible material in the corridors, lavatories, and stairways.

Thirty-three feet of the Fourth Street frontage being held on perpetual lease, at a fixed yearly rental, the wisdom of reconstructing the building thereon so as to make that part of the property, if possible, self-supporting at least, will be readily apparent.

INSURANCE RESERVE FUND.—In view of the large amounts paid from year to year for fire insurance, and believing the rates excessive, we recommended to the Book Committee in 1893 the creation of a Fire Insurance Reserve Fund by the setting apart of twenty-five thousand dollars a year from the profits of each House until the sum of two hundred thousand dollars should be provided and securely invested; the insurance carried to be gradually reduced in the meantime, until the two Concerns could safely become joint insurers against any fire loss by either. The Committee approved the plan, and we have already in hand our proportion of this fund. The interest earned by its investment is to be added to the dividends declared annually, out of the profits of the business, for the benefit of the Conferences. This

provision was a clearly stated feature of the original suggestion, and was adopted by the Book Committee with the plan itself.

THE DEPOSITORIES.

CHICAGO.—At Chicago the storeroom has been remodeled, the counting room removed to the second floor, and a printing plant installed by which we are enabled to produce the *Northwestern* and *Herald* under our own roof, besides doing something at job work. Taken altogether, this Depository has made excellent progress since our last report. Its sales appear in the table on page 596. Its earnings for the four years are \$108,663.40—by far the best showing in its history. With sufficient room for presses and a new power plant the business could be still more enlarged; but this is impracticable in the present building. The Book Committee has approved our recommendation looking to the early and substantial improvement of this very valuable site, but it has been deemed best to wait for better financial conditions throughout the country, as well as more satisfactory rental prospects in Chicago.

ST. LOUIS.—It is well understood that much of the territory tributary to St. Louis has been without harvests for the past two years, and that thousands of our people in the West have actually required help from Eastern friends. Hence business has been seriously impeded in all lines. Pastors have suffered in their allowance, so that in many instances they were unable to buy books or meet bills already incurred at the Depository. All things considered, they have done marvelously by the Concern, and it has been one of the satisfactions of our work that we could send, besides the liberal dividends from the profits of the House, considerable gatherings from the churches in the Central Western States for their relief.

The earnings of the Depository in the presence of these depressing conditions are very gratifying, amounting to \$49,272.22 for the four years—an average of \$12,318.05 per year on sales averaging \$194,692.89 for that period.

THE ADVOCATES.—Our *Advocates* have been ably edited, constantly improved, warmly commended by our thinking people, industriously pushed by the publishers, their merits certified by Conference resolutions, followed in many cases by faithful work on the part of pastors, and yet there has not been satisfactory increase in their circulation. This is the most important problem now confronting the management of the Book Concern.

As the only direct and ready medium of communication between general and division headquarters and the widely separated fields occupied by the Church, as well as between the many departments of denominational enterprise, the *Advocates* are invaluable.

Affording the only ecclesiastical forum in which the layman may voice his convictions or his plea, they are as absolutely indispensable to the laity as to the Bishop, presiding elder, or

pastor. If beyond the range of our pulpits the Church press is the sole exponent of our doctrine and polity to the outside world, it is no less to the Church itself of its own life, tendencies, opportunities, and perils.

All this and much more may be said of the value of the Church paper; and yet it seems hard to impress our people with these facts. While some pastors are indifferent to this duty the faithful majority, who devote time and labor to the task, meet many discouragements. The competition of the secular paper is increasingly active, and in recent years we have had a new and lively religious competitor. It has come to pass that every department of Church work publishes its special organ. There being a limit to the pastor's time as well as the patron's money, and every such special organ making its demand upon both, the circulation of the specialist papers has come to be seriously felt by the general organs of the Church. The mother hen who scratches for her growing brood until every individual chick becomes a vigorous scratcher for itself must find herself presently confronting the law of self-preservation. Perhaps just here is the crucial test of maternal duty as well as of the filial devotion of the offspring. Between the several interests he represents the pastor stands as an often overworked and sadly perplexed umpire.

Doubtless the multiplication of these minor special organs has had to do with the demand for "cheaper" *Advocates*, as well as with the limited circulation of these general organs of the Church. Other factors also enter into the problem, but they cannot be discussed in this report.

THE EPWORTH HERALD.—Meanwhile the rapidly-growing Epworth League has heartily pushed *The Epworth Herald*. Two years ago the editor and publishers began to entertain the hope that this report might convey to the General Conference in 1896 the cheering announcement that *The Epworth Herald* had outstripped even itself and reached the circulation predicted by its most sanguine friends, one hundred thousand subscribers. That enthusiastic ambition has been realized, and this youthful giant among young people's papers seems to be endowed with ample reserve energy for yet larger achievements. It is now yielding a satisfactory revenue, being greatly appreciated by the best class of advertisers. How far it has affected the circulation of the *Advocates* is a question concerning which those most interested do not agree. The low price doubtless gives it some leverage against the older papers.

THE GERMAN DEPARTMENT.—We use this term for want of a better. It does not imply a department with separate accounts or with which a special account is kept. It means rather that the entire business of the Concern in German books and periodicals is under the supervision of a special superintendent whose responsibility is not confined to Cincinnati, but extends alike to Chicago and St. Louis. We have found this plan quite as satis-

factory to the German brethren as it is to the Agents. The business goes forward smoothly, the trade gradually increases, and almost without exception the bills of our German preachers and charges are promptly paid. The total sales for the four years were \$447,174.03. The literature is industriously circulated by the pastors, after the old and always successful method of the fathers, and as a result we have a German laity steadfast in doctrine, sound in ethics, and loyal to every interest of the Church.

The success of the periodicals in this language has been remarkable. The *Apologist* and *Haus und Herd* are giving excellent satisfaction, circulating 30,000 copies among our 60,000 German Methodists. We doubt if a parallel to this fact can be cited in the statistical records of any denominational periodical in any language. Of the sad death of Dr. Liebhart we speak elsewhere. Dr. Nagler zealously and intelligently addressed himself to the editorship of *Haus und Herd*, to which he was chosen under such distressing circumstances, and has commended himself to the publishers and to all his new associates both as a genial gentleman and an earnest colaborer, with ample ability and a just conception of his official trust.

The venerable Dr. Nast moves among us like an abiding benediction. Relief from official responsibility has not diminished his interest in the welfare of his brethren. His patriarchal concern for their future in these days of agitation and unrest in our great body is both tender and devout. Impressing all in contact with him, we do not see how it can fail to command the sympathetic respect of the Church and the beneficent regard of divine Providence as well. May this venerable apostle have the desire of his soul and fall asleep at last under a serene sky sheltering his beloved Church in gracious peace, with his spiritual children still content around the old altars where they were born to God!

SUNDAY SCHOOL LITERATURE.—Our Church has been admirably served in this department. No denominational system has been more complete and satisfactory than our own. We believe, however, that the time has come for a marked improvement in our Sunday school papers. We can afford a larger outlay, and the interests involved are such as to justify liberal provision. We are glad to note that the Book Committee has brought to your notice the suggestions contained in our last annual report. Granting all that may be due to lack of funds in many schools, the circulation of our Sunday school papers is not satisfactory. Both the *Sunday School Journal* and the *Lesson Quarterlies* do so much better, relatively, as to suggest the need of special attention to these young people's papers.

In this connection we should state that, upon the suggestion of the last General Conference, an important change in the publication of the *Sunday School Advocate* and *Sunday School Classmate* was made in January, 1893. The first named, a semi-monthly, at sixteen cents per year, became a weekly. The

Classmate, also formerly published at sixteen cents, was doubled in size and continued as a semimonthly. By this change we supplied twice the matter theretofore offered, and the proportionate price would have been thirty-two cents per year, but the Agents agreed upon a twenty-five cent rate for each paper—a practical reduction of about thirty per cent from the old figures. The first year we circulated 212,500 copies of the weekly *Sunday School Advocate* as against 202,400 of the former semimonthly, which means practically doubling the circulation and 20,190 over. The eight-page *Classmate*, on the other hand, fell off materially, and has not recovered its losses. The subject needs fresh treatment.

OUR HYMNAL.—We earnestly ask the attention of the General Conference to the character of the music books used in many of our congregations in place of the Church Hymnal. This body does not need instruction, either as to the facts or their tendency. Our public worship has lost much of its impressiveness, as well as devoutness, by the substitution. The abuse cannot be legislated away. Added to the earnest remonstrance and affectionate admonition of General Conference should be, in our judgment, some action looking to the revision of our Hymnal, and such reduction in the size of it as will bring the price down to the average cost of the modern singing book. This would meet the financial argument for the inferior substitute, and there is no question that a hymnal can be provided which will afford all needed variety of selections and contain twice as many hymns as will ordinarily be required, and yet be sold at a price not to exceed thirty dollars per hundred—possibly as low as twenty-five. Such a book would go far toward redeeming our congregational music. Then the Church ought to supply her standard hymn book, with her Articles of Religion, General Rules, Ritual, and such other parts of the Discipline as the laity should always have at hand, all substantially bound in one volume, at a price not to exceed fifty cents retail. With a properly reconstructed and revised hymnal this would be easily possible.

THE MISCELLANEOUS BOOK BUSINESS.—In our report to the Book Committee in February, 1893, we called attention to the relative sales of our own and outside books by our several stores. We found our book stock at Cincinnati at that date about evenly divided between our General Catalogue and the books of other publishers. Our two Depositories had sold during the year closing October 31, 1892, books to the amount of \$257,658.19. Their book purchases from our own Church presses that year were \$103,025.69. During the four years they have purchased of outside books nearly \$300,000 worth. At Cincinnati the proportion has changed for the better since 1893.

We felt called upon to represent to the Book Committee that, apart from the accommodation to our patrons, business considerations would not justify the Concern in keeping up considerable stocks of outside publications, which require large capital and special display—more than doubling the room needed for

our stores—while they yield but a small percentage of profit after dividing discounts with ministers, and, like all other exposed stock, rapidly deteriorate in the smoky atmosphere of our great cities.

The chief reason for maintaining such lines in our stores has been that orders may be filled more promptly. But considering present facilities of transportation as well as of communication we must, for the reasons given, still question the wisdom of the policy that has grown with and into the business of the Concern. We have not felt at liberty, however, to make so radical a change in administration as to close out these stocks and confine ourselves to a commission business in such publications without the sanction of the Book Committee or of General Conference. Limiting merchandise stock to our own products only, all that class of expenses that attach to the competitive display and sale of goods handled by several parties in the same locality would be at once cut off, our large store rooms could be rented, our own business transacted on upper floors, and hence prices be brought yet lower or profits correspondingly increased. That we could still control the greater part of the demand of our own people and preachers for miscellaneous books is as apparent as that a book mailed by our order from New York or Boston is as valuable to the buyer as if mailed by us direct from Cincinnati or Chicago at the same price.

We thus briefly present the subject. We do not care to carry the responsibility for the present practice. Doubtless many will be ready to give reasons in its defense. Having done what seems to us our plain duty in the premises, we shall cheerfully submit to the conclusion of the General Conference concerning this very important question.

OUR WORLD'S FAIR EXHIBIT.—In accordance with the suggestion of the last General Conference we prepared in connection with the Eastern House an exhibit for the World's Columbian Exposition. We aimed to show a copy of every work issued by both Houses since the organization of the Concern at Philadelphia. We were in a large measure successful in this undertaking, making our exhibit at once a demonstration of the growth of our Church publishing enterprises and the improvement in book-making during the one hundred years covered by our history.

PERSONAL.—We were sorely bereaved during the quadrennium in the death of two of the three local committeemen, with whom we had been for years delightfully associated, and of whom we make more extended mention elsewhere. The Western House will long reap the benefit of the intelligent and devoted services gratuitously rendered by Amos Shinkle and R. A. W. Bruehl. The surviving member of the Committee, Mr. Richard Dymond, and Messrs. James N. Gamble and Robert T. Miller, the chosen successors of our deceased brethren, have been unwearied in their attention to the trust confided to them, uniformly courteous in their counsels, and generous in their appreciation of our

administrative work. They deserve the gratitude of the entire Church.

To these brethren, as also to the members of the General Book Committee, and to our faithful helpers in the several counting rooms, stores, and manufacturing departments of the Concern, and to the noble company of pastor agents, without whose loyal cooperation all others would have labored in vain, we here make our grateful acknowledgment for all they have done to promote the success of the Concern, as well as for the inspiration we have received through their confidence and personal good will.

It cannot be amiss for us to here record our sense of personal loss in the death of our late colleague, Dr. Sandford Hunt. We have read no word of eulogy passed upon his character and career by any of his brethren that appeared to us extravagant. Dr. Hunt was indeed a rare man. His modesty concealed his ability from those who did not know him intimately. In the perspective of history his personality will become commanding. Withal, he was a patient toiler and a sagacious business man, as well as a brother constant and beloved. He will be sadly missed from his place among the wisest and most trusted counselors of the Church, and still more from the closer circle of publishing Agents, in which he was the elder brother.

Very respectfully,

CRANSTON & CURTS.

COMPARATIVE EXHIBIT OF THE WESTERN METHODIST BOOK CONCERN FOR THE YEARS
1891 AND 1895.

		ASSETS.	
		1891.	1895.
REAL ESTATE:			
In Cincinnati.....	\$292,000 00		\$462,300 00
In Chicago.....	106,125 00		150,500 00
In St. Louis.....	65,500 00		30,000 00
		\$463,625 00	\$642,800 00
MERCHANDISE DEPARTMENT:			
Books, bound and in sheets, Stationery, etc.,			
In Cincinnati.....	\$166,352 81		\$171,900 94
In Chicago.....	44,127 72		45,478 53
In St. Louis.....	12,894 82		11,498 09
		223,375 35	228,877 56
MANUFACTURING DEPARTMENT:			
In Cincinnati—			
Presses, plates, printing - paper, etc.....			
	\$154,027 27	\$145,337 48	
Machinery, tools, and materials in bindery.....			
	25,496 02	21,414 43	
Machinery, cuts, and materials in electrotype foun- dry.....			
	9,750 00	.....	.....
Electric light plant	3,135 00	3,365 00	
Engine and boilers	5,075 00	7,055 00	
	\$197,483 29		\$177,171 91
In Chicago—			
Engine, boilers, electric light plant, presses, etc.....			
	10,731 09	18,571 99	
In St. Louis—			
Type, cases, etc.....			
	445 00	1,700 00	
		208,659 38	197,443 90

ASSETS.—Continued.

	1891.	1895.
Brought forward	\$895,659 73	\$1,069,121 46
FURNITURE AND FIXTURES,		
And heating apparatus in Cincinnati.....	\$4,300 00	\$3,782 00
Office and store furniture and fixtures in Chicago.....	5,000 00	2,943 78
Office and store furniture and fixtures in St. Louis.....	3,000 00	2,000 00
	12,300 00	8,725 78
NOTES AND ACCOUNTS:		
In Cincinnati, as per ledger.....	\$130,346 92	\$84,081 72
To suspense..	1,923 11	1,515 89
	\$128,423 81	\$82,565 83
In Chicago, as per ledger.....	\$54,441 72	\$51,426 77
To suspense..	752 95	4,264 44
	53,688 77	47,162 33
In St. Louis, as per ledger.....	\$52,521 41	\$48,078 40
To suspense..	1,431 49	3,070 49
	51,089 92	45,007 91
Aggregate remaining in net capital.....	\$233,202 50	\$174,736 07
Less ten per cent for possible losses	23,320 25	17,473 61
	\$209,882 25	\$157,262 46
In Cincinnati— Special loans on interest*....	52,000 00	211,475 98
	261,882 25	368,738 44

* Including (1895) \$50,000 insurance reserve.

CASH ON HAND:

In Cincinnati.....	\$94,336 41	\$55,737 72
In Chicago.....	15,795 22	2,899 71
In St. Louis.....	1,704 00	1,231 84
	111,835 63	59,869 27
	\$1,281,677 61	\$1,506,454 95

LIABILITIES.

In Cincinnati—Accounts.....	\$104,371 78	\$33,322 09
In Chicago.....	37,572 66	20,378 16
In St. Louis.....	9,395 34	5,024 50
	151,339 78	58,724 75
Net capital, October 31, 1891.....	\$1,130 337 83	October 31, 1895.....\$1,447,730 20

RESULTS.

Addition to capital.....	\$317,392 37
Disbursements.....	265,621 70
	\$583,014 07
Deduct for revaluation Chicago realty.....	37,379 65
Actual earnings.....	\$545,634 42

CRANSTON & CURTS, Agents.

SUMMARY OF THE ANNUAL EXHIBITS FROM 1891 TO 1895.

	SUMMARY OF THE ANNUAL EXHIBITS FROM 1891 TO 1895.			
	1891.	1892.	1893.	1894.
ASSETS.				
Real estate.....	\$463,625 00	\$532,500 00	\$588,500 00	\$621,500 00
Books and sheet stock.....	223,375 35	217,726 37	241,699 74	219,458 43
Machinery, plates, and materials.....	208,659 38	207,377 20	204,024 04	204,392 16
Furniture, fixtures, and heating.....	12,300 00	13,929 36	9,658 73	10,766 24
Notes and accounts.....	209,882 25	199,800 22	196,358 78	162,045 98
Special loans at interest (including fire reserve fund).....	52,000 00	81,000 00	124,806 25	118,349 64
Cash on hand.....	111,835 63	120,788 56	107,216 52	113,310 18
Total.....	\$1,281,677 61	\$1,373,121 71	\$1,472,264 06	\$1,449,822 63
LIABILITIES.				
On various accounts.....	151,339 78	131,374 94	162,169 74	68,710 59
Net capital.....	\$1,130,337 83	\$1,241,746 77	\$1,310,094 32	\$1,381,112 04
Added to net capital.....	.....	\$111,408 94	\$68,347 55	\$71,017 72
Dividends to Annual Conferences.....	.....	48,000 00	62,500 00	50,000 00
On General and Judicial Conference expense account.....	.....	2,866 07	760 09	1,322 81
Book Committee expense.....	.....	.....	1,592 01	1,338 24
Epworth League expense.....	.....	.....	5,654 04	7,771 37
Adjustment of Epworth League expense and loss on General Minutes, 1894-95, with Hunt & Eaton.....	.....	.....	.....	.....
Net profits.....	.....	\$162,275 01	\$138,853 60	\$131,450 14
Net capital as per ledger.....	.....	\$1,263,946 79	\$1,331,911 96	\$1,399,117 14
Total net earnings, four years as per exhibits.....	.....	.....	.....	\$545,634 42
Added by revaluation Chicago property, 1892.....	.....	.....	.....	37,379 65
Disbursements: Four years' dividends, etc.....	.....	.....	.....	\$265,621 70
Additions to net capital after all disbursements.....	.....	.....	.....	317,392 37
				\$583,014 07
				\$583,014 07

LIST OF NEW BOOKS ISSUED LAST FOUR YEARS.

	Pages.	Copies.
Who Shall Serve? Swan.....	442	3,500
Pilgrim's Vision. Baines.....	121	2,000
In His Own Way. C. B. Holding.....	296	3,000
Organic Union. Bishop Merrill.....	112	2,500
Christian Life and Ethics. Paulus.....	415	3,500
Joy of Prayer. Rohde.....	161	2,550
Carlowrie. Swan.....	320	2,750
Methodist Episcopal Church in the South. Stevenson.....	36	2,250
Imperfect Angel. Selby.....	281	2,750
Deaconesses. Meyer.....	242	1,500
Save Your Minutes. Gillett.....	428	3,250
Governing Conference in Methodism. Neely.....	452	3,750
Official Recognition of Woman in the Church. Rishell.....	67	2,050
Seven Great Lights. McDowell.....	188	2,250
Corner Work. Plantz.....	277	1,000
Mistaken. Swan.....	140	1,500
Blasts from a Ram's Horn. Brown.....	388	2,750
Questions of the Heart. Tuckley.....	257	1,000
Practical Hints on Junior League Work. Ferguson.....	103	4,000
Discipline Methodist Episcopal Church.....	352	89,250
Guinea Stamp. Swan.....	350	1,750
India and Malaysia. Thoburn.....	562	6,250
Four Centuries of Silence. Redford.....	258	2,000
Good-Night Thoughts About God. Poole.....	137	1,500
Comfort for the Sick. McLennan.....	32	1,500
The True Sabbath. Beardsley.....	188	1,000
Daniel. Smith.....	335	1,500
Bridge of History Over the Gulf of Time. Cooper.....	162	1,500
Little Chicken Thieves. Robinson.....	145	2,000
Gist. Gracey.....	203	4,000
Probationer's Manual. Bass.....	78	13,000
Wealth. Barker.....	48	2,000
Pathway of Victory. Girdlestone.....	85	1,500
Christ and Full Salvation. Figgis.....	226	1,500
Unequal Four. Odell.....	442	1,500
Song of Songs. Terry.....	64	2,000
Laws of the Soul. Gifford.....	204	1,700
Twice Tried. Swan.....	256	2,000
Joy the Deaconess. E. E. Holding.....	213	2,000
Aldersyde. Swan.....	318	2,000
Vox Dei. Redford.....	344	1,200
Latter-Day Eden. Tuckley.....	251	1,200
The Master Sower. Davis.....	196	1,500
Witness of the World to Christ. Matthews.....	240	1,200
Galilean Gospel. Bruce.....	232	1,500
Non-Biblical System of Religion. (Symposium).....	243	1,200
Camerton Slope. Bishop.....	320	1,500
Higher Criticism. Rishell.....	214	1,500
Holy Waiting. Bishop Vincent.....	90	3,000
Prayer that Teaches to Pray. Dods.....	176	6,000
Paul's Ideal Church and People. Rowland.....	287	1,200
The Lamb of God. Nicoll.....	124	1,750
Christianity in Civilization. Weir.....	115	1,500
Evolution. Cooper.....	188	1,500
Masses and Classes. Tuckley.....	179	1,700
How I Became a Preacher. Gillett.....	436	1,200
Selected Essays. Bishop Thomson.....	128	2,000
Gospel Kodak Abroad. Winchester.....	342	1,200
The New Generation. Schell.....	218	5,000

	Pages.	Copies.
A Vexed Inheritance. Swan.....	256	1,200
A Divided House. Swan.....	250	1,200
Facts and Fallacies of Christian Science. Patten.....	30	1,200
The King's Palace. (Subscription.) Hammell.....	282	2,500
Wrongs Righted. Swan.....	190	1,000
Shadowed Lives. Swan.....	123	1,000
Every-Day Religion. Smith.....	242	1,000
Joshua and the Land of Promise. Meyer.....	210	500
Constitutional Law Questions. Warren.....	244	1,200
Accidents and Emergencies. Blackstone.....	122	4,250
None Like It. Parker.....	271	1,000
In Sunny France. Tuckley.....	249	1,000
Betwixt Two Fires. Wray.....	283	1,000
Rambles in the Old World. Terry.....	342	1,000
Footprints of the Jesuits. R. W. Thompson.....	509	2,200
A Troublesome Name. Holmes.....	413	1,000
Life of Lincoln. D. D. Thompson.....	236	5,050
Harmony of the Gospels. Withrow.....	194	1,000
Arminianism in History. Curtiss.....	237	1,000
Providential Epochs. Bristol.....	269	1,500
Little Book-Man. Willing.....	264	1,000
Life on a Backwoods Farm. Halstead.....	258	1,000
Comfort for the Bereaved. McLennan.....	44	1,000
Christ in Myth and Legend. Wright.....	130	1,000
Heavenly Trade-Winds. Banks.....	351	1,000
His Way and Hers. Robinson.....	149	1,000
Mary of Nazareth. Bishop Merrill.....	192	1,000
Religion of the Republic and Law of Religious Corporations. Kynett.....	892	500
An Odd Fellow. C. B. Holding.....	391	1,000
Story of Bohemia. Gregor.....	486	1,000
One Woman's Story. Lutz.....	300	1,000
The Parliamentarian. Neely.....	90	1,000
One Rich Man's Son. Super.....	209	1,000
Little Arthur. Potts.....	96	1,000
Barbara Heck. Withrow.....	238	1,000
At Last. Lander.....	310	500
The Least of These. Meade.....	250	1,000
Next Door Neighbors. Thurston.....	327	1,000
Nature as a Book of Symbols. Marshall.....	277	1,000
The Child Jesus. Macleod.....	270	1,000

GERMAN BOOKS.

The Lost Brother. Voelkner.....	242	1,000
New Sermon Studies. Nagler.....	344	1,500
Life in a Poorhouse. Liebhart.....	332	500
Through Battle to Victory. Paulus.....	178	1,000
Boys' League of Waldorf. Roser.....	210	1,000
Teutonia. Zesch.....	420	1,000
True unto Death. Liebhart.....	318	1,000
Signor Carlo. Steen.....	308	1,000
Discipline.....	352	3,000

MUSIC BOOKS.

Songs of the Soul.....	261,000
Epworth Songs.....	110,600
Unfading Treasures.....	60,000
Golden Gate Anthems.....	3,000
Die Perle. (German).....	26,000
Polyhymnia. (German).....	1,500
Number new books catalogued last four years, 1891-1895.....	118

AGGREGATE OF VOLUMES.

No. volumes	Catalogue books printed, old and new.....	569,000
"	" Methodist Hymnal.....	102,500
"	" Methodist Discipline.....	69,250
"	" Sunday school singing books.....	565,100
"	" Pamphlets and Catechisms.....	241,500
"	" German Catalogue books.....	62,300
"	" " Hymnals.....	16,800
"	" " Sunday school singing books.....	48,000
"	" " Tracts and Catechisms.....	98,000
"	" Epworth League handbooks, leaflets, etc.....	1,735,300
Total volumes.....		3,507,750
Total bound volumes.....		1,432,950
Total unbound volumes.....		2,074,800
		3,507,750

N. B.—Children's day exercises, Easter programs, Christmas exercises, etc., not included in the above.

IN MEMORIAM.

Having now canvassed all the essential facts relating to the interests in our care, we beg leave to incorporate, as a part of this report, the brief tributes offered in our annual reports of 1892 and 1894, to the memory of three beloved coworkers in the Cincinnati House.

AMOS SHINKLE.

As a member of the Local Committee at Cincinnati, Mr. Shinkle had been for many years closely identified with the Western House and intimately related to the Agents. Outside his own family, perhaps none of the associates of his later years will miss him more than ourselves and the surviving members of our Local Committee. While entertaining only the most dutiful respect for lawful authority, we yet confess that we shall not so much miss the chief official as the noble man, Amos Shinkle. Indeed, he was so rarely conscious of his official headship and so constantly the wise, gentle, brotherly associate and friend that we were seldom reminded of his position. Authority did not appear to be an element in his influence.

He won our love by his considerateness and commanded our respect for his judgment by generous regard for ours. Not to mourn such a man would be to confess ourselves unworthy of association with him. Successful men are very liable to be not only positive in their opinions but arrogant in asserting them. Not so Amos Shinkle. What he believed he advocated strongly, but never stubbornly. If unsuccessful in pushing his views to adoption, his disappointment never turned to resentment, though his misgivings on account of what he regarded as mistaken action, affecting important interests of the Church, doubtless cost him many a sleepless hour. No man ever held a higher conception of the sacredness of a trust than he, and in accepting any delegated responsibility he considered himself pledged to give to it whatever time was necessary to its best discharge. However exacting

the demands of his large and often perplexing personal affairs, no impatient inflection of voice ever came over the wire when we called him by telephone to Local Committee meeting, Trustees' Executive Committee, Freedmen's Aid Board, or Special Committee, though frequently summoned for almost immediate attendance. An engagement in one trust relation he would not abandon for another, but private interests were ever subordinate to the call of the Church.

As Chairman of the Book Committee, he aimed at absolute impartiality. He never dishonored the Chair by using it to further any measure that could not win in fair debate upon the floor, however great his personal desire for its success. In making up the committees he was wont to ask over and over of those near him who were in position to answer if he had fairly considered the good of the work, the interests of both sections, and the just expectations of individual members. Dr. Hunt's cordial declaration, uttered since Mr. Shinkle's decease, that if, as chairman, he had ever favored either section in his administration it was the East rather than the West, would have been accepted as high tribute by that admirable presiding officer. The unanimity with which he was the third time invested with this delicate trust must have assured him that he had not fallen short of his own lofty ideal.

Naturally conservative in his business habits and methods, Mr. Shinkle was conscientiously careful in the financial affairs of the Church. But while he had a banker's dread of the danger of growing debts, he believed also that a prosperous institution should be progressive, and gave hearty approval to every improvement we suggested, whether of machinery, buildings, or product. His first and usually only question was, "Can you afford it?" That point assured, his concern was that whatever was undertaken might be well done.

Others have appropriately spoken and written of Mr. Shinkle in the various relations he sustained. We might say much more of his freely rendered and always valuable services to the Book Concern during his twenty years of official connection with it. We could have said no less and been true to his memory or to the promptings of our own hearts.

R. A. W. BRUEHL.

Born in Germany—and in Romanism—in the year 1828, R. A. W. Bruehl became from choice first a Protestant, then an American, and finally a Methodist. The history compressed into this single sentence would read like a romance. In the year 1854, three years after his conversion, he came from Baltimore to Cincinnati to take charge of the German department in the Western Book Concern. For six years he rendered devoted service in that relation, giving night as well as day to his duties, and then engaged in business in this city on his own account. In 1872 he was chosen a member of the Local Committee.

He entered upon this unremunerated service with the same diligence and zeal that had characterized his record as an employee of the House. His knowledge of its business methods was of special value in his new relation, and he made the ledgers give up every fact he deemed essential to a satisfactory knowledge of the condition of the Concern and the drift of its affairs. When preparing his reports as secretary of the Local Committee he would, even in these later years after he had turned three-score, figure on and on into the small hours of the morning, carefully analyzing every account and laboriously calculating significant percentages. It was useless to chide him for this overtaxing of himself. He appeared to delight in it, especially when the results of his calculations were indicative of the prosperity of the business. Rarely were his figures at fault, and he was as sensitive to a suggestion of possible inaccuracy as he would have been to a suspicion of dishonesty. The same industry and scrupulous exactness characterized him in every trust he held in behalf of the Church.

He stood for the sacredness of Book Concern profits to their only lawful use and championed the payment of the largest possible dividends. When it was once proposed to vote him compensation for some long and laborious task, undertaken by special assignment, he almost hotly resented the intended recognition. He had special pleasure in the growth of the German department and a just pride in the fidelity of the German preachers, both as to the circulation of our literature and the payment of their accounts.

His end was triumphant—victory over lingering and slowly wasting disease, and then victory over death. As a local preacher, he had, in many pulpits, proclaimed Christ as a perfect Saviour, and such he proved him during the long months he awaited the hour of his release. We shall cherish the recollection of his genial friendship, his clear Christian testimony, and his cheerful good-bye, until he greets us again where his crown was awaiting him. He entered into rest June 19, 1894.

Twenty-two years of such service without compensation—one third of his lifetime promptly obedient to the call of official duty, without expectation of pay or promotion except at the Master's hand! It is a noble record. He deserves a better tribute than we can pay.

HENRY J. LIEBHART.

On the 26th of January, 1895, Dr. Liebhart was killed by being blown or falling from a railway train near New Haven, Mich. The shock of this awful calamity, thus suddenly communicated, was quickly followed by a distressing realization both of the overwhelming bereavement suffered by his motherless family, and of the loss sustained by the Church, especially by the Publishing House and by German Methodism, in Dr. Liebhart's death.

Nearly half his lifetime had been spent in our editorial work,

and in the special authorship attaching to his position. Although in his sixty-third year, he appeared to be still in the prime of his powers and usefulness, and gave promise of another decade of excellent service to the cause that had claimed his life. This is not the fitting place for an estimate of his character and labors, but it is the only place in which, either officially or personally, we may offer our brief tribute.

One scarcely knew whether to call Dr. Liebhart a German-American or an American-German, so evenly did he combine the distinctive traits of the two nationalities. Sturdy in his convictions, stalwart in character as in form, quick in perception, ready in utterance, broad in sympathies, prompt and direct in executive methods, careful of time as well as of material resources, industrious and systematic, enterprising within reason, and conservative only upon reason, he was, taken altogether, a man of singular fitness for such varied functions as belonged to his office in the Church.

Aside from his unquestioned ability as an editor, and his genial presence and wide usefulness as a man, Dr. Liebhart had always shown a deep concern for the financial success of the department under his editorial direction. Ambitious for the literary and artistic excellence of his periodicals, he was, nevertheless, moderate in his requests of the publishers, and careful in his expenditures. With the close of the year, he was anxious to know whether results were on the side of profit or of loss. If the latter, he at once set himself the task of devising some new turn to offset the deficiency without injury to the periodical.

We shall miss our cordial, cheery, German-American Methodist, Brother Liebhart, as well as the hearty and devoted collaborer, who, in the fullness of his strength, was so suddenly taken from us.

To have communed again for a little while with the memory of such men is to turn with sobered purpose and loftier courage to the tasks that remain to us in the service of God and his Church. If they were called in the midst of their usefulness, who among us can claim exemption because of duties yet to be done? If such fidelity as characterized these men may be justly expected of us all, with what prayer and watchfulness ought we to go about the work of God.

Respectfully,

CRANSTON & CURTS.

C.

REPORT OF THE COMMITTEE ON GENERAL CONFERENCE ENTERTAINMENT.

The General Conference of 1892 intrusted the matter of the entertainment of the General Conference of 1896 to the Book Committee, which Committee, at its session in Chicago in February, 1893, appointed a sub-committee of its own number as a Special Committee on General Conference Entertainment. The Special Committee thus appointed was duly organized as follows: A. J. Palmer, Chairman, New York; W. F. Whitlock, Secretary, Delaware, O.; Richard Dymond, Treasurer, Cincinnati, O.; A. F. Chase, Rockport, Me.; J. R. Creighton, Milwaukee, Wis.; E. J. Gray, Williamsport, Pa.; M. A. Head, Grant Park, Ill.; L. C. Queal, Moravia, N. Y.

The five places which had made overtures for the entertainment of the General Conference of 1896 were: Saratoga, Cleveland, Cincinnati, Detroit, and Chicago. They were visited in turn by the Committee and at the session of the Book Committee in 1894, at Cincinnati, Cleveland received a majority of the votes and was selected as the seat of the coming General Conference. The Book Committee also made an apportionment for the expenses of the General Conference to the amount of one and one fourth of one per cent of every one hundred dollars for ministerial support, not including the missionary money in the foreign field.

From that time the Committee, by correspondence and visitation of the Conferences, urged the raising of this money. The Cleveland people were required to furnish the buildings for the use of the General Conference and to pay all local expenses connected therewith. A sub-committee, consisting of the chairman, secretary, and treasurer, visited Cleveland, and in entire harmony adjusted the arrangement with the people there. The armory building was fitted up at the expense of the local Church authorities at Cleveland and was placed at the disposal of the General Conference for all services, except five evenings which they were allowed to reserve for entertainments, the object of which was to aid them in defraying the expense of construction.

The General Entertainment Committee, desiring to find some means of revenue which might defray its expenses, proposed

to the Cleveland Committee that if it would do the work of leasing certain boxes and chairs, which were desirable in the room, during the sessions of the General Conference, that they would share the proceeds. The result of which, as will be seen by the treasurer's report, was that \$1,676.18 from this source went to the Cleveland brethren to aid in liquidation of their liability, and the same amount came to the Entertainment Committee, which more than paid the entire traveling and hotel expenses of that Committee during the quadrennium.

One difficulty that confronted the Committee in arranging for entertainment at Cleveland was the limited hotel accommodations. The rate of two dollars per day had been guaranteed by the Cleveland brethren as that at which the delegates could be suitably cared for. We were, however, only able to arrange for some three hundred at that rate, and the three most prominent hotels would not take any delegates at a lower rate than two dollars and a half per day. It was evident that in administering the Church's money there could be no partiality, and as we were unable to assign the whole five hundred to hotels which would only accommodate three hundred, a circular was sent to each delegate, stating the situation and suggesting that any one who was willing, by paying a slight excess of fifty cents per day, could be entertained at the three most conspicuous hotels. A sufficient number accepted these conditions and thus partiality was avoided while entertainment was furnished as good as the city would afford to all. To this device, also, is to be attributed not a little the fine credit balance which will appear in the treasurer's report, which is herewith appended.

Another arrangement, which contributed largely to the contentment of those whose entertainment was in the less conspicuous hotels, was that the Bishops, instead of being assigned to one hotel, were distributed among all, preference being given in the order of their seniority. It conduced greatly to the general satisfaction, as no one would complain of accommodations which were shared by some of our honored chief pastors. Moreover, those Bishops greatly endeared themselves to their brethren among whom they dwelt for the month of May.

The entertainment of the colored delegates has been a difficult matter at previous General Conferences. In Cleveland they were distributed to all the hotels in proportion to the number of other delegates thus assigned. The hotel proprietors agreed faithfully to treat them precisely the same as their white colleagues, and we are happy to report that, so far as we have learned, such agreements were faithfully fulfilled.

The report of the treasurer is as follows, showing the apportionment to each Conference, the amount received, and the amount paid for each delegation:

CONFERENCES.	Appor- tion- ment.	Receipts.	Expenses.	CONFERENCES.	Appor- tion- ment.	Receipts.	Expenses.
Alabama.....	\$95	\$33 90	\$178 35	N'w Mex. English.....	.....	.....	.....
Atlanta.....	.....	10 00	.....	N'w Mex. Spanish.....	.....	.....	.....
Arizona.....	.....	.....	.....	New York.....	\$4,019	\$2,665 00	\$643 06
Arkansas.....	184	64 05	220 10	New York East.....	4,709	2,273 50	710 62
Austin.....	160	39 88	246 75	North Carolina.....	225	40 00	203 52
Baltimore.....	2,471	2,016 50	389 07	North China.....	4	4 00	838 98
Bengal-Burmah.....	46	.....	581 18	North Dakota.....	294	302 75	228 40
Black Hills.....	.....	.....	.....	North Germany.....	150	106 50	539 40
Blue Ridge.....	62	13 00	165 19	North India.....	62	.....	1,122 59
Bombay.....	96	84 70	548 50	North Indiana.....	1,837	1,430 00	458 95
Bulgaria.....	.....	.....	.....	North Montana.....	76	19 00	.....
California.....	1,864	606 08	1,480 60	North Nebraska.....	886	141 90	396 11
Califonia Germ'n.....	142	37 00	438 00	North Ohio.....	1,496	812 86	321 90
Central Alabama.....	178	25 75	210 21	N. Pacific German.....	.....	.....	.....
Central China.....	.....	.....	.....	North'n German.....	375	241 15	138 00
Central German.....	1,002	721 50	307 00	Northern.....	.....	.....	.....
Central Illinois.....	2,084	853 70	540 10	Minnesota.....	262	262 00	477 75
Central Missouri.....	337	83 55	370 19	N'rth'n New York.....	1,692	1,081 00	577 29
Cent'l New York.....	2,027	1,054 00	510 61	Norht'n Swedish.....	.....	.....	.....
Central Ohio.....	1,672	853 15	335 53	N'rthw'st Germ'n.....	287	252 00	178 86
Cent. Pennsylv'nia.....	2,630	1,829 00	638 11	Northwest India.....	63	62 00	658 08
Central Swedish.....	161	161 50	138 00	N. W. Indiana.....	1,443	716 15	359 15
Cent'l Tennessee.....	76	212 00	143 27	Northwest Iowa.....	1,471	848 67	558 93
Chicago German.....	535	335 00	275 63	Northw't Kansas.....	753	174 80	373 99
Cincinnati.....	2,124	865 53	470 10	N. W. Nebraska.....	104	84 00	234 48
Colorado.....	1,002	244 00	416 50	Norway.....	65	.....	367 90
Columbia River.....	480	114 10	772 10	Norwegian.....	.....	.....	.....
Congo.....	.....	.....	.....	and Danish.....	286	196 90	160 99
Delaware.....	756	439 00	304 45	Ohio.....	2,066	983 12	435 15
Dakota.....	.....	5 00	.....	Oklahoma.....	85	36 52	119 84
Denmark.....	.....	.....	.....	Oregon.....	643	208 60	930 70
Des Moines.....	2,011	925 70	585 60	Philadelphia.....	4,144	2,558 80	640 44
Detroit.....	2,805	738 77	621 25	Pittsburg.....	2,536	973 86	330 33
East German.....	599	433 00	154 76	Puget Sound.....	762	235 50	862 00
East Maine.....	833	405 00	385 31	Rock River.....	3,708	1,586 51	637 79
East Ohio.....	2,732	1,530 25	384 95	St. John's River.....	138	54 50	194 40
East Tennessee.....	139	41 99	157 20	St. Louis.....	1,206	695 00	466 73
Erie.....	1,976	1,024 19	424 60	St. Louis German.....	799	434 00	286 73
Finland and.....	.....	.....	.....	Savannah.....	363	161 70	394 85
St. Petersburg.....	.....	.....	.....	South America.....	394	65 55	1,070 76
Florida.....	108	39 00	195 96	South Carolina.....	503	202 14	541 11
Foo-Chow.....	21	.....	711 94	South Dakota.....	817	179 38	394 10
Genesee.....	2,610	821 08	493 27	South Germany.....	150	150 00	540 00
Georgia.....	41	18 00	171 80	South India.....	52	39 85	915 91
Gulf.....	.....	.....	.....	South Kansas.....	1,075	647 45	438 88
Holston.....	402	66 00	345 40	S'uthe'st Indiana.....	1,100	26 00	.....
Idaho.....	147	63 00	354 35	So'th'n Califonia.....	1,121	491 00	1,077 60
Illinois.....	2,847	1,387 60	677 52	South'n German.....	147	142 60	247 00
Indiana.....	1,248	867 76	616 20	Southern Illinois.....	1,197	560 88	463 21
Iowa.....	1,497	993 41	488 52	So'thw'st Kansas.....	1,203	430 00	498 61
Italy.....	18	18 00	549 90	Sweden.....	205	192 53	1,248 91
Japan.....	19	20 45	1,039 47	Switzerland.....	138	138 00	673 05
Kansas.....	1,295	617 00	478 93	Tennessee.....	137	23 60	190 00
Kentucky.....	511	141 29	296 51	Texas.....	327	156 00	612 65
Korea.....	.....	.....	.....	Troy.....	2,843	2,104 00	613 60
Lexington.....	444	74 75	316 25	Upper Iowa.....	2,057	1,351 00	550 39
Liberia.....	20	20 00	1,153 50	Upper Mississippi.....	182	80 50	441 73
Little Rock.....	98	70 75	206 30	Utah.....	.....	.....	.....
Louisiana.....	595	154 25	539 13	Vermont.....	898	443 90	344 41
Lower California.....	.....	.....	.....	Virginia.....	132	84 00	143 53
Maine.....	951	467 50	282 89	Washington.....	797	360 00	496 94
Malaysia.....	.....	.....	.....	West China.....	.....	.....	.....
Mexico.....	36	17 02	391 77	West German.....	472	258 27	353 70
Michigan.....	2,647	861 23	595 05	West Nebraska.....	575	54 00	341 04
Minnesota.....	2,136	465 62	462 17	West Texas.....	266	103 00	529 24
Mississippi.....	277	93 07	455 00	West Virginia.....	1,172	574 75	410 65
Missouri.....	1,043	516 00	448 73	West Wisconsin.....	1,347	322 90	411 55
Montana.....	310	147 00	318 44	Western Nor- wegian-Danish.....	62	3 00	209 90
Navajo Indian.....	.....	.....	.....	Western Swedish.....	118	70 07	173 31
Nebraska.....	1,350	194 83	485 25	Wilmington.....	1,736	1,330 00	454 82
Nevada.....	.....	.....	.....	Wisconsin.....	1,651	565 90	418 38
Newark.....	2,466	2,107 00	596 17	Wyoming.....	2,101	1,335 00	546 87
New England.....	3,560	1,202 65	695 50	Wyoming Missi'n.....	.....	.....	.....
N. E. Southern.....	2,118	1,034 00	525 08	.....	.....	.....	.....
New Hampshire.....	1,078	684 44	463 37	.....	.....	.....	.....
New Jersey.....	2,588	2,022 00	568 79	.....	.....	.....	.....

SUMMARY.

Expenses paid as follows for Delegates and General Conference officials:		
Home traveling expenses.....	\$18,359 29	
Foreign traveling expenses—35 delegates and 2 Missionary Bishops.....	11,279 55	
Hotels and boarding.....	29,628 30	

 \$59,267 14

MISCELLANEOUS EXPENSES.

Balance expenses Omaha General Conference.....	\$51 25	
Fraternal delegates.....	370 44	
Secretaries General Conference, for stationery, etc.....	93 29	
General Conference, printing and souvenirs.....	1,245 36	
Official stenographer, salary, etc.....	226 51	
Pages and doorkeepers.....	167 67	
Clerical help.....	23 00	
Committee Entertainment of General Conference, traveling and hotel expenses during quadrennium.....	1,240 67	
		<hr/> 3,418 19
Receipts from Conferences.....	\$63,113 72	\$62,685 33
Rent boxes and chairs at Cleveland.....	1,676 18	
		<hr/> 64,789 90
Credit balance.....		<hr/> \$2,104 57

Respectfully submitted,

A. J. PALMER, Chairman,
 W. F. WHITLOCK, Secretary,
 RICHARD DYMOND, Treasurer.

D.

REPORTS OF SOCIETIES.

REPORT OF THE TREASURER OF THE EPISCOPAL FUND. JOURNAL, PAGE 91.

To the General Conference of the Methodist Episcopal Church :

BRETHREN: The drafts upon the Episcopal Fund during the last four years have been less than those of the preceding four years. The salaries of the two Missionary Bishops have been paid by the Missionary Society, lessening the claims upon the treasury of the Episcopal Fund to the amount of \$9,000 per annum. The percentage of apportionments to the Annual Conferences has been lessened, and yet the receipts have been greater than the expenditures. The receipts for the quadrennium have been \$354,369.48, and the expenditures \$342,267.40—making the gain in receipts over expenditures \$12,102.08. Add to this the amount in the treasury at the beginning of the quadrennium—\$11,722.58—and the treasury shows a balance on hand of \$23,824.66.

By direction of the General Conference the basis of apportionment to the several Annual Conferences is the amount paid for ministerial support. The ratio of apportionment fixed by the Book Committee is one and one fourth per cent on the above amount.

The receipts have been as follows :

In 1892.....	\$89,708 99
In 1893.....	92,748 12
In 1894.....	88,224 65
In 1895.....	83,489 72
Total.....	<u>\$354,369 48</u>

The expenditures have been as follows :

In 1892.....	\$90,034 55
In 1893.....	83,857 05
In 1894.....	82,328 75
In 1895.....	86,047 05
Total.....	<u>\$342,267 40</u>

Of this amount there was paid :

For salaries and house rent.....	\$313,250 00
For traveling and moving expenses.....	25,579 52
For printing, postage, etc.....	3,437 88
Total.....	<u>\$342,267 40</u>

The total sum of apportionments to the several Annual Conferences for the four years and the receipts from the same are as follows :

Conferences.	Apportionments for four years.	Receipts for four years.
Africa.....	\$18	\$... ..
Alabama.....	411	62 00
Arkansas.....	785	83 00
Arizona.....	....	3 00
Austin.....	638	270 00
Baltimore.....	10,218	10,754 63
Bengal-Burmah.....	305	.. ..
Black Hills.....	497	92 00
Blue Ridge.....	289	54 00
Bombay.....	192	.. ..
Bulgaria.....	8	.. ..
California.....	7,626	3,739 38
California German.....	646	253 00
Central Alabama.....	839	130 00
Central China.....	38	.. ..
Central German.....	4,164	3,419 03
Central Illinois.....	8,623	5,751 45
Central Missouri.....	1,413	350 13
Central New York.....	8,672	6,004 75
Central Ohio.....	7,218	6,016 00
Central Pennsylvania.....	10,685	9,922 00
Central Swedish.....	....	559 20
Central Tennessee.....	314	79 25
Chicago German.....	2,147	2,214 50
Cincinnati.....	8,774	6,928 74
Colorado.....	4,327	2,419 50
Columbia River.....	2,025	658 00
Congo.....	....	.. ..
Dakota.....	873	270 00
Delaware.....	2,974	2,140 00
Denmark.....	....	.. ..
Des Moines.....	8,457	6,228 54
Detroit.....	11,645	6,303 93
East German.....	2,446	2,337 00
East Maine.....	3,514	2,078 00
East Ohio.....	11,212	8,554 00
East Tennessee.....	590	130 00
Erie.....	8,246	5,200 90
Finland and St. Petersburg.....	....	12 00
Florida.....	490	220 00
Foo-Chow.....	61	47 89
Genesee.....	11,265	6,828 50
Georgia.....	171	56 05
Germany.....	409	572 93
Gulf.....	....	26 00
Holston.....	1,704	401 00
Idaho.....	629	43 20
Illinois.....	11,697	6,816 00
Indian.....	....	17 10
Indiana.....	5,203	4,112 50
Iowa.....	5,728	5,110 07
Italy.....	68	33 00
Japan.....	73	69 58
Kansas.....	5,343	3,370 00
Kentucky.....	2,204	733 75
Korea.....	....	.. ..

Conferences.	Apportionments for four years.	Receipts for four years.
Lexington	\$1,922	\$424 95
Liberia.....	32	.. ..
Little Rock.....	465	32 75
Louisiana	2,535	500 00
Lower California.....	....	.. ..
Maine	3,925	2,509 19
Malaysia.....	....	.. ..
Mexico.....	109	87 77
Michigan.....	10,979	6,579 24
Minnesota.....	9,550	3,808 76
Mississippi	1,194	236 65
Missouri.....	4,306	2,253 50
Montana.....	1,412	541 00
Navajo Indian .....	....	.. ..
Nebraska	5,518	1,899 56
Nevada.....	637	392 00
Newark	12,204	11,383 00
New England.....	14,867	7,461 45
New England Southern.....	8,789	5,450 00
New Hampshire.....	4,551	3,597 75
New Jersey.....	10,766	10,308 50
New Mexico English	216	55 00
New Mexico Spanish.....	322	18 00
New York.....	16,584	12,623 24
New York East.....	19,241	14,322 00
North Carolina.....	792	177 00
North China.....	8	.. ..
North Dakota.....	1,828	683 00
North Germany.....	300	.. ..
North India.....	257	135 82
North Indiana.....	7,383	6,686 67
North Montana.....	152	63 00
North Nebraska.....	3,597	1,181 00
North Ohio.....	6,232	4,932 00
North Pacific German.....	102	124 00
Northern German.....	1,555	1,621 25
Northern Minnesota.....	....	477 50
Northern New York.....	7,318	5,608 72
Northern Swedish.....	....	124 00
Northwest German.....	1,161	1,050 00
Northwest India	126	40 23
Northwest Indiana.....	5,905	4,858 68
Northwest Iowa.....	5,926	4,273 21
Northwest Kansas.....	2,937	1,230 63
Northwest Nebraska.....	208	92 00
Northwest Swedish.....	1,239	1,216 04
Norway.....	252	110 72
Norwegian and Danish.....	1,196	653 90
Ohio	8,564	7,330 92
Oklahoma.....	170	114 65
Oregon.....	2,587	1,406 55
Philadelphia	17,008	15,360 89
Pittsburg.....	10,358	7,029 97
Puget Sound.....	3,228	1,161 00
Rock River.....	15,070	10,461 95
Saint John's River.....	605	193 60
Saint Louis.....	5,096	2,788 80
Saint Louis German.....	3,332	2,251 15
Savannah.....	1,646	675 32
South America.....	788	.. ..

Conferences.	Apportionments for four years.	Receipts for four years.
South Carolina.....	\$2,336	\$465 77
South Dakota.....	2,449	514 00
South Germany.....	300	369 00
South India.....	347	70 93
South Kansas.....	4,395	3,195 50
Southeast Indiana.....	4,539	3,080 75
Southern California.....	4,712	2,909 46
Southern German.....	586	358 00
Southern Illinois.....	4,935	2,667 00
Southwest Kansas.....	4,768	3,392 90
Sweden.....	815	977 66
Switzerland.....	518	421 28
Tennessee.....	670	63 10
Texas.....	1,314	593 60
Troy.....	11,729	9,842 80
Upper Iowa.....	8,461	6,358 50
Upper Mississippi.....	1,087	131 15
Utah.....	294	27 00
Vermont.....	3,813	2,540 00
Virginia.....	582	375 21
Washington.....	3,320	1,385 00
West China.....	....	....
West German.....	1,892	1,209 00
West Nebraska.....	2,447	750 10
West Texas.....	1,095	563 00
West Virginia.....	4,741	2,667 37
West Wisconsin.....	5,520	2,460 00
Western Norwegian-Danish.....	124	43 00
Western Swedish.....	....	239 00
Wilmington.....	7,122	6,426 00
Wisconsin.....	6,885	3,789 42
Wyoming.....	8,599	6,293 00
Wyoming Mission.....	212	117 00
	<hr/> \$523,531	<hr/> \$354,369 48

Respectfully submitted,

HOMER EATON, *Treasurer.*LEWIS CURTS, *Assistant Treasurer.*

New York, May 1, 1896.

REPORT OF THE GENERAL MISSIONARY COMMITTEE. JOURNAL,
PAGE 91.

DEAR FATHERS AND BRETHREN: The quadrennium now closing has been the most fruitful in conversions and additions to the Church in the foreign field of any like period in the history of the Missionary Society. The aggregate membership, including probationers, reported four years ago was 91,325. The Annual Report of the Society for 1895 gives an aggregate of members and probationers numbering 147,203—a gain of 55,878. The number of Sunday school scholars four years ago was 111,365; the number reported now is 154,267—showing a gain of 42,902. The sum collected in 1895 for self-support for all purposes amounts to \$348,553, and we are glad to say that there is a steady advance in this regard in all parts of our widely extended foreign field.

The estimated value of churches and chapels in the foreign field in 1891 was \$2,027,284 ; in 1895, \$2,581,703—a gain of \$554,419. In 1891 there were 185 foreign missionaries and 166 assistant missionaries*—a total of 351. In 1895, 225 missionaries and 224 assistant missionaries—a total of 449, a gain of 98. In 1891 there were 475 native ordained preachers ; in 1895, 661—a gain of 186. In 1891 there were 1,013 native unordained preachers ; in 1895, 1,159—a gain of 146. In 1891 there were 1,181 local preachers and other helpers, etc. ; in 1895, 1,651—a gain of 470. In 1891 there were 73,566 reported adherents ; in 1895, 156,283—a gain of 82,717.

The Society has aided in supporting about 4,000 Domestic Missions (Missions in the United States), in 59 English-speaking Conferences and in 15 Conferences in which foreign languages exclusively are spoken, also in 11 Missions organized outside of Annual Conferences. Our missionaries are preaching the Gospel in this country in not less than 14 different languages, besides several Indian dialects, and ministering to the spiritual needs of probably not less than 400,000 members and probationers.

During this period of unequaled growth in our mission fields, foreign and domestic, our country has been suffering from unprecedented financial and industrial stringency and depression, which has affected unfavorably the income of the Society. The extent to which the income has been affected may be seen by the following statement:

Total income 1884-87.....	\$3,603,178 60
Total income 1888-91.....	4,522,048 13
Showing a gain of	918,869 53
for the quadrennium ending with 1891.	

Again,

Total income 1888-91.....	\$4,522,048 13
Total income 1892-95.....	4,766,343 93
Showing a gain of	244,295 80

Though there has been a gain during the quadrennium of \$244,295.80, there has been a relative falling off, as compared with the previous one, of \$673,573.73. It is cause for thanksgiving that during this period of financial disaster to many business interests, the Society has not only held the standard it had reached when the "hard times" commenced, but has made an average gain for the quadrennium of \$61,323.95, showing that this cause is deeply rooted in the affections of our people. It should be stated, however, that during the quadrennium now closing special gifts have been larger than ever before, aggregating a sum about equal to the gain above given, so that the sum at the disposal of the Society with which to support the work under its care has been about the same as during the quadrennium preceding. There having been no gain available for the support of the rapidly expanding work, the Society found that fields already occupied must be abandoned, or a debt must

* Wives of missionaries.

be contracted. It was not believed that the Church would approve of the former course, and so the latter was adopted. The maintenance of the work has occasioned a debt which, at the close of the fiscal year, October 31, 1895, amounted to \$239,055. An appeal has been made to the Church to provide for this debt through a DR. SANDFORD HUNT MEMORIAL FUND, and a generous response is being made. Such a memorial is deemed a fitting monument to the memory of one of the most faithful and devoted treasurers who has served the Society during its entire history.

The Society has been deeply bereaved during the quadrennium by the death of one of its executive officers and one member of the General Missionary Committee. Rev. Jonas Oramel Peck, D.D., Corresponding Secretary, who filled the position to which he had been twice elected by your body, for the period of six years, was stricken down May 17, 1894. His eloquence in the pulpit and on the platform, together with his masterful grasp of the whole work of the Society, made him at once an effective advocate of the cause of Missions and an executive officer whose judgment was always reliable.

Rev. J. H. Hargis was called to his reward on August 8, 1895. He was an able and devoted member of the General Committee, and his presence and usefulness have been seriously missed in our counsels.

Rev. Sandford Hunt, D.D., the Treasurer of the Society, fell suddenly at Cincinnati, O., February 10, 1896. He was a man of conservative spirit, calm judgment, untiring industry, and unusual ability, and all these qualities he cheerfully and constantly employed as occasion demanded, in faithfully discharging the trust committed to his care.

The property of the Society at 150 Fifth Avenue, New York, is in excellent condition, and has afforded during the quadrennium an income from rentals amounting to \$78,681.31.

All of which is respectfully submitted, with accompanying statistical tables, showing receipts and appropriations for the quadrennium.

C. C. McCABE,
A. B. LEONARD,
Corresponding Secretaries.

RECEIPTS FROM CONFERENCES AND MISSIONS DURING THE YEARS
1892-1895.

CONFERENCES.	1892.	1893.	1894.	1895.	Total.
Africa.....	\$.....	\$.....	\$.....	\$.....	\$.....
Alabama.....	516 00	415 05	319 00	254 00	1,504 05
Arizona*.....	672 54	721 36	883 00	913 60	3,190 50
Arkansas.....	846 30	830 52	840 05	714 41	3,231 28
Austin.....	1,211 50	604 25	1,053 20	929 25	3,798 20
Baltimore.....	43,503 91	44,692 07	44,869 80	43,347 58	176,413 36
Bengal.....	.....	55 00	.....	65 27	120 27
Black Hills.....	790 40	667 00	933 65	725 80	3,116 85
Blue Ridge.....	324 00	220 40	331 10	230 00	1,105 50
Bombay.....	.....	83 50	106 60	172 62	362 72
Bulgaria*.....	204 50	232 22	277 40	129 13	843 25

*Missions.

RECEIPTS.—Continued.

CONFERENCES.	1892.	1893.	1894.	1895.	Total.
California.....	\$10,630 28	\$10,814 40	\$10,036 04	\$8,874 66	\$40,355 38
California German.....	885 00	879 00	818 00	855 00	3,437 00
Central Alabama.....	420 75	312 15	275 87	246 28	1,255 05
Central China.....	299 59	157 53	149 85	217 87	824 84
Central German.....	8,481 77	7,901 48	7,916 80	8,067 04	32,367 09
Central Illinois.....	20,376 61	20,551 73	20,451 51	20,150 79	81,530 64
Central Missouri.....	409 80	408 10	362 34	407 63	1,587 87
Central New York.....	19,542 69	20,799 79	21 496 89	21,126 17	82,965 54
Central Ohio.....	20,821 10	20,183 84	20,226 05	21,250 72	82,481 71
Central Pennsylvania....	40,867 75	42,778 24	41,684 49	41,264 09	166,594 57
Central Swedish.....	.....	.....	3,115 88	3,338 50	6,454 38
Central Tennessee.....	433 55	456 00	456 00	440 00	1,785 55
Chicago German.....	4,391 00	4,227 50	4,140 46	4,105 50	16,864 46
Cincinnati.....	23,738 18	22,685 32	21,851 10	21,399 18	89,673 78
Colorado.....	6,483 22	6,406 49	4,998 52	5,179 86	23,068 09
Columbia River.....	2,622 00	2,055 30	1,762 20	2,170 40	8,609 90
Dakota.....	6,429 77	.....	.....	.....	6,429 77
Delaware.....	3,129 00	3,227 36	3,353 14	3,309 00	13,018 50
Denmark*.....	1,787 67	937 00	882 21	863 78	4,470 66
Des Moines.....	27,269 97	27,933 93	27,859 42	26,348 61	109,411 93
Detroit.....	17,577 51	15,419 07	15,632 44	15,438 69	64,067 71
East German.....	8,065 69	7,112 51	7,397 40	6,378 00	28,953 60
East Maine.....	2,999 45	3,584 45	3,765 73	3,658 07	14,007 70
East Ohio.....	28,924 09	30,137 57	30,582 09	30,186 18	119,829 93
East Tennessee.....	226 00	261 00	217 00	94 88	798 88
Erie.....	17,303 54	17,836 17	17,464 76	17,104 93	69,709 40
Finland & St. Petersburg	.....	139 03	146 00	226 00	511 03
Florida.....	673 58	669 47	747 00	603 00	2,693 05
Foo-Chow.....	264 40	236 83	223 17	212 80	937 20
Genesee.....	22,327 09	22,425 23	22,192 31	22,323 38	89,268 01
Georgia.....	223 15	236 00	199 75	182 80	841 70
Germany.....	2,484 05	1,313 71	.....	.....	3,797 76
Gulf*.....	.....	71 00	110 57	116 45	298 02
Holston.....	3,838 93	1,372 31	1,269 00	1,319 86	7,800 10
Idaho.....	475 85	498 97	335 60	312 75	1,623 17
Illinois.....	29,956 01	27,303 36	28,960 71	30,853 61	117,073 69
Indian.....	144 95	.....	.....	.....	144 95
Indiana.....	11,113 80	10,792 21	10,654 65	11,260 61	53,821 27
Iowa.....	12,720 45	12,904 05	13,229 66	14,081 49	52,935 65
Italy.....	315 52	340 00	275 50	288 00	1,219 02
Japan.....	147 11	110 06	111 63	99 78	468 58
Kansas.....	6,169 01	6,566 27	6,492 71	6,606 24	25,834 23
Kentucky.....	2,339 50	2,112 75	2,146 12	2,183 03	8,781 40
Korea*.....	.....	.....	.....	.....	.....
Lexington.....	539 00	616 10	483 51	338 25	1,976 86
Little Rock.....	205 30	271 35	402 25	291 40	1,170 30
Louisiana.....	1,074 00	937 15	911 20	933 37	3,875 72
Maine.....	5,767 72	6,053 92	5,942 14	5,304 20	23,067 98
Malaysia*.....	.....	.....	52 60	19 32	71 92
Mexico.....	411 72	340 71	371 90	322 90	1,447 23
Michigan.....	16,435 45	17,485 85	14,506 03	17,558 80	65,986 13
Minnesota.....	12,271 67	11,385 63	11,489 84	6,485 38	41,632 52
Mississippi.....	308 55	315 18	594 96	490 02	1,648 71
Missouri.....	6,984 34	6,788 60	7,090 23	7,197 64	28,061 41
Montana.....	1,880 25	1,505 98	1,419 60	1,660 60	6,466 43
Nebraska.....	4,873 22	5,335 92	4,826 38	3,674 95	18,710 47
Nevada*.....	976 65	1,040 00	983 00	1,014 50	4,014 15
Newark.....	36,084 32	37,141 88	35,487 83	33,271 72	141,985 75
New England.....	27,266 25	28,669 53	28,114 73	28,033 75	112,084 26
New England Southern..	13,484 31	15,106 43	14,481 36	13,690 13	56,762 23
New Hampshire.....	8,605 63	9,154 76	8,795 79	8,390 18	34,946 36
New Jersey.....	32,194 48	31,343 85	29,818 62	26,712 24	120,069 19
New Mexico English*...	701 80	794 00	600 10	734 00	2,829 90
New Mexico Spanish*...	275 00	300 00	303 00	285 00	1,163 00
New York.....	48,472 73	48,828 06	45,373 14	41,166 56	183,840 49
New York East.....	52,658 91	50,425 66	46,051 67	51,582 49	200,718 73
North Carolina.....	458 70	321 20	355 36	289 50	1,424 76
North China*.....	546 05	327 70	184 98	318 89	1,377 62
North Dakota.....	3,174 40	1,695 00	2,081 30	2,189 86	9,140 56
Northern German.....	2,402 65	1,960 00	2,112 35	2,206 70	8,681 70
Northern Minnesota.....	.....	.....	.....	5,373 30	5,373 30
Northern New York.....	13,963 71	14,478 00	14,660 79	12,615 14	55,717 64
Northern Swedish*.....	.....	.....	1,275 01	1,384 00	2,659 01

* Missions.

RECEIPTS.—*Continued.*

CONFERENCES.	1892.	1893.	1894.	1895.	Total.
North India.....	\$210 65	\$1 20	\$921 06	\$1,094 46	\$2,227 37
North Germany.....			598 96	654 80	1,253 76
North Indiana.....	14,133 45	14,945 33	14,944 53	15,611 37	59,634 68
North Montana*.....		228 10	346 00	415 28	989 38
North Nebraska.....	3,371 50	3,941 31	4,065 75	3,892 04	15,270 60
North Ohio.....	12,713 63	12,267 64	11,780 92	11,770 15	48,532 34
North Pacific German*..	528 30	575 00	535 40	542 75	2,181 45
Northwest German.....	2,765 55	2,687 00	2,641 70	2,831 66	10,925 91
Northwest India.....			358 31	227 40	585 71
Northwest Indiana.....	13,849 12	14,295 40	16,199 16	17,158 50	61,532 18
Northwest Iowa.....	10,477 84	11,198 83	12,254 00	12,543 93	46,474 60
Northwest Kansas.....	2,339 93	2,548 75	2,384 34	1,541 72	8,814 74
Northwest Nebraska.....		453 00	418 00	423 00	1,294 00
Northwest Nor. and Dan.					
Northwest Swedish.....	5,871 95	5,865 97	12 00		11,749 92
Norway.....	1,200 00	1,186 98	1,169 81	1,114 29	4,671 08
Norwegian and Danish..	3,850 82	3,133 00	3,213 30	3,503 95	13,201 07
Ohio.....	20,764 32	20,582 83	19,188 60	19,260 65	79,796 40
Oklahoma.....		300 68	667 37	429 50	1,397 55
Oregon.....	4,853 32	3,949 90	3,745 45	3,440 89	15,989 56
Philadelphia.....	56,176 22	56,316 46	53,469 22	51,023 05	216,984 95
Pittsburg.....	25,254 67	24,116 11	25,842 53	26,168 60	101,381 91
Puget Sound.....	3,476 05	2,689 70	2,653 42	2,747 71	11,566 88
Rock River.....	32,064 67	29,019 36	29,238 69	28,329 11	118,651 83
Saint John's River.....	563 74	642 37	705 17	733 43	2,644 71
Saint Louis.....	9,544 41	10,516 98	7,668 72	7,219 94	34,950 05
Saint Louis German.....	6,108 50	5,862 95	6,053 50	6,791 65	24,816 60
Savannah.....	924 00	841 41	903 83	962 74	3,631 98
South America*.....	1,020 20	306 26	586 17	622 83	2,535 46
South Carolina.....	3,164 21	2,366 53	1,826 72	1,656 62	9,014 08
Southeast Indiana.....	9,182 10	9,684 25	9,753 85	182 96	28,803 16
Southern California.....	5,942 50	6,158 16	7,212 00	7,038 32	26,350 98
Southern German.....	1,653 00	1,606 00	1,481 20	1,435 00	6,175 20
Southern Illinois.....	9,800 79	9,592 93	9,389 10	9,789 08	38,571 90
South Dakota.....		3,889 81	3,090 80	2,810 16	9,790 77
South Germany.....			850 00	802 88	1,652 88
South India.....		40 24	60 75	82 68	183 67
South Kansas.....	5,392 78	5,271 18	5,527 71	5,704 74	21,896 41
Southwest Kansas.....	5,368 00	5,751 01	5,974 52	4,710 67	21,804 20
Sweden.....	4,000 00	4,470 89	80 43	8,350 38	16,901 20
Switzerland.....	1,435 91	869 42	1,149 84	1,211 16	4,666 33
Tennessee.....	116 97	62 67	406 09	484 63	1,070 36
Texas.....	1,244 00	1,007 00	1,326 90	1,390 55	4,968 45
Troy.....	22,739 96	24,170 94	23,636 92	23,176 51	93,724 33
Upper Iowa.....	18,557 05	17,708 81	18,945 29	19,440 02	74,651 17
Upper Mississippi.....	266 18	281 50	304 05	277 69	1,129 42
Utah*.....	1,120 05	753 00	690 40	520 51	3,083 96
Vermont.....	5,305 44	5,328 05	5,517 45	5,225 45	21,376 39
Virginia.....	1,192 48	918 17	850 93	744 56	3,706 14
Washington.....	231 00	2,846 00	2,645 53	1,932 00	7,654 53
West China*.....					
West German.....	4,335 95	4,525 70	3,868 75	3,572 40	16,302 80
West Nebraska.....	1,931 29	1,802 10	1,299 87	1,364 88	6,398 14
Western Norw.-Dan.*...	699 00	606 00	491 00	544 00	2,340 00
Western Swedish.....			1,353 00	1,140 00	2,493 00
West Texas.....	1,197 20	906 00	1,023 35	1,194 00	4,320 55
West Virginia.....	7,551 50	6,850 02	6,912 48	7,451 61	28,765 61
West Wisconsin.....	6,589 42	8,120 59	7,039 92	7,387 23	29,137 16
Wilmington.....	27,132 81	25,133 28	24,858 08	23,302 79	100,426 96
Wisconsin.....	8,703 35	8,076 84	8,909 23	9,268 73	34,958 15
Wyoming.....	25,589 93	26,570 88	26,408 85	25,824 57	104,394 23
Wyoming*.....	485 31	295 65	362 00	326 95	1,469 91
Legacies.....	122,678 46	72,436 37	35,107 28	86,262 20	316,484 31
Lapsed Annuities.....	1,500 00	2,000 00	2,000 00	1,000 00	6,500 00
Sundries.....	13,308 10	12,714 75	12,513 62	14,302 07	52,838 54
Totals.....	\$1,257,372 92	\$1,196,608 77	\$1,137,807 86	\$1,174,554 38	\$4,766,342 93

* Missions.

† Less conditional appropriations (\$10,541.10) included in the above.

APPROPRIATIONS—1893-1896.

FOREIGN MISSIONS.

	1893.	1894.	1895.	1896.	Totals.
Africa	\$6,420	\$5,700	\$5,700	\$5,601	\$23,421
South America.....	58,130	51,671	57,500	53,475	220,776
China: Foochow.....	24,213	25,400	27,000	26,100	106,713
Central China.....	45,296	41,344	43,000	40,000	169,640
North China.....	43,586	42,000	45,000	41,850	172,436
West China.....	10,405	9,967	12,700	10,811	43,883
Germany.....	32,100	.....	.....	.....	32,100
North Germany.....	.....	13,900	13,700	12,783	40,383
South Germany.....	.....	13,800	13,300	12,439	39,539
Switzerland.....	10,000	7,900	8,400	7,812	34,112
Scandinavia: Norway.....	15,850	14,000	14,000	13,370	57,220
Sweden.....	22,500	19,500	19,000	17,420	78,420
Denmark.....	9,000	8,000	8,500	7,905	33,405
Finland and St. Petersburg.	5,074	3,873	4,000	4,220	17,167
India: North India.....	66,650	58,244	58,244	58,260	241,398
Northwest India.....	22,019	21,572	21,572	24,095	89,258
South India.....	16,665	15,814	15,814	19,120	67,413
Bombay.....	12,835	12,409	12,409	17,180	54,833
Bengal-Burma.....	9,560	9,498	9,498	11,345	39,901
Increase of Salaries.....	.....	.....	10,000	.....	10,000
Malaysia.....	10,000	8,889	9,000	8,370	36,259
Bulgaria.....	20,888	18,250	16,650	15,485	71,273
Italy.....	44,339	42,500	43,400	40,866	171,105
Mexico.....	60,050	53,378	53,378	49,642	216,448
Japan.....	66,665	54,408	54,408	50,600	226,081
Korea.....	18,555	15,967	15,967	14,880	65,369
Lower California.....	1,000	900	800	.....	2,700
Totals.....	635,800	568,884	592,940	563,629	2,361,253

MISSIONS IN THE UNITED STATES, NOT IN ANNUAL CONFERENCES, TO BE ADMINISTERED AS FOREIGN MISSIONS.

Arizona.....	\$7,500	\$6,667	\$6,600	\$6,100	\$26,867
Black Hills.....	6,600	5,978	5,900	5,500	23,978
Gulf Mission.....	2,000	1,800	1,600	1,600	7,000
Indian Mission.....	10,000	.....	.....	.....	10,000
Nevada.....	5,350	3,850	4,300	4,000	17,500
New Mexico English.....	7,000	6,000	5,800	5,500	24,300
New Mexico Spanish.....	15,000	13,356	13,356	13,356	55,068
North Montana.....	3,750	3,750	3,750	4,000	15,250
Utah.....	15,300	13,300	13,000	12,000	53,600
Wyoming.....	6,500	5,778	5,500	5,500	23,278
Totals.....	79,000	60,479	59,806	57,556	256,841

DOMESTIC MISSIONS.

	1893.	1894.	1895.	1896.	Totals.
WELSH MISSIONS.					
Northern New York.....	\$300	\$300	\$300	\$300	\$1,200
Philadelphia.....	500	445	445	414	1,804
Rock River.....	600	500	500	500	2,100
Wisconsin.....	200	.....	.....	.....	200
Wyoming.....	400	356	350	300	1,406
Totals.....	2,000	1,601	1,595	1,514	6,710

DOMESTIC MISSIONS.—*Continued.*

	1893.	1894.	1895.	1896.	Totals.
SWEDISH MISSIONS.					
Austin.....	\$2,000	\$1,700	\$1,500	\$1,395	\$6,595
California.....	3,300	2,900	2,500	2,325	11,025
Central Swedish.....	....	3,489	4,000	4,000	11,489
Colorado.....	500	445	400	372	1,717
East Maine.....	500	445	400	372	1,717
New York.....	1,000	1,000	1,000	950	3,950
New York East.....	3,300	2,900	3,000	3,000	12,200
New England.....	5,500	5,000	5,000	5,000	20,500
New England Southern.....	1,900	1,700	2,000	1,700	7,300
Northern Swedish.....	....	4,200	5,200	5,300	14,700
Northwest Swedish.....	13,000	....	....	....	13,000
Philadelphia.....	500	200	....	....	700
Puget Sound.....	3,000	2,400	2,000	2,000	9,400
Western Swedish.....	....	3,867	4,350	4,700	12,917
Wilmington.....	....	625	625	582	1,852
Totals.....	34,500	30,871	31,975	31,676	129,022
NORWEGIAN MISSIONS.					
New England.....	....	....	....	300	300
New York East.....	2,200	2,000	1,500	2,000	7,700
Norwegian and Danish.....	11,000	9,800	10,000	9,300	40,100
West Norwegian and Danish.....	15,200	12,000	12,000	11,160	50,360
Totals.....	28,400	23,800	23,500	22,760	98,460
GERMAN MISSIONS.					
California German.....	5,000	4,445	4,445	4,000	17,890
Central German.....	5,500	4,900	4,900	4,557	19,857
Chicago German.....	4,750	4,225	4,225	3,929	17,129
East German.....	7,000	6,230	6,230	5,794	25,254
Northern German.....	3,750	3,330	3,330	3,097	13,507
Northern Pacific German.....	6,000	5,330	5,330	4,957	21,617
Northwest German.....	4,000	3,555	3,855	3,586	14,996
St. Louis German.....	4,250	3,775	3,775	3,511	15,311
Southern German.....	5,500	4,890	4,500	4,000	18,890
West German.....	7,000	6,220	7,000	6,828	27,048
Totals.....	52,750	46,900	47,590	44,259	191,499
FRENCH MISSIONS.					
Gulf Mission.....	....	700	700	651	2,051
Louisiana.....	1,200	....	....	....	1,200
New England.....	1,200	1,000	300	837	3,337
New England Southern.....	1,600	1,400	600	....	3,600
New Hampshire.....	1,200	1,066	1,066	992	4,324
Northwest Indiana.....	500	445	400	372	1,717
Rock River.....	2,000	1,500	1,500	1,500	6,500
Totals.....	7,700	6,111	4,566	4,352	22,729
SPANISH MISSION.					
New York East.....	500	700	600	600	2,400
CHINESE MISSIONS.					
California.....	9,000	7,870	7,870	7,320	32,060
New York.....	1,600	1,000	1,000	930	4,530
Oregon.....	700	1,000	890	828	3,418
Southern California.....	500	1,000	1,000	930	3,430
Totals.....	11,800	10,870	10,760	10,008	43,438
JAPANESE MISSIONS.					
California.....	6,400	6,400	6,400	6,000	25,200
Work in Honolulu.....	....	1,000	1,000	2,000	4,000
Totals.....	6,400	7,400	7,400	8,000	29,200

DOMESTIC MISSIONS.—Continued.

	1893.	1894.	1895.	1896.	Totals.
BOHEMIAN AND HUNGARIAN MISSIONS.					
Baltimore.....	\$1,000	\$890	\$890	\$828	\$3,608
East Ohio.....	2,500	2,223	2,500	2,325	9,548
Philadelphia.....	500	450	450	.....	1,400
Pittsburg.....	1,250	1,110	1,250	1,162	4,772
Rock River.....	3,500	3,200	3,500	3,500	13,700
Upper Iowa.....	800	712	712	663	2,887
Totals.....	9,550	8,585	9,302	8,478	35,915
ITALIAN MISSIONS.					
Cincinnati.....	.....	.....	400	400	800
Louisiana.....	1,300	1,156	1,000	1,200	4,656
New England.....	1,000	890	1,200	1,116	4,206
New York.....	1,000	890	3,500	3,255	8,645
Philadelphia.....	1,500	1,335	1,335	2,135	6,305
Rock River.....	1,100	1,000	1,100	1,023	4,223
Totals.....	5,900	5,271	8,535	9,129	28,835
PORTUGUESE MISSIONS.					
New England Southern.....	800	712	712	663	2,887
New England.....	.....	.....	.....	300	300
Totals.....	800	712	712	963	3,187
HEBREW MISSION.					
New York.....	600	1,200	1,000	930	3,730
PENNSYLVANIA DUTCH MISSION.					
Philadelphia.....	1,000	800	800	.....	2,600
AMERICAN INDIAN MISSIONS.					
California.....	1,000	990	990	920	3,900
Central New York: Onondagas	600	500	500	500	2,100
Oneidas.....	200	200	200	200	800
Columbia River.....	1,000	1,000	1,200	1,200	4,400
Detroit.....	600	534	534	534	2,202
Genesee: Tonawanda.....	250	250	250	250	1,000
Cattaraugus.....	250	250	250	250	1,000
Michigan.....	700	623	623	623	2,569
Minnesota.....	500	445	445	445	1,835
Navajo.....	6,000	1,000	1,200	1,116	9,316
Northern Montana.....	.....	500	1,250	1,250	3,000
Northern New York.....	600	534	534	534	2,202
Oregon.....	600	600	700	700	2,600
Puget Sound.....	350	350	350	350	1,400
Wisconsin.....	900	800	500	400	2,600
Totals.....	13,550	8,576	9,526	9,272	40,924
ENGLISH-SPEAKING.					
Alabama.....	3,500	3,110	3,000	2,790	12,400
Arkansas.....	6,000	5,335	5,000	4,650	20,985
Austin.....	5,000	4,220	4,000	3,720	16,940
Blue Ridge.....	4,500	3,750	3,500	3,255	15,035
California.....	8,000	7,112	7,112	6,115	28,339
Central Alabama.....	3,400	3,015	2,850	2,650	11,915
Central Missouri.....	3,500	3,110	3,100	2,883	12,593
Central Ohio.....	.....	1,000	.....	.....	1,000
Central Tennessee.....	4,000	3,555	3,400	3,162	14,117
Colorado.....	9,500	9,500	9,500	8,835	37,335
Columbia River.....	6,500	6,000	6,500	6,545	25,545

DOMESTIC MISSIONS.—*Continued.*

	1893.	1894.	1895.	1896.	Totals.
Delaware	\$1,850	\$1,640	\$1,600	\$1,488	\$6,578
Des Moines	800	1,312	1,212	1,130	4,454
Detroit	5,500	4,890	4,890	4,548	19,828
East Maine	2,000	1,800	1,800	1,674	7,274
East Tennessee	3,000	2,660	2,500	2,000	10,160
Florida	2,400	2,130	2,100	2,100	8,730
Georgia	3,000	2,665	2,500	2,325	10,490
Holston	4,000	3,555	3,100	2,800	13,455
Idaho	5,000	5,000	5,000	4,650	19,650
Iowa	600	800	500	....	1,900
Kansas	1,800	1,400	1,400	1,300	5,900
Kentucky	5,500	4,700	4,700	4,371	19,271
Louisiana	5,000	4,440	4,000	3,720	17,160
Lexington	3,500	2,900	2,600	2,418	11,418
Little Rock	3,250	2,890	2,800	2,600	11,540
Maine	1,500	1,350	1,350	1,260	5,460
Michigan	4,200	4,445	4,400	4,100	17,145
Minnesota	11,000	9,778	3,850	3,580	28,208
Mississippi	2,600	2,310	2,100	2,000	9,010
Missouri	4,250	3,890	3,890	3,620	15,650
Montana	6,500	5,778	5,778	5,778	23,834
Nebraska	2,500	2,150	2,550	3,000	10,200
New Hampshire	1,500	1,350	1,300	1,210	5,360
North Carolina	3,400	3,015	3,000	3,000	12,415
North Dakota	11,000	9,778	9,778	9,000	39,556
North Nebraska	5,800	5,000	5,800	6,200	22,800
Northern New York	1,500	1,350	1,200	1,116	5,166
Northern Minnesota .....	....	....	5,900	5,485	11,385
Northwest Iowa	4,000	3,556	4,000	3,720	15,276
Northwest Kansas	7,000	6,600	7,000	7,000	27,600
Northwest Nebraska	3,500	3,200	3,500	4,000	14,200
Oregon	3,000	2,500	3,000	2,790	11,290
Oklahoma .....	....	15,000	14,000	14,000	43,000
Puget Sound	6,000	6,800	6,000	5,580	24,380
St. John's River	3,600	3,200	3,200	3,200	13,200
St. Louis	5,750	5,000	5,000	4,800	20,550
Savannah	3,500	3,105	3,000	2,790	12,395
South Carolina	4,500	4,000	4,000	3,720	16,220
South Dakota	10,500	9,334	12,000	11,000	42,834
Southern California	6,500	5,778	5,778	5,000	23,056
South Kansas	2,250	1,900	1,700	1,500	7,350
Southwest Kansas	6,000	5,500	6,000	6,000	23,500
Tennessee	2,500	2,215	2,100	1,950	8,765
Troy .....	....	1,000	900	840	2,740
Texas	4,500	4,000	4,000	3,720	16,220
Upper Mississippi	3,400	3,015	2,750	2,560	11,725
Vermont	1,500	1,350	1,350	1,260	5,460
Virginia	4,500	4,000	3,800	3,534	15,834
Washington	2,400	2,115	2,000	1,860	8,375
West Nebraska	7,000	6,500	7,500	8,000	29,000
West Texas	4,750	4,215	4,200	3,900	17,065
West Virginia	6,000	5,335	5,000	4,650	20,985
West Wisconsin	5,000	4,445	4,500	4,180	18,125
Wilmington	800	700	700	500	2,700
Wisconsin	4,500	4,000	4,000	3,700	16,200
Totals	269,800	261,076	260,538	246,832	1,038,246

MISCELLANEOUS.

Contingent Fund	\$25,000	\$25,000	\$25,000	\$25,000	\$100,000
Incidental Expenses	45,000	45,000	45,000	45,000	180,000
Office Expenses	30,000	30,000	26,000	26,000	112,000
Missionary Information	10,000	10,000	13,000	13,000	46,000
Salaries Missionary Bishops	9,000	9,000	10,000	10,000	38,000
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Totals	119,000	119,000	119,000	119,000	476,000
<hr/>					
For the Debt	109,000	175,764	239,055	523,816

RECAPITULATION.

	1893.	1894.	1895.	1896.	Totals.
Foreign Missions.....	\$635,800	\$568,884	\$592,940	\$563,629	\$2,361,253
Missions in the United States, not in Annual Conferences, to be administered as For- eign Missions.....	79,000	60,479	59,806	57,556	256,841
Domestic Missions: Welsh....	2,000	1,601	1,595	1,514	6,710
Swedish.....	34,500	30,871	31,975	31,676	129,022
Norwegian.....	28,400	23,800	23,500	22,760	98,460
German.....	52,750	46,900	47,590	44,259	191,499
French.....	7,700	6,111	4,566	4,352	22,729
Spanish.....	500	700	600	600	2,400
Chinese.....	11,800	10,870	10,760	10,008	43,438
Japanese.....	6,400	7,400	7,400	8,000	29,200
Bohemian and Hungarian..	9,550	8,585	9,302	8,478	35,915
Italian.....	5,900	5,271	8,535	9,129	28,835
Portuguese.....	800	712	712	963	3,187
Hebrew.....	600	1,200	1,000	930	3,730
Pennsylvania Dutch.....	1,000	800	800	.....	2,600
American Indian.....	13,550	8,576	9,526	9,272	40,924
English-speaking.....	269,800	261,076	260,538	246,832	1,038,246
Miscellaneous.....	119,000	119,000	119,000	119,000	476,000
For the Debt.....	.....	109,000	175,764	239,055	523,819
Grand Totals.....	1,279,050	1,271,836	1,365,909	1,378,013	5,294,808

REPORT OF THE GENERAL COMMITTEE OF CHURCH EXTENSION.
JOURNAL, PAGE 91.

DEAR FATHERS AND BRETHREN: The General Committee of Church Extension respectfully submits the following report:

CHANGES IN COMMITTEE.

During the quadrennium two changes have occurred in the membership of the Committee as constituted by the last General Conference.

In 1893 Rev. C. F. Creighton, of Nebraska Conference, representing the Tenth District, was transferred to East Ohio Conference, within the bounds of the Fifth District. The vacancy occasioned by this removal was filled by the appointment of Rev. D. W. C. Huntington, of Nebraska Conference.

August 7, 1895, Rev. J. H. Hargis, of Philadelphia Conference, representing the Fourth District, ceased at once to work and live, and Rev. William Swindells, of the same Conference, was appointed to fill the vacancy.

Our departed brother and fellow-laborer, Dr. Hargis, had been identified with Church Extension as a member of the Board in Philadelphia from 1881 to 1884, and again from 1890 to the close of his life. He was a man of more than ordinary natural endowments, liberal education, well-balanced judgment, and varied experience; was wise in counsel and energetic in action, and honored every position he was called to fill during his ministry of twenty-three years. He was in the prime of mature manhood when called hence, in the forty-eighth year of his age.

ANNUAL MEETINGS.

Our meetings during the quadrennium convened as follows:

November 3, 1892, in Philadelphia, Pa.,
" 2, 1893, in St. Paul, Minn.,
" 1, 1894, in Philadelphia, Pa.,
" 7, 1895, in Chicago, Ill.,

and in each case continued over the following Sabbath. Appropriate anniversaries were held and many of the churches devoted the Sabbath day to this cause.

APPORTIONMENTS TO CONFERENCES.

To make a just and equitable apportionment of collections to be asked and appropriations authorized has always been a difficult task. We have never been able to apportion for collection the full amount obviously needed for this work, nor could we authorize appropriations equal to the opportunities and necessities developed within the several Conferences.

In determining the amounts to be asked of the Conferences severally we have carefully considered the number of pastoral charges, the number of members, the supply of church accommodations, value of church properties, amounts raised for the support of the Gospel and of benevolent work (especially missionary collections) as affording the best indication of the ability of our people to con-

tribute to this as well as other causes. In authorizing appropriations within the Conferences severally the general conditions of the territory—whether old or new, whether well supplied with churches or not, whether near to or remote from centers of wealth, likely to develop slowly or rapidly—have claimed consideration. Only those who have undertaken the task can appreciate its difficulty. The needs of the field and the opportunities for most valuable work have been far beyond the means likely to be available. As will be seen from the report of the Board of Church Extension, the collections received in response to our calls have fallen far short of the amounts asked and imperatively needed.

The following tabulated statement of account with Conferences covering the whole period of our Church Extension work will give a clear and comprehensive view of this subject:

TABULATED STATEMENT OF ACCOUNT WITH CONFERENCES.

Fiscal year ending since 1882, Oct. 31.	No. of Con- fer- ences.	No. of pastoral charges.	ACCOUNT WITH CONFERENCES.		Percentage of collections on amounts asked.
			Amount asked by collections.	Amount received by collections.	
1866.....	61	6,720	\$200,000	\$57,473 58	29 per cent.
1867.....	61	6,940	238,800	27,961 42	12 “
Total.....	..	....	438,800	85,435 00	20 “
1868.....	71	7,125	165,000	50,216 67	30 “
1869.....	69	7,520	163,900	62,917 63	38 “
1870.....	69	8,120	112,900	63,768 01	56 “
1871.....	69	8,650	121,850	71,775 60	59 “
Total.....	..	....	563,650	248,677 91	45 “
1872.....	73	8,890	134,250	66,554 89	49 “
1873.....	73	8,990	140,250	82,112 21	59 “
1874.....	77	9,150	144,150	79,804 57	55 “
1875.....	79	9,222	144,050	68,252 98	47 “
Total.....	..	....	562,700	296,724 65	53 “
1876.....	82	9,234	144,050	56,851 59	39 “
1877.....	87	9,429	142,500	54,505 75	38 “
1878.....	87	9,467	137,000	52,638 94	38 “
1879.....	88	9,635	137,500	66,692 72	49 “
Total.....	..	....	561,050	230,689 00	41 “
1880.....	96	9,853	140,850	69,782 69	49 “
1881.....	97	10,062	148,050	89,387 06	60 “
1882.....	99	10,357	146,375.	87,603 26	60 “
1883.....	99	10,364	153,300	108,433 56	71 “
Total.....	..	....	588,575	355,206 57	60 “
1884.....	101	10,423	159,550	108,759 60	68 “
1885.....	101	10,539	159,450	91,542 26	57 “
1886.....	102	10,923	180,000	99,445 91	55 “
1887.....	105	11,401	204,150	119,976 41	58 “
Total.....	..	....	703,150	419,724 18	59 “

TABULATED STATEMENT OF ACCOUNT WITH CONFERENCES.—*Continued.*

Fiscal year ending since 1882, Oct. 31.	No. of Con- fer- ences.	No. of pastoral charges.	ACCOUNT WITH CONFERENCES.		Percentage of collections on amounts asked.
			Amount asked by collections.	Amount received by collections.	
1888.....	106	11,664	\$236,150	\$125,448 25	53 per cent.
1889.....	110	12,123	245,600	136,159 81	55 "
1890.....	110	12,464	253,350	142,956 39	56 "
1891.....	111	12,675	301,000	145,008 73	48 "
Total.....	..	....	1,036,100	549,573 18	53 "
1892.....	111	13,083	309,000	158,940 27	58 "
1893.....	114	13,385	316,825	154,252 85	48 "
1894.....	116	13,577	316,825	139,860 01	44 "
1895.....	117	13,695	315,800	127,743 69	40 "
Total.....	..	....	1,258,450	580,796 82	46 "
Grand total.	..	....	\$5,712,475	\$2,766,837 31	48 "

DISCREPANCIES BETWEEN AMOUNTS ASKED AND AMOUNTS RECEIVED.

The failure of the Conferences to respond in full to the call for Church Extension collections is the most serious difficulty encountered in this work. Special contributions for frontier and mountain fund churches, under plans presented by the Board, and bequests to this cause, together with the Loan Fund, have afforded a measure of relief, but do not supply the lack of service which should be rendered by collections in the churches equal to the amounts apportioned. The plan of asking a definite amount from each Conference, and in turn from each district and pastoral charge, now authorized by provisions of Discipline, together with the duty devolving upon every pastor to provide, with the aid of his Committee for the diffusion of information concerning the work and wants of Church Extension—to preach a sermon on this subject in each congregation in every year, and solicit contributions from each, endeavoring to secure at least the amount asked, as provided, and at each Conference to report the amount asked and the amount received for Church Extension would seem to be adequate. It would be if the plan were faithfully carried out by each and all concerned, but it is not, and no adequate means have thus far been employed to make it effective. If the General Conference can devise some means of securing the faithful application of the plan in all its parts, we would not encounter the humiliating fact that the average collections for this cause have been less than forty-eight per cent of the amount asked. That the efficiency of our Church in this part of its work is greatly impaired by the habitual failure to carry out the Disciplinary plan cannot be doubted by any who are familiar with the field we are called to occupy.

THE EXERCISE OF DIRECTORY AND SUPERVISORY POWER.

In our report to the last General Conference, we gave the extent and limitations of this authority as agreed upon by the

Committee in 1889 and accepted by the Board. We also reported the exercise of this power as embodied in resolutions, as adopted from year to year and published in the annual reports of the Board, and hereto appended. Among these was a direction given in 1874, "That no application for a donation from any church costing over \$10,000 shall be entertained unless such church shall have consulted the Board of Church Extension before commencing to build." In 1886 general exception to this rule was made in favor of emergent cases arising from great calamity, such as the destruction of churches and the homes of the people by fire, earthquake, flood, or the like. The appeals of churches exceeding this cost have grown in numbers and urgency from year to year. We have, perhaps, in too many cases, yielded, and have made exceptions and recommendations to the Board accordingly.

We are assured by the Corresponding Secretaries, one of whom has had charge of this work for nearly the entire period of its history, and by the Board itself, that this part of its work has proved most unsatisfactory.

At our annual meeting in 1893, under special pressure, we made exceptions to the rule of limitations in behalf of ten different churches, having properties worth, in the aggregate, \$333,392. In pursuance of this action the Board donated \$18,000 and loaned \$50,100, giving them aid to the aggregate amount of \$68,100. In order to make these loans the Board was compelled to borrow \$50,100, which it did on its bonds. The churches relieved in this way during the ensuing year reported collections for Church Extension to the amount of \$445, or sixty-five hundredths of one per cent. On the basis of donations alone their collections were less than two and one half per cent. On the part of some of these churches the Board reports results otherwise unsatisfactory.

Take a group of thirty churches, of the same class, extending through a period of about ten years, and they furnish a more general indication of the unsatisfactory character of such work. The aggregate value of their properties is \$1,111,450. The total donations to ten of the number amount to \$37,252; and loans to all, save one, aggregate \$203,200. Their total collections for Church Extension in 1894 were \$443, or eighteen one-hundredths of one per cent of the whole amount used; or, on the basis of donations alone, one and one fifth per cent. The number of such cases in behalf of which exceptions have been made has led many others to apply, by correspondence and otherwise, for like favors. It has been found impossible to favor any of this class of applications and treat all alike. We are persuaded that churches of this class should not be encouraged to ask donations from the Board of Church Extension, and if the General Conference should be pleased to adopt a permanent rule, that no application to the Board of Church Extension for a donation in aid of a church costing \$10,000 or over shall be considered by the Board, except, possibly, upon application made as the Discipline requires, recommended by the proper Conference Board, and concurred in by a

vote of three fourths of the members of the General Committee present and voting, the difficulty would be relieved and the value of Church Extension work promoted.

Representatives of this class of churches have urged that if, in the time of their distress, the Board of Church Extension would grant the needed relief, their friends, especially the ministers in the Conferences including such churches, would be so grateful that the collections for Church Extension would be largely increased, and that the result, therefore, would not only be the relief of the churches seeking aid, but a large addition to the collections for Church Extension. There has sometimes been a slight increase at the time, but uniformly the collections have declined to the previous average, and have often fallen still lower. For example, in a certain Conference the collections for 1893 were \$1,696. In 1894, the year in which two of their churches received, by donation and loan, \$23,600, the collections were \$2,814.69, an increase of \$1,118.69; but in 1895 the collections from the same territory, then in two Conferences, fell to \$1,738.65, a decrease of \$1,076.04, within \$42.65 of the collections of 1893. This indicates the results which invariably follow such action. Besides, to aid costly churches involves the refusal of cheaper churches, and works a reduction of the total number aided, so that in 1895 the number aided fell 80 below those of 1894, and 234 below those of the year preceding. This is, beyond doubt, a positive impairment in the value of Church Extension work. Until the collections for this cause shall be more than double the present amount, no attempt should be made to aid churches costing more than \$10,000.

PLACE OF MEETING.

Having considered the suggestions of the Board in its report concerning the place of our annual meetings, we favor the return to the former custom of holding the annual sessions of the General Committee in the city of Philadelphia, where books and papers are easily accessible, and the cost of such meetings materially reduced. We respectfully petition the General Conference to so change the regulations governing this subject as to permit the annual meetings to be held in Philadelphia.

COUNSEL AND DIRECTION GIVEN.

In 1876, at the request of the General Committee, the Bishops present rendered the following opinion :

“When the General Committee of Church Extension enacts a rule *within its legitimate authority*, it is of binding force until repealed, which may be done at any of its regular sessions.”

In accordance with this opinion, the following resolutions, passed by the General Committee from time to time, are binding on all concerned. The first and second modify the amounts authorized for the Conferences severally, as the collections shall fall below the amounts asked :

1. [1870.] That the Board be authorized to make appropriations within each Conference *in proportion to the response of the Conference, by its collections, to the call made upon it.*

2. [1870.] That the amounts authorized to Conferences are to be furnished, as far as practicable, by *pro-rata* divisions of the collections. The Board may supplement, as far as practicable, the balance of the appropriations authorized, by loans from the Loan Fund.

3. [1870.] That we urge all the Conference Boards of Church Extension to inquire, with the greatest care, into all applications for aid, and to apply most rigidly the rule for their government, and "recommend only such as are found to be truly needy and meritorious."

4. [1870.] That in the judgment of this Committee, while the recommendation of an appropriation by the Conference Board of Church Extension, upon application duly made, is entitled to respectful consideration, the parent Board is not thereby relieved of the responsibility inseparable from its ultimate authority in granting appropriations; and we urge upon said Board the due recognition of this responsibility, to the end that the funds of the Board may be wisely administered.

5. [1870.] That we hereby express our decided disapproval of pastors and presiding elders making promises of aid to churches in the absence of any authority from the parent Board of Church Extension, and such promises are not in any sense binding on the Board and should not be regarded.

6. [1870.] That we consider the obligation of the Board to protect and preserve the Loan Fund in all its branches from diminution or loss as of the most sacred character, and while we should deprecate the necessity of resort to legal measures in any case, yet, in our judgment, the Board has no choice but to discharge this paramount obligation, and we do earnestly appeal to all who may receive loans from this fund to save the Board from the painful duty of using extreme measures by promptly paying such loans when they shall mature.

7. [1870.] That we cordially approve the practice of the Board of recognizing the recommendation of loans by the Conference Boards of Church Extension as of the nature of indorsement of the securities offered, making all amounts accruing to the credit of the Conference liable for the payment of such loans.

8. [1872.] That loans should not be made for a longer period than five years, nor in sums exceeding \$5,000 to any church or society.

9. [1872.] That a loan shall not be made to any church or society that, in the judgment of the Board, will not be able to pay the principal and interest of such loan promptly as they mature; and in addition to the foregoing ability, every loan made shall be secured as amply and fully as prudent, careful business men require their money to be secured when loaning it; and the Board shall insist on individual security as far as practicable.

10. [1872.] That we reaffirm that no part of said Loan Fund shall ever be donated for any purpose or used for current expenses, but shall be preserved without diminution a perpetual fund.

11. [1872.] That while the strictest regard shall be had to the preservation of the integrity of the Loan Fund, yet no loan shall under any circumstances be made with the expectation of replacing it by subsequent donations; and when application is made for a donation by a church already indebted to the Loan Fund, the Board shall not discriminate in favor of such application as against other churches having no indebtedness to the Board.

12. [1872.] That when, by the concurrence of the Board of an Annual Conference, a loan to a church within its bounds is accepted as the whole or part of the annual appropriations authorized within such Conference, then, on payment of such loans by the said church, the amount so paid shall stand to the credit of the said Conference for further loans within its bounds.

13. [1873.] That the maximum rate of interest to be charged on loans to churches shall not exceed six per cent, and the interest on large sums shall be paid semiannually, and on small sums annually, at the rate agreed upon; and a failure to pay the same within thirty days from the time it becomes due should make the principal sum due and collectible.

14. [1874.] That the final decision as to what securities are to be resorted to, in order to secure the return of loans made to churches unable to meet their obligations, must be left to the Board, after a full investigation of all the facts in the case.

15. [1874.] That no application for a donation from any church costing over \$10,000 shall be entertained, unless such church shall have consulted the Board of Church Extension before commencing to build.

16. [1874.] That, except in the most extraordinary cases, no demand should be made upon the Board for aid in the older communities, nor for the payment of church debts, unless to avoid imminent and otherwise inevitable disaster in the loss of church property.

17. [1874.] That all special application for church relief by donations or loans ought to be made to the Board of Church Extension, and should not come before the General Committee except through the Board.

18. [1874.] That in no case shall securities held for outstanding loans be weakened or diminished, but as far as practicable strengthened and increased.

19. [1875.] That, in the judgment of the General Committee, the Board should credit the Conference *only* with the amounts received by the treasurer of the parent Board.

20. [1875.] That all *special* collections for the relief of particular churches should be taken separately from the general collection for Church Extension.

21. [1875.] That the members of the several Conferences be earnestly requested to present the cause of Church Extension separately from all other causes.

22. [1879.] That moneys received in response to the appeal for a special fund of \$100,000 for frontier churches be appropriated within the frontier Conferences and Missions, and administered by the Board, without reference to the amounts authorized for the Conferences severally, and in accordance with the expressed wishes of the donors.

23. [1880.] That the Bishops be requested to discourage embarrassed churches from sending their pastors beyond the limits of their own Conferences to solicit aid.

24. [1880.] That in all cases where preachers travel beyond the limits of their pastoral charges, soliciting funds for any special purpose, the Bishop be requested to suggest the appointment of an auditing committee by the Conference to which the solicitor belongs to audit his accounts.

25. [1880.] That the ministry and membership of the Methodist Episcopal Church be requested to inquire carefully into the authority of all traveling solicitors, and when the requisite authority from the Bishop presiding at their Conference cannot be shown that aid should be refused in all cases.

26. [1881.] That this General Committee deem it highly inexpedient that aid should be granted to churches where the grounds procured are not sufficient to provide adequately for all the probable wants of the congregation.

27. [1881.] That it is the judgment of the General Committee that in all cases where aid is granted by the Board of Church Extension for the building of churches, the Board shall insist that the churches be built in accordance with the excellent plans furnished by the Board.

28. [1882.] That amounts accruing to the credit of the Conferences severally under the action of the General Committee shall be held to the credit of such Conferences for one year, and all balances remaining unappropriated at the end of that time shall be covered back into the treasury for use as occasion may require.

29. [1882.] That special contributions be invited for the purpose of procuring church sites, and that contributions so made shall constitute a separate fund, to be appropriated for the object named under the direction of the Board of Church Extension.

30. [1882.] That the expenses incurred in the work of procuring church sites shall be charged to the said fund, and shall be kept separate from all other expenses incurred in the general work of the Board.

31. [1882.] That the funds collected for special purposes be kept entirely separate from the regular collections in the accounts of the Board with the Conferences.

32. [1886.] That in the administration of the fund for emergent cases the Board of Church Extension be authorized to make donations to churches costing more than \$10,000.

33. [1886.] That in view of the grave embarrassment to the cause of Church Extension resulting from the presentation of the case of needy churches by special agents, we deprecate this method

of trying to meet the wants of any church, and hereby earnestly and respectfully urge Conferences and Official Boards not to authorize such special agents hereafter beyond the limits of the respective Conferences.

34. [1891.] That the Representatives of the various districts be required to present to the General Committee of Church Extension written reports containing condensed statements of the work in the different fields; and that each District Representative be required to correspond with the various Conference Boards of Church Extension and with Presiding Elders in the several Conferences in his district, in order that he may have the proper information on which to base his written report to the General Committee.

35. [1891.] That the various amounts asked and authorized be discussed in open meeting by the entire General Committee of Church Extension without sending those items to a subcommittee for consideration.

36. [1891.] That all applications for donations to churches costing over \$10,000 shall be made to the Board of Church Extension who shall, after gathering all the facts in each case, forward these applications with the ascertained facts to the General Committee. But in those cases, which for the lack of time could not be presented to the Board, the application, containing, as far as practicable, the full information required by the Discipline (§399), may come directly to the General Committee for the removal of the limitation. The General Committee may then advise the Board to appropriate such amounts to the applying churches as the Committee may determine.

37. [1891.] That the Corresponding Secretaries be requested to call the General Committee of Church Extension to meet on the Friday morning preceding the session of the General Missionary Committee.

38. [1891.] That the representatives of the General Conference districts be urged to secure a Church Extension convention in each district if possible, to be attended by the presiding elders and pastors, and the representative secure the attendance of the Bishop or Bishops residing in the district and any other of our Bishops who can spare the time to attend the convention.

39. [1891.] That we memorialize the General Conference to use its utmost influence to secure the taking of the collections for the cause of Church Extension separate and apart from all other collections, and that the secretary of this body inform the General Conference of this action.

40. [1891.] That we earnestly request the preachers in charge of our churches to take the collections for Church Extension separate from any other collection or collections.

[ATTEST:] CYRUS D. FOSS, *President.*

JOHN S. J. MCCONNELL, *Recording Secretary.*

REPORT OF THE BOARD OF CHURCH EXTENSION.

To the General Conference of the Methodist Episcopal Church:

DEAR FATHERS AND BRETHREN: Having been created and perpetuated by the General Conference, and being by the terms of our charter under your "direction and control," we respond to the requirement of the Discipline and submit to you a report of our proceedings for the four years ending October 31, 1895.

This period has been one of the most trying and difficult since the change in the form of our organization made by the General Conference of 1872. We have abundant reason, however, for gratitude to God and the Church for continuance of gracious favor.

GENERAL SUMMARY.

The tabulated statement following gives, separately, our receipts and disbursements for the entire period:

GENERAL FUND.

Up to the close of the fiscal year preceding the General Conference of 1891 the total receipts were.	\$4,329,798 43
For the succeeding four years, closing Nov. 1, 1895.	1,225,604 82
Making a grand total of	\$5,555,403 25

As divided between the two departments we have received in the

GENERAL FUND.

From Conference collections to November 1, 1891.....	\$2,186,030 49	
For the four years ending November 1, 1895.....	580,796 82	
	<hr/>	\$2,766,827 31
From interest: To November 1, 1891.....	\$298,109 10	
For the four years ending November 1, 1895.....	98,987 60	
	<hr/>	397,096 70
From other sources, personal gifts, bequests, etc., to November 1, 1891.....	\$338,132 27	
For the four years ending November 1, 1895.....	47,086 96	
	<hr/>	385,219 23
Making the total used in General Fund.....		\$3,549,143 24

Brought forward..... \$3,549,143 24

LOAN FUND.

We have received, subject to life annuity, to November 1, 1891...	\$527,407 04	
For the four years ending November 1, 1895.....	180,255 21	\$707,662 25
From donations and bequests to November 1, 1891.....	\$225,011 04	
For the four years ending November 1, 1895.....	28,414 73	253,425 77
Making total net receipts on Loan Fund.....	\$961,088 02	
Loans returned: To November 1, 1891.....	\$748,608 49	
For the four years ending November 1, 1895.....	239,963 50	988,571 99
Total on account of Loan Fund.....		1,949,660 01
Bonds outstanding to November 1, 1891.....	\$6,500 00	
Special sale, 1894.....	50,100 00	56,600 00
Making grand total, as first stated.....		\$5,555,403 25

COMPARATIVE STATEMENT.

A comparison of the last quadrennium with the preceding gives the following result:

GENERAL FUND.

	Increase.	Decrease.
Conference collections	\$31,223 64	.....
Personal gifts.....		\$7,927 17
Bequests.....		18,244 43
Architectural plans.....		10,448 84
Interest.....	5,637 22	.....
	\$36,860 86	\$36,620 44
	36,620 44	
Net increase General Fund.....	\$240 42	

LOAN FUND.

Personal gifts.....		\$7,395 00
Subject to life annuity.....	\$56,617 70	.....
Bequests.....	868 84	.....
Loans returned.....		20,181 22
	\$57,486 54	\$27,576 22
	27,576 22	
Net increase Loan Fund.....	\$29,910 32	
Net increase General Fund.....	240 42	
Total net increase.....	\$30,150 74	

CHURCHES AIDED.

The number of churches aided from the beginning to November 1, 1891, was 7,937
 During the four years ending November 1, 1895..... 1,848

Making in all..... 9,785

being 63 less than the preceding four years. This decrease was in the last half of the quadrennium, overcoming a good increase in the first half. It arose partly out of reduced receipts, and partly out of large grants to a few churches, as may be seen in our published annual reports. The figures showing the number aided, include a few parsonage properties aided by loans. Cases aided more than once are not repeated.

BORROWING TO LEND.

During the first of the last four years, as all the world knows, there was, in the financial history of the country, an unparalleled transition from great industrial and financial prosperity to one of great depression, the effects of which have continued throughout the quadrennium. Embarrassed Church enterprises and benevolent causes were the first to suffer.

When our General Committee met in St. Paul in November, 1893, a large number of expensive churches, imperiled by debt, appealed for relief. Ordinary business prudence was overborne, and recommendations for donations and loans of large sums for the aid of costly churches were made. We were compelled to choose between the manifest evil of disregarding the recommendations of the General Committee and disappointing the expectations which its action had created, or borrowing the money needed for the relief desired and recommended. We chose what we believed to be the least, and borrowed for the term of five years, on our bonds, \$50,100, with which the loans recommended were granted and paid during the ensuing year, and the disagreeable facts were reported to the General Committee at the annual meeting in 1894, and the evils of such exceptional recommendations were clearly pointed out and promptly recognized by the General Committee. Similar recommendations, with few exceptions, have since been withheld. The aggregate results of this experiment to October 31, 1895, are thus summarized :

Borrowed on bonds, still outstanding.....	\$50,100 00
Loans to churches, as follows : Clinton Avenue, St. Paul, Minn., Minnesota Conference.....	\$17,600 00
Broadway Church, Council Bluffs, Ia., Des Moines Conference.....	5,000 00
Japanese Church, San Francisco, Cal., Cal. Conference.....	7,000 00
Main St. Church, Akron, O., Ohio Conference (second loan).....	5,000 00
First Church, Cheyenne, Wyo., Wyoming Mission....	5,000 00
Findlay, O., Central Ohio Conference.....	4,000 00
Cumminsville, O., Cincinnati Conference.....	3,000 00
Clark Church, Portland, Ore., Oregon Conference....	3,000 00
Patton, Pa., Central Pa. Conference (to balance).....	500 00
	<hr/>
	\$50,100 00
The church at Findlay, O., has returned on account of principal.	1,461 00
	<hr/>
Balance of special loans outstanding.....	\$48,639 00

The special interest account on these loans to October 31, 1895, shows :

Interest paid on bonds.....	\$4,047 08
Interest received on loans.....	746 12
Excess of interest paid over interest received.....	\$3,300 96
Besides this excess of interest we have had to pay additional for Clinton Avenue Church, St. Paul, on account of insurance on church property and taxes on lots held as security for the loans.....	\$299 59

RULE OF LIMITATION.—Since 1874 we have been under a rule established by the General Committee which prevents the consideration of any application from a church costing over \$10,000, accompanied with the expressed judgment of the Committee that, except in the most extraordinary cases, no demands should be made upon us for aid in the older communities, nor for the payment of church debts, unless to avoid imminent and otherwise inevitable disaster in the loss of church property.

Experience has proved the wisdom of this rule and the unwisdom of granting aid from our treasury in any ordinary case to costly churches. Our resources are wholly inadequate to meet the modest applications of the weaker and more deserving, for whose service our Board was called into being. It is impossible to enlist generous contributions from the great body of our members and friends for the aid of churches costing much more than those in which they themselves worship ; and experience proves that the attempt is not in any sense remunerative.

For example, we take thirty churches scattered through the country, costing in the aggregate over \$1,100,000. During the period of ten years we donated to ten of the number \$37,250 and loaned to all \$204,000. The statistics show that the collections taken in all of them, so far as taken at all, average less than one and one fifth per cent on the amount of the donations, and less than one fifth of one per cent on the entire amount used for their benefit. The humblest churches on our frontier can show a better average.

We respectfully invite the careful attention of the General Conference to this whole subject, and to consider whether it would not be wise to make a rule of limitation permanent; or at least put it beyond the reach of discretionary power wholly separated from financial responsibility.

CONFERENCE COLLECTIONS.—The tabulated statement included in the report of the General Committee shows the amounts asked and received from all the Conferences from the beginning, together with the percentage of receipts on the amounts asked. It shows that the grand total asked by collections in thirty years is \$5,712,475, and the total receipts in response to these calls, \$2,766,827.31, being 48.4 per cent of the amount asked. The highest average for any quadrennium was for that preceding the General Conference of 1884—60 per cent. The average for the succeeding four years, with increased asking, was but one per

cent less. The amounts asked for the last quadrennium were increased by the addition of \$222,350, or 21.5 per cent more than for the preceding four years. The increase of collections amounted to \$31,223.64, or 5.7 per cent more than for the preceding four years. Although the percentage on amounts asked falls below that of the two preceding quadrenniums, it is two per cent above the average for the whole period.

While the increase of collections from 1887 to 1892 was an occasion for congratulation, it should be remembered that the population of the country and the ministry and membership of our Church had also steadily increased. The continuous decline from \$158,940.27 in 1892 to \$127,743.69—\$31,196.58—has been in spite of the most earnest and faithful labors of our Corresponding Secretaries. It is beyond doubt a part of the general depression from which all interests have suffered, the remedy for which must be found by the whole body of the people, guided by a wiser American statesmanship. But there may be other causes contributing to this result, for which our own ministers and members may find a remedy under the guidance of the General Conference. We repeat the suggestions made four years ago. "The constant and large discrepancy between the amounts asked and the amounts received should arrest and hold the attention of the Church until the reasons shall be seen and the remedies found and applied. A careful study of the statistical tables, published in the Conference and General Minutes, and showing the number of our members, and indicating their ability, by church property, contributions for home expenses, and for general benevolence—especially for missions—must satisfy all that the asking for Church Extension is not too large, but the giving too small. That *systematic beneficence*—businesslike attention to the benevolent work of the Church—is not inconsistent with the highest degree of spirituality and the largest measure of general prosperity is proved by the fact that, usually, the two go hand in hand. The neglect of organized benevolence is nearly always attended with neglect of other interests also.

"It is the settled policy of our Church, especially for the support of Missions, Church Extension, and Freedmen's Aid and Southern Education, to ask each Conference, district, and church for a definite amount every year. It should be the settled policy for every pastor and church to respond with *not one dollar less than the amount thus asked*. The average of the asking for Church Extension has been about one fourth of that for Missions. We trust some measure may be devised and applied to bring the two sides of our ledger accounts with Church benevolence together every year. There is ample scope for exceptional and spontaneous benevolence beyond all formal asking."

INTEREST AND ANNUITIES.—By expressed provisions of our charter, and of Paragraph 384 of the Discipline, we are authorized to "provide for and administer a Loan Fund; to establish and administer an Annuity Fund either in connection with or

separate from the Loan Fund, as we may deem wise." Our charter, however, provides, "That all amounts so received" (subject to life annuity) "shall be loaned on adequate securities; and provided further that the aggregate amount of annuities shall never be allowed to exceed the annual interest receivable on the loans made by the Board." For this reason we have included with the Loan Fund, in our published reports, all amounts received subject to life annuity. Up to November 1, 1895, the amount subject to life annuity, not directed to the permanent Loan Fund, is \$123,137.21. As the annuities on the several items making this aggregate shall expire the amounts may be transferred to a separate Annuity Fund or to the General Fund at the discretion of the Board.

The entire amount received subject to life annuity up to November 1, 1895, is \$696,662.25, not including \$11,000 in property not chargeable until converted into cash. The annual charges on this amount at the rates agreed upon have averaged 6.76 per cent, or \$47,094.37. Regular annuity companies in Philadelphia would have paid for the same amounts at corresponding ages an average of 10.67 per cent, or \$74,333.86 per annum. The difference in our favor has arisen partly out of the desire of contributors to the Loan Fund to have the principal preserved intact, and partly out of a generous recognition of the benevolent character of our work.

Of the amount received subject to life annuity.....	\$696,662 25
Annuities, by the death of 52 annuitants, have terminated on.....	191,465 00
Leaving the amount now subject to annual charges.....	505,197 25
From the annual charges above stated.....	47,094 37
The reductions by these deaths amount to.....	13,854 00

Besides, annuities have been reduced on \$25,000 to the amount of \$650, so that on November 1, 1895, the annual charges were \$32,290.37, or 4.7 per cent on the total amount received under this plan.

While the conditions of the Loan Fund do not require us to charge interest in all cases, with a single exception, and that under constraint, we have contracted for the uniform rate of six per cent, and grant rebates as the condition of indebted churches may require, but only on final settlement, and when their condition would justify a donation on formal application.

Rebates granted in this way up to November 1, 1895, aggregate....	\$ 96,833 77
The total amount of interest collected is.....	397,096 70
Total amount of rebates and interest collected is.....	493,930 47
The aggregate amount of interest and annuities paid is.....	470,155 00

So that, crediting rebates as above, the account would be in favor of the Annuity Fund to the amount of \$23,775.47; crediting only interest actually collected, the balance drawn from other sources to pay interest and annuities aggregates \$73,058.30.

In estimating the value of the Loan Fund it should be remembered that it was originally intended to supplement the General Fund, and that until within the last two years, in nearly every case where loans have been granted, the condition of the Church would

have justified a donation if the amount available for donations had been sufficient. This fact is a complete vindication of the Loan Fund, including the annuity feature.

PUBLICATIONS.—Our publications include annual and quadrennial reports, *Christianity in Earnest*, *Glad Tidings*, maps, circulars, etc., blank forms of incorporation and title deeds. The expenditure for these publications for the quadrennium has been:

For reports, less advertising.....	\$1,049 50
For <i>Christianity in Earnest</i> , less advertising and subscriptions.....	3,215 56
For <i>Glad Tidings</i> , maps, circulars, etc.....	3,152 94
Total.....	\$7,418 00

The blank forms of incorporation and title deeds are sold for a stipulated price, and are not charged to our Church Extension funds.

In order to make the preparation of these forms possible, our Corresponding Secretary, A. J. Kynett, prepared and published on his own account in 1887 a book entitled *Laws and Forms Relating to Churches*. During the last year, with the aid of eminent legal counsel, as before, the book was carefully revised in harmony with changes of the laws in some of the States, and republished for his account by the Western Book Agents, under the title of *The Religion of the Republic and Laws of Religious Corporations*. This work was undertaken and completed because imperatively necessary to the proper administration of our Church Extension work. It is scarcely less necessary for those having to do with the organization of churches and the taking of title deeds throughout the country. We invite the attention of the General Conference to the subject, with a view to such provisions as may be deemed wise for defraying the expenses of publication and bringing it to the attention of our ministers and people.

OUR CHURCH EXTENSION BUILDING.

This property, 1026 Arch Street, Philadelphia, was purchased in 1878, and with improvements made at the time, cost.....	\$31,163 86
Revenues derived from the property have paid for repairs and betterments and on principal of the debt to October 31, 1895.....	16,474 11
Leaving balance of indebtedness.....	\$14,689 75
A conservative estimate places its present value at.....	\$50,000 00

OFFICE SERVICE AND EXPENSES.

The working force of the office under salary, and the annual compensation for the same, are as follows :

Two corresponding secretaries, each \$4,500, including house rent.....	\$9,000 00
Assistant corresponding secretary, including house rent....	3,600 00
Recording secretary (expenses).....	100 00
Chief clerk.....	1,800 00
Two bookkeepers.....	1,640 00
Three stenographers.....	1,925 00
Janitor.....	360 00
Total.....	\$18,425 00

The yearly average expenses of administration, including with salaries, traveling expenses, publications, General Committee, office rent, postage, stationery, and other incidental expenses, for the past quadrennium have been \$25,948.71; if we deduct from this the average net receipts from business sources—architectural plans and rents of property—\$1,122.40, the average annual cost to the benevolent funds of the Board for administration has been \$24,826.31, an increase of \$7,461.60 over that of the preceding four years.

The percentage for expenses of administration for the quadrennium has been: On the basis of net receipts on General Fund, 13.5 per cent; on the basis of net receipts on all funds, 10.6 per cent; on gross receipts, including collection of loans, 8.2 per cent. For the whole period of our work the percentage for expenses from the beginning is, on gross receipts, 8.6 per cent. If the first be adopted, then the Loan Fund has been created and administered without expense to any other than the General Fund.

ARCHITECTURAL PLANS.—Our architectural bureau was established in 1876. We then secured the services of a competent architect under agreement to accept compensation from the results of his work. Up to November 1, 1879, the department paid all expenses except postage and stationery, and yielded a considerable revenue. It was then deemed wise to accept an offer from the architect by which he acquired full title to all original drawings and sole control of the business; under agreement, however, to furnish such plans as might be ordered by or through the Board on terms agreed upon. Negotiations with other architects, looking toward a continuance of the department under our control, were pending at the same time, but were not consummated. The services of another architect were secured for such other designs as might be ordered in the same way; and negotiations are pending for similar arrangements with other architects.

Up to November 1, 1895, the net receipts from this department have been \$14,401.31, of which \$1,413.07 was for the last four years, a decline of \$5,407.69 from those of the preceding quadrennium.

The loss of revenues from this department was partly due to the less amount of church building, and partly to the fact that the control of the business passed so largely into other hands.

ANNUAL MEETINGS OF GENERAL COMMITTEE.—We invite the attention of the General Conference to the practice that has obtained during the last eight years of holding the annual meetings of our General Committee at places remote from the office of administration. We heartily unite in the petition of the General Committee, included in its report, that the General Conference change the regulations governing this subject so as to permit the annual meetings to be held in or near Philadelphia.

The General Committees of Missions, Freedmen's Aid and Southern Education, and of Church Extension are so constituted

as to constrain the holding of the annual meetings of all in the same vicinity or at places easily accessible to all the members, including the representatives of the several Boards. The free choice of the General Committee of Missions is embarrassed by an amendment to Article XI of the Constitution of the Missionary Society made in pursuance of the recommendation of the General Conference of 1888. The apparent object was to secure the representation of the cause in different localities from year to year. We submit that the public anniversaries and church services available for this purpose are incidental to, and independent of, the business meetings. Anniversaries can be held with equal facility in any locality where the necessary service can be obtained. The business meetings require the attendance of the bishops, members of the General Conference Districts, and officers and representatives of the respective Boards, this last constituent element being changed for the business of each, respectively. Ready access to the official records and considerations of economy require that the business meetings shall not compel long and expensive journeys of delegates from the several Boards or Societies, taking them away from the records and papers accessible only in the office of administration.

The action of 1888 seems to us to have been imperfectly considered, and we invite more mature deliberation with such action as shall thereby be commended in the interests of the causes to be served.

PASTORAL CHARGES AND CHURCH EXTENSION COLLECTIONS.

The following table shows the number of pastoral charges in the several Conferences, the number reporting collections, the number making no report, and the amounts received, during the years last preceding the General Conferences of 1888, 1892, and 1896. It serves to indicate the progress of this work in the several Conferences, and in the entire Church. The figures relative to pastoral charges are taken from the General Minutes; those of receipts are from the Treasurer's books.

Conference.	Number of pastoral charges.			Number reporting collections.			Number reporting no collections.			Amounts received.		
	1887	1891	1895	1887	1891	1895	1887	1891	1895	1887	1891	1895
Alabama.....	36	45	54	19	32	34	17	13	20	\$56 10	\$84 80	\$169 50
Arizona Mission...	12	11	16	..	9	11	12	2	5	75 00	85 00	93 00
Arkansas.....	50	55	49	35	44	39	15	11	10	241 45	174 00	176 75
Austin.....	23	25	25	19	21	19	4	4	6	107 40	174 40	124 00
Baltimore.....	144	157	168	140	151	157	4	6	11	3,021 88	2,956 64	3,244 15
Black Hills Miss..	9	16	19	8	14	10	1	2	9	93 00	161 00	111 00
Blue Ridge.....	25	46	57	15	38	30	10	8	27	150 00	10 00	32 00
California.....	134	148	160	123	118	131	11	30	29	1,458 55	2,008 20	1,832 25
California German	..	16	17	..	16	17	..	..	..	..	331 00	194 00
Central Alabama..	55	72	85	16	52	43	39	20	42	..	48 98	98 72
Central German...	90	97	98	82	81	84	8	16	14	4,301 52	5,188 30	6,232 00
Central Illinois...	172	180	188	161	174	176	11	6	12	1,751 36	2,299 00	2,138 15
Central Missouri..	61	91	100	35	65	57	26	26	43	103 24	188 25	150 46
Central New York	203	202	205	122	171	190	61	31	16	1,609 32	1,997 85	2,245 40
Central Ohio.....	137	155	164	130	144	145	7	11	19	77 00	1,223 00	1,265 00
Central Pa.....	185	205	226	182	204	220	3	1	6	2,940 00	2,964 50	3,073 50
Central Swedish..	..	..	41	..	..	40	..	..	1	..	..	466 47
Central Tennessee	40	37	36	21	30	34	19	7	2	41 20	104 00	157 00
Chicago German...	60	64	65	53	54	32	7	10	33	4,582 00	2,242 00	3,066 00
Cincinnati.....	151	157	162	140	146	141	11	11	21	2,159 62	2,913 28	2,091 60
Colorado.....	56	74	106	51	65	83	5	9	23	742 00	1,162 00	668 00
Columbia River...	50	68	76	45	57	59	5	11	17	386 65	479 00	330 50
Delaware.....	79	109	129	75	101	119	4	8	10	350 20	665 00	727 00
Des Moines.....	173	181	196	147	171	183	26	10	13	1,028 58	3,138 00	2,249 65
Detroit.....	249	263	303	163	204	222	86	59	81	1,176 59	1,720 00	1,392 40
East German.....	44	49	56	42	49	53	2	..	3	3,555 00	4,096 95	3,799 00
East Maine.....	102	108	115	91	94	99	11	14	16	312 00	902 70	309 00
East Ohio.....	205	214	222	199	213	216	6	1	6	2,022 05	3,716 35	2,157 00
East Tennessee...	27	50	60	18	38	25	9	12	35	81 00	152 00	5 00
Erle.....	170	177	186	162	173	172	8	4	14	1,207 68	1,458 75	1,464 16
Florida.....	32	43	58	19	36	34	13	7	24	89 00	114 00	75 00
Genesee.....	221	233	253	182	207	221	39	26	32	1,428 50	2,368 50	2,086 50
Georgia.....	27	30	26	21	17	16	6	13	10	53 15	79 00	57 00
Gulf Mission.....	..	..	9	..	..	9	..	..	..	..	..	78 00
Holston.....	72	87	81	48	69	56	24	18	25	374 03	596 00	286 00
Idaho.....	20	19	25	14	13	16	6	6	9	..	90 08	120 00
Illinois.....	223	226	256	194	220	227	29	6	29	1,579 46	2,294 20	1,917 00
Indiana.....	207	221	244	157	203	219	50	18	25	955 98	1,640 00	1,612 00
Iowa.....	109	117	129	92	104	113	17	13	16	609 70	1,139 00	971 00
Kansas.....	126	129	136	116	123	125	10	6	11	1,371 44	1,394 50	1,380 30
Kentucky.....	85	90	93	47	44	67	38	46	26	442 92	2,038 00	649 00
Lexington.....	105	118	117	63	82	55	42	36	62	139 00	239 70	155 40
Little Rock.....	44	71	67	27	30	42	17	41	25	43 35	93 75	111 15
Louisiana.....	112	154	154	61	114	89	51	40	65	211 00	581 00	404 00
Maine.....	105	105	111	77	83	83	28	22	28	528 30	485 75	468 60
Michigan.....	256	290	303	226	256	250	40	34	53	1,535 86	2,438 55	1,575 25
Minnesota.....	212	219	127	199	190	112	22	29	15	1,946 74	2,187 56	964 65
Minnesota North'n	..	..	..	..	..	..	..	..	..	..	..	774 00
Mississippi.....	129	65	81	59	41	54	70	24	27	150 33	97 25	186 00
Missouri.....	106	120	124	87	109	117	19	11	7	629 30	970 00	1,193 91

PASTORAL CHARGES AND CHURCH EXTENSION COLLECTIONS.—Continued.

Conferences.	Number of pastoral charges.			Number reporting collections.			Number reporting no collections.			Amounts received.		
	1887	1891	1895	1887	1891	1895	1887	1891	1895	1887	1891	1895
Montana.....	28	37	38	24	35	36	4	2	2	33 00	445 00	443 25
Nebraska.....	114	132	143	89	113	118	25	19	25	667 01	692 82	611 50
Nevada Mission..	21	23	23	16	17	16	5	6	7	51 00	153 00	118 00
Newark.....	206	215	229	206	215	222	..	..	7	2,594 50	3,514 00	3,091 75
New England.....	227	239	256	167	189	183	60	50	73	2,386 14	2,204 25	2,163 38
New Eng. South'n	189	200	195	126	138	125	63	62	70	1,369 35	1,162 00	1,081 75
New Hampshire...	128	134	145	96	106	111	32	28	34	883 85	1,015 88	598 97
New Jersey.....	203	209	226	177	186	200	26	23	26	1,774 00	1,932 00	1,729 73
New Mexico Miss.,	..	..	..	..	..	..	..	..	..	..	..	..
English.....	9	10	14	9	8	10	..	2	4	10 00	103 00	90 00
Spanish.....	22	12	36	14	7	27	8	5	9	50 00	75 00	91 00
New York.....	248	255	257	205	219	214	43	36	43	5,308 06	4,302 09	3,333 55
New York East....	260	271	286	193	242	245	67	29	41	3,367 40	5,627 17	3,150 31
North Carolina...	53	65	65	26	40	43	27	25	22	100 00	201 00	100 00
North Dakota ...	44	65	75	32	61	71	12	4	4	217 00	474 00	514 21
Northern German	30	47	49	9	22	32	21	25	17	3,123 00	1,389 85	1,204 00
North'n New York	181	160	184	167	152	173	14	8	11	2,369 61	1,536 31	1,840 97
North'n Swed. Mis.	..	..	39	..	..	34	..	..	5	..	..	385 82
North Indiana....	147	180	177	137	165	165	10	15	12	1,137 75	1,866 00	2,547 00
North Montana...	..	..	13	..	..	12	..	..	1	..	..	131 00
North Nebraska...	80	100	111	65	82	88	15	18	23	442 12	556 00	374 50
North Ohio.....	130	130	137	120	128	135	10	2	2	1,699 23	1,990 25	1,517 43
N'th Pac. Ger. Mis.	..	13	14	..	11	13	..	2	1	..	50 00	61 85
Northwest Germ'n	42	41	44	30	26	24	12	15	20	793 60	1,318 00	1,029 00
Northwest Indi'na	119	135	149	102	121	137	17	14	12	839 71	1,998 75	2,026 00
Northwest Iowa...	107	136	151	100	126	144	7	10	7	668 71	1,462 60	1,542 67
Northwest Kansas	94	119	117	81	87	76	13	32	41	853 47	256 60	267 50
N'th west Neb'r'ska	..	..	24	..	..	16	..	..	8	..	..	91 50
Norwegian & Dan.	54	60	63	48	54	59	6	6	4	387 95	466 85	417 50
Ohio.....	165	172	179	151	161	156	14	11	21	1,538 00	2,171 60	1,847 00
Oklahoma.....	..	36	104	..	21	62	..	15	42	..	200 00	7 75
Oregon.....	55	49	80	36	43	73	19	6	7	246 80	745 10	579 00
Philadelphia.....	242	274	293	227	260	283	15	14	10	10,915 48	7,367 56	7,387 31
Pittsburg.....	157	176	189	121	146	136	36	30	53	3,063 46	2,589 87	1,519 00
Puget Sound.....	41	87	110	30	71	89	11	16	23	79 00	976 15	674 25
Rock River.....	230	273	327	191	234	269	39	39	51	4,411 00	6,490 01	5,663 82
St. John's River...	24	31	26	21	20	21	3	11	6	124 80	95 40	156 00
St. Louis.....	115	137	162	86	116	140	29	21	26	2,814 50	2,024 30	1,501 00
St. Louis German.	93	95	94	71	65	80	22	30	14	..	2,543 00	1,645 00
Savannah.....	77	101	115	59	81	83	18	20	32	143 41	306 00	273 75
South Carolina...	109	117	131	52	89	65	57	28	66	154 25	211 40	124 87
South Dakota....	95	111	105	76	86	76	19	25	29	453 08	84 00	452 15
South'n California	81	103	108	73	101	94	8	2	14	788 80	1,279 50	1,326 00
Southern German	25	26	28	24	24	28	1	2	..	48 00	79 00	89 00
Southern Illinois.	132	141	159	124	137	136	8	4	23	785 25	823 70	714 00
South Kansas....	108	110	117	99	104	100	9	6	17	1,161 76	1,292 00	1,524 00
Southwest Kansas	117	130	138	111	104	108	6	26	30	2,443 76	1,092 56	1,180 00
Tennessee.....	61	62	68	29	36	33	32	26	35	129 40	10 82	66 73
Texas.....	82	91	95	57	68	76	25	23	19	233 60	231 40	278 20
Troy.....	229	238	248	203	202	203	26	36	45	1,993 36	2,244 20	2,151 00
Upper Iowa.....	164	172	190	156	167	187	8	5	3	1,626 09	2,340 00	2,373 00
Upper Mississippi	..	84	102	..	37	45	..	47	57	..	87 45	59 00
Utah Mission ..	13	27	19	12	24	18	1	3	1	150 00	480 00	138 00
Vermont.....	120	118	125	104	97	95	16	21	30	704 34	617 00	667 00
Virginia.....	46	48	47	36	46	43	10	2	4	173 00	251 00	291 50
Washington.....	132	125	131	98	107	107	34	18	24	354 00	381 00	416 00
W. Nor.-Dan. Mis.	..	11	27	..	11	24	..	..	3	..	209 25	128 00
West German.....	66	67	73	47	46	42	19	21	31	1,827 78	2,560 02	1 108 00
West Nebraska...	85	106	82	62	79	47	23	27	35	276 73	365 00	199 50
Western Swedish.	..	..	31	..	..	29	..	..	2	..	..	188 00
West Texas.....	59	57	66	44	45	59	15	12	7	160 00	178 00	229 00
West Virginia....	144	158	176	154	129	136	47	29	40	348 00	736 79	714 30
West Wisconsin...	124	143	154	99	127	130	25	16	24	424 77	672 85	773 00
Wilmington.....	147	159	174	146	158	165	1	1	9	2,126 20	2,700 00	2,077 00
Wisconsin.....	137	148	158	112	129	128	25	19	30	971 70	1,127 22	985 00
Wyoming.....	187	192	209	181	177	193	6	15	16	1,912 74	1,912 00	2,439 00
Wyoming Mission	..	11	17	..	8	10	..	3	7	..	367 00	122 00
Total.....	11401	12675	13695	9301	10862	11244	2100	1813	2451	119976 41	145008 73	127743 69

CONFERENCE COLLECTIONS AND DISBURSEMENTS WITHIN CONFERENCES.

The following statement shows as accurately as possible the amount of collections, donations, loans, and number of church properties aided (including a few used for schools and loans to parsonages) within the Conferences severally. The aggregate amount of collections, donations, and loans is strictly correct. The distribution among the Conferences and the number of different properties is approximately so. Some inaccuracies necessarily grow out of the changes from time to time in Conference boundaries, the organization of new Conferences out of territory previously included in older Conferences, and changes of the names of churches applying for aid. A careful review also shows a considerable number of duplicate grants in different years to the same churches. It has been our purpose to report, not the number of grants, but the number of different properties aided; so duplicates, as far as known, have been eliminated.

Conference.	Collections.	Donations.	Loans.	Churches aided.
Alabama.....	\$1,418 55	\$20,993 35	\$18,350 00	123
Arizona Mission.....	825 00	5,900 00	3,750 00	19
Arkansas.....	2,649 04	20,156 00	25,570 00	109
Austin.....	2,547 86	25,688 10	41,150 00	56
Baltimore.....	67,521 10	26,820 22	5,500 00	124
Black Hills Mission.....	1,457 05	10,030 00	6,400 00	25
Blue Ridge.....	1,014 61	9,365 00	2,950 00	76
California.....	26,138 51	44,617 60	31,250 00	106
California German.....	1,733 00	3,500 00	.....	10
Central Alabama.....	901 09	11,834 31	8,531 58	89
Central German.....	122,773 61	123,652 61	1,000 00	129
Central Illinois.....	47,292 88	16,764 15	8,250 00	77
Central Missouri.....	1,373 44	6,525 00	6,100 00	57
Central New York.....	46,228 74	4,700 00	13,500 00	20
Central Ohio.....	29,179 45	13,667 37	12,850 00	28
Central Pennsylvania.....	73,661 26	20,399 00	6,025 00	92
Central Swedish.....	4,152 81	8,750 00	12,165 67	38
Central Tennessee.....	1,684 85	19,810 34	1,831 71	101
Chicago German.....	89,812 09	90,329 72	.....	133
Cincinnati.....	56,871 57	9,475 00	18,500 00	35
Colorado.....	16,469 89	35,458 46	45,450 00	113
Columbia River.....	6,951 45	22,750 00	31,500 00	90
Delaware.....	8,455 30	20,132 02	27,905 00	148
Des Moines.....	36,195 19	30,795 23	38,850 00	176
Detroit.....	33,069 62	29,865 00	26,500 00	130
East German.....	69,097 61	69,579 61	.....	37
East Maine.....	8,353 71	11,724 20	2,750 00	53
East Ohio.....	38,289 07	8,100 00	19,450 31	31
East Tennessee.....	740 80	8,750 58	500 00	53
Erie.....	29,472 86	2,525 00	2,000 00	23
Florida.....	1,255 23	13,717 00	13,141 00	74
Finland Mission.....	7 00	.....	.....	..
Genesee.....	44,475 92	6,214 55	2,700 00	22
Georgia.....	1,413 62	16,599 09	8,980 00	96
Gulf Mission.....	116 00	1,000 00	450 00	3
Holston.....	5,167 16	28,433 98	29,750 00	127
Idaho.....	1,189 61	13,450 00	6,000 00	32
Illinois.....	39,847 55	4,275 00	350 00	19
Indiana.....	34,931 35	6,752 00	7,150 00	46
Iowa.....	16,895 04	4,031 61	4,150 00	26
Kansas.....	22,696 87	40,613 84	42,100 00	219
Kentucky.....	20,940 43	60,015 27	7,750 00	137
Lexington.....	3,655 81	17,422 90	16,490 00	122
Little Rock.....	1,027 20	7,812 50	4,975 00	56
Louisiana.....	6,860 64	35,968 00	19,930 00	157
Maine.....	11,867 71	5,015 00	1,000 00	22

CONFERENCE COLLECTIONS AND DISBURSEMENTS WITHIN CONFERENCES.—*Continued.*

Conference.	Collections.	Donations.	Loans.	Churches aided.
Michigan.....	35,266 94	30,195 00	21,517 00	167
Minnesota.....	36,520 87	57,823 42	79,799 59	261
Minnesota Northern.....	774 00	600 00	550 00	3
Mississippi.....	3,663 01	1,9751 89	9,250 00	132
Missouri.....	23,837 88	46,408 40	42,950 00	188
Montana.....	4,209 49	15,950 00	32,800 00	54
Nebraska.....	12,203 60	46,625 00	68,050 00	215
Nevada Mission.....	2,351 02	22,302 90	18,960 00	30
Newark.....	63,354 27	17,689 15	1,250 00	57
New England.....	44,374 93	22,932 00	17,000 00	23
New England Southern.....	34,411 86	15,715 80	3,000 00	21
New Hampshire.....	17,869 63	14,815 00	3,500 00	30
New Jersey.....	53,273 09	12,690 00	3,450 00	53
New Mexico Mission English.....	962 50	4,900 00	4,350 00	11
New Mexico Mission Spanish.....	794 00	11,250 00	2,950 00	18
New York.....	111,417 49	15,112 45	1,000 00	46
New York East.....	97,139 68	13,616 99	1,400 00	26
North Carolina.....	1,860 08	18,884 09	4,500 00	111
North Dakota.....	4,743 02	18,700 00	30,910 00	83
Northern German.....	33,242 31	33,242 31	.....	84
Northern New York.....	37,720 41	12,100 23	1,300 00	56
Northern Swedish Mission.....	3,715 24	8,150 00	12,266 66	33
North Indiana.....	30,073 90	6,600 00	8,850 00	32
North Montana.....	381 00	1,750 00	2,250 00	10
North Nebraska.....	5,032 68	27,025 00	38,925 00	131
North Ohio.....	38,459 77	6,175 00	11,500 00	23
North Pacific German Mission.....	639 60	2,750 00	3,450 00	15
Northwest German.....	43,205 94	44,764 86	100 00	66
Northwest Indiana.....	25,407 49	3,859 17	4,900 00	22
Northwest Iowa.....	17,400 31	50,045 00	54,750 00	206
Northwest Kansas.....	5,342 48	24,075 00	34,260 00	127
Northwest Nebraska.....	244 00	1,200 00	1,400 00	9
Norwegian and Danish.....	5,320 61	11,300 00	11,900 00	51
Ohio.....	47,704 52	6,775 00	2,500 00	26
Oklahoma.....	804 38	17,575 00	9,020 00	88
Oregon.....	9,914 95	23,050 00	25,370 00	102
Philadelphia.....	231,162 01	61,965 00	33,700 00	146
Pittsburg.....	54,706 02	10,710 10	4,250 00	40
Puget Sound.....	6,512 39	19,975 00	28,725 00	94
Rock River.....	111,256 06	32,592 48	8,450 00	94
Saint John's River.....	1,179 39	9,800 00	6,080 00	27
Saint Louis.....	22,370 53	36,315 66	36,050 00	177
Saint Louis German.....	51,297 60	51,912 78	.....	65
Savannah.....	5,959 73	30,095 09	10,535 00	193
South Carolina.....	3,917 72	26,363 30	11,175 00	248
South Dakota.....	7,387 45	37,900 00	51,450 00	146
Southern California.....	14,156 90	36,406 00	49,300 00	116
Southern German.....	1,358 35	8,197 00	7,370 00	33
Southern Illinois.....	19,941 28	11,317 00	9,950 00	77
South Kansas.....	18,771 89	37,841 89	70,400 00	221
Southwest Kansas.....	14,955 64	32,600 00	62,850 00	184
Tennessee.....	2,387 19	26,161 75	18,055 90	139
Texas.....	4,081 07	31,367 35	10,520 00	191
Troy.....	65,455 20	15,950 00	2,150 00	63
Upper Iowa.....	39,931 84	19,934 75	43,951 00	138
Upper Mississippi.....	372 66	3,975 00	1,350 00	34
Utah Mission.....	2,618 35	92,414 19	34,547 65	48
Vermont.....	14,765 26	5,550 00	500 00	26
Virginia.....	4,022 39	28,679 00	16,310 00	112
Washington.....	9,250 06	21,554 70	19,909 00	210
Western Nor.-Dan. Mission.....	1,113 25	5,250 00	16,800 00	21
West German.....	28,490 30	29,621 45	4,350 00	53
West Nebraska.....	3,848 29	25,525 00	37,905 00	129
Western Swedish.....	3,621 67	8,000 00	12,567 67	36
West Texas.....	3,036 39	16,561 00	9,000 00	98
West Virginia.....	11,247 98	19,727 80	7,900 00	179
West Wisconsin.....	13,608 15	20,565 90	16,640 00	140
Wilmington.....	40,890 54	21,490 00	9,900 00	115
Wisconsin.....	24,463 56	15,991 34	9,650 00	70
Wyoming.....	34,907 50	6,925 00	5,450 00	22
Wyoming Mission.....	1,466 10	8,850 00	8,600 00	13
Total.....	\$2,766,827 31	\$2,557,193 80	\$1,830,064 43	9,767

SUMMARY OF RECEIPTS AND DISBURSEMENTS, FROM ORGANIZATION TO NOVEMBER 1, 1895.

RECEIPTS.

I. GENERAL FUND.

Year.	Conference collections.	Personal and special.	Bequests.	Architectural plans.	Interest.	Total.
1866.....	\$57,473 58	\$2,803 59	.....	.....	\$243 09	\$60,520 26
1867.....	27,961 42	4,111 07	.....	.....	.....	32,072 49
Totals....	85,435 00	6,914 66	.....	.....	243 09	92,592 75
1868.....	50,216 67	3,459 60	.....	.....	390 84	54,067 11
1869.....	62,917 63	1,958 00	\$1,444 75	.....	572 15	66,892 53
1870.....	63,768 01	810 80	2,565 00	.....	1,757 14	68,900 95
1871.....	71,775 60	4,559 29	1,119 37	.....	3,724 23	81,178 49
Totals....	248,677 91	10,787 69	5,129 12	.....	6,444 36	271,039 08
1872.....	66,554 89	1,941 81	100 00	.....	6,098 85	74,695 55
1873.....	82,112 21	3,524 20	.....	.....	5,833 27	91,469 68
1874.....	79,804 57	4,577 29	2,924 83	.....	8,611 48	95,918 17
1875.....	68,252 98	6,047 27	412 66	.....	7,374 94	82,087 85
Totals....	296,724 65	16,090 57	3,437 49	.....	27,918 54	344,171 25
1876.....	56,851 59	12,765 40	814 00	\$117 50	7,176 69	77,725 18
1877.....	54,505 75	6,257 44	12,300 00	180 12	9,814 11	83,057 42
1878.....	52,638 94	7,307 06	710 47	235 00	9,807 88	70,699 35
1879.....	66,692 72	9,029 05	1,457 11	468 00	9,807 99	87,454 87
Totals....	230,689 00	35,358 95	15,281 58	1,000 62	36,606 67	318,936 82
1880.....	69,782 69	13,602 53	9,532 18	1,150 00	11,083 27	105,150 67
1881.....	89,387 06	9,406 00	1,894 00	1,930 25	11,242 52	113,859 83
1882.....	87,603 26	14,205 89	7,964 07	2,819 06	13,142 80	125,735 08
1883.....	108,433 56	6,937 90	6,596 76	3,154 61	13,704 51	138,827 34
Totals....	355,206 57	44,152 32	25,987 01	9,053 92	49,173 10	483,572 92
1884.....	108,759 60	16,756 58	6,445 53	2,777 55	16,550 60	151,289 86
1885.....	91,542 26	8,171 06	10,670 36	2,647 42	22,090 13	135,121 23
1886.....	99,445 91	5,964 86	8,986 85	2,886 20	23,008 01	140,291 83
1887.....	119,976 41	8,818 71	2,666 82	4,439 00	22,724 22	158,625 16
Totals....	419,724 18	39,711 21	28,769 56	12,750 17	84,372 96	585,328 08
1888.....	125,448 25	7,779 50	3,489 73	3,475 85	23,463 88	163,657 21
1889.....	136,159 81	6,741 50	14,022 55	4,300 64	21,968 33	183,192 83
1890.....	142,956 39	8,051 73	6,078 30	6,055 12	22,851 28	185,992 82
1891.....	145,008 73	5,575 00	16,436 98	1,700 50	25,066 89	193,788 10
Totals....	549,573 18	28,147 73	40,027 56	15,532 11	93,350 38	726,630 96
1892.....	158,940 27	3,008 00	12,090 98	1,500 00	30,832 16	206,371 91
1893.....	154,252 85	3,250 00	286 50	1,692 40	23,267 22	182,748 97
1894.....	139,860 01	1,990 75	2,629 00	941 37	21,091 99	166,513 12
1895.....	127,743 69	11,971 81	6,776 65	949 00	23,796 23	171,237 38
Totals....	580,796 82	20,220 56	21,783 13	5,083 27	98,987 60	726,871 38
Grand totals	\$2,766,827 31	\$201,383 69	\$140,415 45	\$43,420 09	\$397,096 70	\$3,549,143 24

II. LOAN FUND.

Year.	Donations to fund.	On annuity.	Bequests.	Net total.	Loans returned.
1868.....	\$ 1,325 00	.....	.....	\$ 1,325 00	.....
1869.....	10,222 00	.....	.....	10,222 00	\$400 00
1870.....	16,416 46	\$11,169 81	.....	30,366 05	4,838 00
1871.....	19,704 00	47,310 00	.....	67,014 00	7,051 28
Totals.....	47,667 46	58,479 81	.....	108,927 05	12,239 28

II. LOAN FUND.—*Continued.*

Year.	Donations to fund.	On annuity.	Bequests.	Net total.	Loans returned.
1872.....	\$24,693 18	\$11,682 32	\$30 00	\$86,405 50	\$6,813 05
1873.....	7,130 50	23,943 50	5,250 00	35,324 00	7,417 10
1874.....	8,254 85	5,221 50	.....	13,476 35	16,478 70
1875.....	16,300 66	17,750 00	.....	49,994 00	15,103 73
Totals.....	56,379 19	57,597 32	5,280 00	119,256 51	45,812 58
1876.....	7,640 00	4,000 00	1,138 04	12,778 04	15,961 71
1877.....	5,220 00	19,600 00	20 00	24,840 00	26,730 00
1878.....	2,781 10	9,700 00	380 00	12,861 10	21,157 61
1879.....	5,374 00	20,635 50	.....	26,509 50	27,703 41
Totals.....	21,015 10	53,935 50	1,538 04	76,988 64	91,552 73
1880.....	16,954 00	11,648 55	.....	28,602 55	33,238 84
1881.....	8,535 00	23,955 09	440 00	32,930 09	38,817 33
1882.....	6,155 00	48,596 48	100 00	54,851 48	36,838 02
1883.....	5,725 00	58,069 10	.....	63,794 10	44,268 58
Totals.....	37,369 00	142,269 22	540 00	180,178 22	153,162 77
1884.....	6,915 00	17,772 45	1,000 00	25,687 45	34,404 64
1885.....	2,900 00	11,531 39	5,000 00	19,431 39	39,183 35
1886.....	1,150 00	20,966 72	2,000 00	24,116 72	53,455 66
1887.....	820 00	41,217 12	496 36	42,533 48	58,602 76
Totals.....	11,785 00	91,487 68	8,496 36	111,769 04	185,646 41
1888.....	5,070 00	26,870 21	.....	31,940 21	62,985 11
1889.....	600 00	17,202 89	239 85	18,042 74	74,434 43
1890.....	1,050 00	46,038 02	8,631 04	55,719 06	57,569 11
1891.....	8,850 00	33,526 39	10,500 00	52,876 39	65,156 07
Totals.....	15,570 00	123,637 51	19,370 89	158,578 40	260,144 72
1892.....	750 00	27,609 06	9,625 00	37,984 06	75,624 87
1893.....	4,375 00	67,006 15	6,436 70	77,817 85	72,012 07
1894.....	3,050 00	63,790 00	2,863 87	69,703 87	41,289 28
1895.....	.....	21,850 00	1,314 16	23,164 16	51,037 28
Totals.....	8,175 00	190,255 21	20,239 73	208,669 94	239,963 50
Grand totals.....	\$197,960 75	\$707,662 25	\$55,465 02	\$961,088 02	\$988,571 99

TOTAL RECEIPTS.

On General Fund..... \$3,549,143 24

On Loan Fund..... 961,088 02

Net receipts..... \$4,510,231 26

If we add to net receipts on General Fund..... \$3,549,143 24

Am't borrowed on Bonds (less B'ds redeemed \$42,450) 56,600 00

We have amount on General Fund..... \$3,605,743 24

Add to net receipts on Loan Fund..... \$961,088 02

Loans returned from Churches..... 988,571 99

We have amount on Loan Fund..... 1,949,660 01

Showing a grand total of..... \$5,555,403 25

DISBURSEMENTS.

I. GENERAL FUND.

Year.	Donations to churches.	Interest and Annuities.	Office and incidental expenses.	Salary and traveling expenses.	Reports and literature.*	Gen. Com. and Ann'y expenses.	Architectural plans.	Total.
1866-71	\$298,444 40	\$17,898 31	\$10,135 37	\$38,352 01	\$3,372 60	\$2,557 60	\$.....	\$370,760 29
1872...	52,062 99	6,594 05	1,979 49	9,971 13	980 40	657 85	.....	72,245 91
1873...	62,937 90	9,661 85	2,703 31	9,952 49	1,112 24	703 25	.....	87,071 04
1874...	66,949 39	7,897 51	3,403 37	10,001 97	623 55	814 25	.....	89,390 04
1875...	54,720 08	9,356 12	2,139 35	10,479 70	1,034 73	718 00	.....	78,447 98
Totals.	236,370 36	33,509 53	10,225 52	40,405 29	3,750 92	2,893 35	.....	327,154 97
1876...	57,683 59	9,477 85	2,245 10	9,194 08	1,380 10	404 94	527 10	80,912 76
1877...	53,101 15	10,295 44	2,444 54	9,682 90	1,436 21	519 52	40 85	77,520 61
1878...	52,183 05	12,261 15	1,704 79	9,353 29	1,435 06	401 54	180 42	77,519 30
1879...	66,357 84	11,183 40	2,297 34	9,548 40	834 60	419 12	263 41	90,903 75
Totals.	229,325 63	43,217 84	8,691 77	37,778 31	5,085 97	1,745 12	1,011 78	326,856 42
1880...	70,988 26	11,687 08	4,244 69	10,346 04	932 53	349 36	953 77	90,501 73
1881...	85,475 05	13,846 72	2,713 21	10,716 67	96 06	429 57	1,530 08	114,807 36
1882...	87,640 57	13,115 25	3,297 73	11,126 71	936 23	454 68	2,545 83	119,117 00
1883...	94,548 61	16,341 02	2,241 71	11,513 99	.....	.....	2,064 70	126,710 03
Totals.	338,652 49	54,990 07	12,497 34	43,703 41	1,964 82	1,233 61	7,094 38	460,136 10
1884...	100,417 56	20,628 70	3,397 28	11,319 20	1,954 94	806 27	1,894 65	140,418 60
1885...	93,056 75	21,584 75	2,763 94	9,334 18	2,141 63	551 30	1,779 25	131,211 80
1886...	97,320 78	20,966 36	1,920 61	13,184 91	1,641 88	566 24	1,911 68	137,512 46
1887...	113,330 16	22,928 98	1,942 01	14,060 20	1,628 52	539 38	2,945 49	157,374 74
Totals.	404,125 25	86,108 79	10,023 84	47,898 49	7,366 97	2,463 19	8,531 07	566,517 60
1888...	117,255 12	24,398 12	2,754 05	13,908 79	1,780 15	494 33	2,489 70	163,080 26
1889...	148,405 73	24,558 98	4,070 01	14,232 79	1,691 71	515 50	2,970 56	196,445 28
1890...	126,223 48	26,423 34	3,514 19	14,329 06	1,430 26	1,307 30	2,130 96	175,358 59
1891...	128,198 12	28,473 21	3,257 15	14,372 31	2,078 05	1,000 00	1,120 13	178,498 97
Totals.	520,082 45	103,853 65	13,595 40	56,842 95	6,980 17	3,317 13	8,711 35	713,383 10
1892...	136,333 40	27,456 36	4,437 83	14,953 97	2,539 55	1,267 81	1,134 61	188,123 53
1893...	169,701 65	31,201 17	5,121 37	18,166 67	1,543 91	929 52	1,235 02	227,899 31
1894...	120,758 93	34,068 90	4,770 58	20,075 68	1,197 44	1,389 91	614 81	182,876 25
1895...	103,339 24	37,850 38	4,721 92	20,195 88	1,919 95	562 85	685 76	169,335 98
Totals.	530,193 22	130,576 81	19,051 70	73,392 20	7,200 85	4,150 09	3,670 20	768,235 07
G.T'ls.	2,557,193 80	470,155 00	84,220 94	338,372 66	35,722 30	18,360 09	29,018 78	3,533,043 57

* Less receipts from advertising.

II. LOAN FUND.

From Organization to	Loans to churches.	Year.	Loans to churches.
Jan. 1, 1872.....	\$146,822 00	1880.....	\$48,750 00
Year.		1881.....	64,600 00
1872.....	\$30,885 00	1882.....	65,150 00
1873.....	37,630 00	1883.....	90,685 00
1874.....	29,125 90		
1875.....	27,060 00	Total.....	\$269,185 00
Total.....	\$124,700 90		
1876.....	\$27,350 00	1884.....	\$113,935 00
1877.....	33,495 00	1885.....	105,100 00
1878.....	34,745 00	1886.....	85,185 00
1879.....	15,100 00	1887.....	111,650 00
Total.....	\$110,690 00	Total.....	\$415,870 00

II. LOAN FUND.—*Continued.*

Amount brought forward.	\$1,067,267 90	1892.....	\$99,727 65
1888.....	\$99,225 00	1893.....	140,531 71
1889.....	99,570 00	1894.....	87,104 21
1890.....	97,995 00	1895.....	41,916 38
1891.....	96,726 58	Total.....	\$369,279 95
Total.....	\$393,516 58	Grand total.....	\$1,830,064 43

TOTAL DISBURSEMENTS.

On General Fund.....	\$3,533,043 57
On Loan Fund.....	1,830,064 43
Property held belonging to General Fund.....	2,606 03
Property held belonging to Loan Fund.....	81,926 59
Loan, 1026 Arch St. Property (balance).....	14,689 75
Balance { In General Fund.....	\$13,493 64
{ In Loan Fund.....	79,579 24
	93,072 88
	\$5,555,403 25

CONSOLIDATED ANNUAL STATEMENT OF LOAN FUND.

THE following annual exhibit will indicate the development and practical operation of the Fund from year to year; the figures being for the calendar year up to 1882, and since then for the fiscal year closing October 31.

RECEIPTS.

Year.	Unconditional	Subject to Annuity.	Loans returned.	Total.	Loans to churches.
1868-1871	*\$47,667 46	||\$58,479 81	\$12,289 28	\$118,436 55	\$146,822 00
1872.....	24,723 18	11,682 32	6,813 05	43,218 55	30,885 00
1873.....	+12,380 50	22,943 50	7,417 10	42,741 10	37,630 00
1874.....	8,254 85	¶15,221 50	16,478 70	29,955 05	29,125 90
1875.....	¶16,300 66	17,750 00	15,103 73	49,154 39	27,060 00
1876.....	\$8,778 04	4,000 00	15,961 71	28,739 75	27,350 00
1877.....	5,240 00	**19,600 00	26,730 00	51,570 00	33,495 00
1878.....	3,161 10	9,700 00	21,157 61	34,018 71	34,745 00
1879.....	5,374 00	‡20,635 50	27,703 41	53,712 91	15,100 00
1880.....	16,954 00	11,648 55	33,238 84	61,841 39	48,750 00
1881.....	8,975 00	23,955 09	38,817 33	71,747 42	64,600 00
1882.....	6,255 00	‡48,596 43	36,838 02	91,689 50	65,150 00
1883.....	5,725 00	58,069 10	44,268 58	108,062 68	90,685 00
1884.....	7,915 00	17,772 45	34,404 64	60,092 09	113,935 00
1885.....	7,900 00	11,531 39	39,183 35	58,614 74	105,100 00
1886.....	3,150 00	20,966 72	53,455 66	77,572 38	85,185 00
1887.....	1,316 36	41,217 12	58,602 76	101,136 24	111,650 00
1888.....	5,070 00	26,870 21	62,985 11	94,925 32	99,225 00
1889.....	839 85	17,202 89	74,434 43	92,477 17	99,570 00
1890.....	9,681 04	46,038 02	57,569 11	113,238 17	97,995 00
1891.....	19,350 00	33,526 39	65,156 07	118,032 46	96,726 58
1892.....	10,375 00	27,609 06	75,624 87	113,608 93	99,727 65
1893.....	10,811 70	67,006 15	72,012 07	149,329 92	140,531 71
1894.....	5,913 87	63,790 00	41,289 28	110,993 15	87,104 21
1895.....	1,314 16	21,850 00	51,037 28	74,201 44	41,916 38
	\$253,425 77	\$707,662 25	\$988,571 99	\$1,949,660 01	\$1,830,064 43

* Less \$2,779.78 returned to Griffith heirs in 1888.

+ Not including \$1,000 transferred to General Fund in 1886 by direction of donor.

‡ Less depreciation of property sold with concurrence of donor.

§ Not including \$2,000 transferred to General Fund in 1886 by direction of donor.

|| Not including \$1,000 returned in 1886 on application of annuitant.

¶ Not including \$1,000 returned in 1880 on application of annuitant.

** Not including \$500 returned in 1881 on application of annuitant.

SUMMARY OF LOAN FUNDS TO NOVEMBER 1, 1895.

No.	Name.	Date.	Cash capital of Fund.	Amount of Loans.	Value of property.	Churches aided.	Sittings.
1	Upper Iowa.....	1866-85	\$12,606 50	\$40,851 00	\$268,200	56	17,500
2	Monroe.....	1868-88	8,975 00	21,272 00	153,030	75	19,075
3	McWilliams.....	1869-91	8,000 00	23,150 00	166,700	74	17,875
4	Perkins*.....	1869-95	23,575 07	54,385 00	294,450	127	32,540
5	Tasker.....	1869-78	18,000 00	72,970 00	559,425	173	47,685
6	A. V. Stout.....	1869-88	10,000 00	25,270 00	231,875	76	18,320
7	Colgate.....	1869-83	6,750 00	26,804 00	94,685	82	22,650
8	Bedford Street.....	1869-81	5,064 59	20,445 00	152,750	89	20,250
9	Drakeley.....	1870-76	5,600 00	23,540 00	176,020	74	17,725
10	Patton.....	1870-71	5,400 00	15,625 00	143,075	56	15,325
11	Remington.....	1871	30,000 00	98,850 00	604,725	154	43,745
12	Freeborn Garrettson..	1871	20,000 00	59,290 00	391,775	117	32,275
13	Joel Manning.....	1872-92	9,500 00	23,700 00	162,430	71	17,725
14	Gurley.....	1872-94	22,000 00	44,530 00	292,240	133	33,595
15	Drummond.....	1873-90	15,469 50	49,025 00	352,025	144	26,250
16	Lyman Bennett.....	1873-88	10,000 00	25,500 00	189,330	81	17,925
17	Joseph Jones.....	1875-95	18,712 66	31,885 00	498,115	96	24,550
18	Rev. John Stewart....	1877-82	10,000 00	23,046 00	144,175	91	23,325
19	Frontier.....	1880	10,000 00	24,400 00	142,960	86	19,100
20	Furber.....	1880-86	10,000 00	24,325 00	145,825	77	17,600
21	Hiram Royce.....	1882-93	11,150 00	22,800 00	139,015	75	18,040
22	Marion Whitney †....	1883	5,000 00	10,300 00	69,025	33	8,200
23	De Pauw †.....	1883-94	49,000 00	71,360 00	330,735	191	46,550
24	Cather. Dreibelbis....	1885	5,000 00	9,300 00	74,400	41	10,000
25	Spink and Sexmith....	1886	10,000 00	16,250 00	92,450	51	12,225
26	W. H. Hunter.....	1887-88	5,000 00	8,670 00	69,050	32	7,425
27	David Rutledge §....	1890-92	7,837 79	10,250 00	66,250	36	7,800
28	Swisher.....	1891-93	6,313 20	7,500 00	46,750	24	5,550
29	Gillam.....	1891-95	8,000 00	8,600 00	61,450	29	6,520
30	Benj. and M. Harter..	1891	5,000 00	6,500 00	47,130	28	6,150
31	Edward Otheman....	1892	9,000 00	10,600 00	62,100	32	8,200
32	Vandewater.....	1893	5,000 00	5,800 00	34,850	18	4,500
33	McCabe.....	1894-95	10,000 00	7,000 00	40,800	11	4,700
	General J.....	1869-95	483,207 12	906,271 43	4,933,400	573	274,300
			\$879,161 43	\$1,830,064 43	\$11,231,215	3106	905,195
	Property not in use (see footnotes)		81,926 59				
	Total amount in Loan Fund....		\$961,088 02				
* Property additional			\$4,431 59	§ Property additional			\$6,000 00
† " "			5,000 00	|| " "			18,495 00
‡ " "			48,000 00				
Total							\$81,926 59

REPORT OF THE BOARD OF MANAGERS OF THE SUNDAY SCHOOL UNION. JOURNAL, PAGE 91.

DEAR FATHERS AND BRETHREN: We respectfully present to you our report of the work of the Sunday School Union of the Methodist Episcopal Church during the four years ending May 1, 1896.

The General Conference has charged the Sunday School Union with the supervision of Sunday school work throughout the Methodist Episcopal Church in all lands, and has made it responsible for the establishment of Sunday schools where they are needed, and for their maintenance where they cannot otherwise be supported. Supplementary to this main object the Sunday School Union seeks to unify methods of organization and instruction and to promote an intelligent, thoughtful, earnest, systematic study of the Bible.

This work is carried on through the following departments: 1. The Department of Statistics. 2. The Department of Benevolence. 3. The Department of Instruction. 4. The Department of Periodicals. 5. The Department of Publications.

1. THE DEPARTMENT OF STATISTICS.—The Sunday schools of the Methodist Episcopal Church during the past four years have made steady growth. The latest statistics are as follows:

		Increase during quadrennium.
Number of Sunday schools	30,259	2,766
Number of officers and teachers.....	352,627	49,046
Number of scholars of all ages.....	2,585,178	258,292

The statistics of the Methodist Episcopal Sunday schools in foreign lands are as follows:

	Schools.	Officers and teachers.	Scholars.
Norway.....	57	554	5,628
Sweden.....	215	1,235	16,984
Finland.....	18	59	799
Denmark.....	32	257	3,659
Germany.....	326	1,217	14,820
Switzerland.....	222	1,212	16,900
Italy.....	27	64	816
Bulgaria.....	10	39	249
China.....	236	87	9,113
India.....	2,073	2,592	75,854
Malaysia.....	16	48	556
Japan.....	123	423	6,144
Africa.....	49	431	2,356
Mexico.....	68	126	2,224
South America.....	64	411	4,635
	3,536	8,755	160,737

According to continental division we have the following :

	Schools.	Officers and teachers.	Scholars.
Europe.....	997	4,637	59,855
Asia.....	2,448	3,150	91,667
Africa.....	49	431	2,356
America.....	132	537	6,859
	<hr/> 3,536	<hr/> 8,755	<hr/> 160,737

This shows an increase in foreign lands during the quadrennium of 1,383 schools and 51,009 scholars. (The number of officers and teachers was not heretofore reported.)

In the United States, in addition to schools in the English language and among American Indians, the Sunday school work of our denomination is maintained among ten different races speaking foreign languages, as follows :

	Schools.	Officers and teachers.	Scholars.
Germans.....	923	11,915	58,338
Swedes.....	174	1,437	10,627
Norwegian and Danes.....	120	960	5,186
Bohemians.....	7	127	1,817
French.....	11	40	425
Italians.....	4	22	395
Spaniards.....	1	3	26
Portuguese.....	1	3	20
Chinese.....	30	500	1,005
Japanese.....	4	10	170
	<hr/> 1,275	<hr/> 15,017	<hr/> 78,009

This shows an increase among foreigners in the United States who cannot speak English of 133 schools, 2,229 officers and teachers, and 8,500 scholars during the quadrennium.

The reports of pastors given at the several Annual Conferences and tabulated in our office show the number of conversions among Sunday scholars during the four years to be as follows: In 1892, 116,966; in 1893, 119,741; in 1894, 154,082; in 1895, 132,697. Total, 523,486. This is an increase of 66,486 conversions over the report given to the last General Conference. We rejoice in these continued evidences that the Sunday school stands, not only for instruction, but also for evangelization, and that through it multitudes are brought into the kingdom and the Church of the Lord Jesus Christ.

2. THE DEPARTMENT OF BENEVOLENCE.—Receipts of the Union during the quadrennium have been as follows (as the fiscal year ends November 30 the report for each year ends with that date):

For the year ending November 30, 1892.....	\$25,241 81
For the year ending November 30, 1893.....	24,476 58
For the year ending November 30, 1894.....	22,542 78
For the year ending November 30, 1895.....	23,888 72

The aggregate collections during the quadrennium have been \$96,149.89. After the financial crisis of 1893 the contributions fell, it will be noticed, nearly \$2,000; but they began to gain again last year; and, notwithstanding the severity and pressure of the times, we are glad to report that the increase during the four years has been \$5,247.44—more than a thousand dollars for each year. But the contributions of the Sunday School Union have been, as we shall presently see, deplorably below the demands of the work; and on account of the condition of the treasury in 1892 it was found to be necessary to dispense with the services of the three Field Agents who were employed at the time of our last report to the General Conference.

It will be remembered that in 1891 a gift of \$25,000 was made to the Sunday School Union by Mr. Frederick H. Rindge, of California. This was to be employed for the establishment of new Sunday schools in the United States of America; and during the quadrennium it has been the means of establishing Sunday schools as follows:

1892.....	141
1893.....	352
1894.....	249
1895.....	240
<hr/>	
Total during the quadrennium	982

In 1894 Mr. Rindge made a supplemental gift of \$2,500 to be used for the support of two traveling agents in the South to organize Sunday schools among the colored people. To carry out the provisions of his gift the Rev. C. C. Jacobs, of the South Carolina Conference, was appointed Field Agent for the State of South Carolina, and the Rev. O. I. Jones, of the Texas Conference, for the State of Texas. At the time of making this report these agents have only been eight months at work; but already many new Sunday schools have been established, many conventions and institutes have been held in regions where instruction and inspiration for the teacher have been heretofore unknown; there has been a general awakening in Sunday school work, and the Conference collections for the Union have been handsomely increased; so that the wisdom of the plan thus inaugurated has been abundantly demonstrated. Mr. Rindge has generously offered to continue his contribution for the year beginning July, 1896.

In our own country the Sunday School Union gives aid by grants, not of money, but of literature and requisites, furnishing lesson helps, periodicals, and library books to needy schools in as large measure as its income will allow. During the past quadrennium we have given aid to 15,102 Sunday schools to the value of \$48,881.53. In addition to these grants the Sunday School Union, in conjunction with the Tract Society—using the Methodist Book Concern as its publishing house—issues a periodical entitled *Good Tidings*, which is furnished every week

without charge to many Sunday schools in the South. The share of the Sunday School Union in the expenses of this periodical during the past quadrennium has been \$8,190.98. Its circulation has been 8,761,000 copies—a weekly average of 42,119.

While in the United States the Union makes no grants of money, it is compelled to pursue a different plan with regard to the missionary fields in foreign lands. Every year appropriations of money are made to the various missions to aid in Sunday school work. In some of the foreign fields the grants of the Sunday School Union are used to meet the expense of publishing lesson literature, which is sold at less than cost to the schools; in others the appropriations are used, as in America, in the form of special grants to the several Sunday schools. The following report will show the Sunday school literature printed and circulated in foreign fields:

	No. of Books or papers.	Pages.
Norway	8,592	451,820
Sweden. [No report]		
Denmark	20,515	828,790
Finland	30,000	340,000
Germany	17,400	1,219,200
Switzerland	3,744	330,200
Italy	149,691	2,414,758
India:		
Lucknow		24,979,500
Calcutta	95,200	2,083,000
Madras		2,932,576
Malaysia. [No report]		
China:		
Foo-Chow	111,256	3,989,540
Kiukiang	14,282	364,660
Japan	245,180	4,286,880
Korea		18,200
South America:		
Buenos Ayres		3,427,269
Mexico	263,000	1,931,500
Total	958,860	49,597,884

The grants made in foreign lands have aggregated \$18,353.23—an increase of \$6,718.23 over the grants made during the previous quadrennium.

3. THE DEPARTMENT OF INSTRUCTION.—It will be remembered that the Corresponding Secretary of the Sunday School Union is also, by your appointment, the editor of our Sunday school literature; and of necessity the editorial and secretarial work run side by side and in close connection with each other. Consequently, although the Sunday School Union is not in any sense a publishing agency, and receives no financial profit from the publication of our Sunday school literature, the Board of Managers has found it necessary to organize Departments of Instruction, Periodicals, and Publications, as well as of Statistics and Benevolences.

During the past four years the circulation of our Sunday school lesson literature has greatly increased, so that now it aggregates 3,091,702 copies of our lesson periodicals. Inasmuch as the entire membership of our Sunday schools, teachers and scholars, is about 2,600,000, it becomes evident that we are not only supplying in fair measure our own schools, but also many Sunday schools of other denominations, and Union Sunday schools as well.

Our Department of Instruction cares especially for those periodicals and serials which, published for the benefit of teachers and scholars, are regarded as the "lesson helps" of our Church. As at present arranged they are the *Sunday School Journal*, the *Senior Lesson Quarterly*, the *Intermediate Lesson Quarterly*, the *Beginner's Lesson Quarterly*, the *Picture Lesson Paper*, the *Leaf Cluster*, and the *Bible Picture Cards*. To these should be added our annual publications, the *Illustrative Notes*, the *Senior Lesson Book*, the *Berean Question Book*, and the *Berean Beginner's Book*. During the quadrennium nearly all of these periodicals have made a constant gain in circulation. Beyond question the teachers and scholars of the Methodist Episcopal Church, as a body, are now using our own lesson literature. The *Illustrative Notes*, in particular, has doubled its circulation during this quadrennium, and has now reached front rank among lesson commentaries. The Church may well be proud that a work at once so scholarly and so popular is the product of our Sunday School Department.

In concluding this section of our report we urge that renewed effort be made to have the Bible itself used in the Sunday school, both by the teacher and the scholar. The place of the lesson leaf, whether it be for teacher or for scholar, is at home, and for study during the week. In the class the Bible, and the Bible only, should be used.

4. THE DEPARTMENT OF PERIODICALS.—To this department belong the papers which are circulated in our Sunday schools for general reading, but which are not particularly connected with instruction in the Sunday school lessons. Two such papers are published, the *Classmate* for those over twelve years of age, and the *Sunday School Advocate* for those under twelve. These two papers are edited with rare ability, and should be widely circulated. The young people as well as the children need a paper, and for them the *Classmate* should be made a weekly, as the *Advocate* is. We would recommend that both these papers be enlarged and published at as cheap a rate as is consistent with their expense.

5. THE DEPARTMENT OF PUBLICATIONS.—To this department particularly belong the Sunday school library books and other bound volumes intended for circulation in the Sunday school. It is true that Sunday school libraries are not relatively in as great demand as in former times, for in many places religious papers have been substituted for books; but there are still thousands of

places where the Sunday school library book is almost the only book that is read by the entire family through the week. We therefore urge that libraries be maintained wherever practicable, that they be very carefully selected, and that only such books as promote a true Christian character be permitted upon the shelves of our libraries. During the four years many most excellent books for Sunday school libraries have been published under the auspices of the Department of Publication of the Sunday School Union.

6. THE HOME DEPARTMENT.—To the departments above named two others, now, in process of organization, may properly be added. One is the Home Department, which is now recognized as a legitimate development of Sunday school work. There are in every congregation many who, through age or infirmity, or from other causes, are unable to attend the Sunday school. Many of these, wherever they are, might give the hour of the Sunday school to the study of the lesson, and for their benefit there has been established by the representatives of Sunday school work in all the leading denominations this special Home Department. Its members are regularly registered as connected with the Sunday school; they receive the lesson leaves as the other scholars receive them; they are invited to all the Sunday school entertainments, and are in every way recognized as connected with the school. We are not able to give the statistics of this department, for they are not yet included in the reports of Conferences. We hope the time is not far off when in each Sunday school of the Church there will be organized the Home Class, or Home Department; that it will be regularly reported in the Conference Minutes, and its statistics will be included in the Year Book of the Sunday School Union and the General Minutes of the Church.

7. THE NORMAL DEPARTMENT.—Another department of growing importance in our work is the Normal Department. Sunday school teachers need special training for their work in this age of general intelligence and of thorough preparation. While our young people are attending through the week secular schools, where teachers have been thoroughly equipped, we cannot afford to have in the Sunday school untrained and unfit teachers. The Normal Department proposes to furnish courses of instruction for Sunday school teachers, both in the Bible and in Sunday school work. It plans both for classes to be organized in connection with the Sunday school, and for individual students who may pursue the work each one by himself. It furnishes courses of study, examinations, certificates, and diplomas for those who take the course. Efforts should be made for the establishment of a Normal Class for the training of teachers under the auspices of the Methodist Episcopal Church in each one of our Sunday schools. A large Sunday school may have a large class, but there is no reason why even a small school should not have a class adequate to supply the school's need of teachers.

8. SUNDAY SCHOOL WORK IN THE GERMAN BRANCH OF OUR CHURCH IS PROSPERING.—More than ever German Methodists look upon the Sunday school as the true nursery of the Church, and do what they can to further the good cause. Sunday school conferences and institutes are held wherever and whenever practicable; and at every district conference and district meeting the Sunday school cause is sure to be one of the topics for discussion. The German Assistant Secretary visits as many of these gatherings as is possible. Our Sunday school periodicals, *House and Hearth*, *Sunday School Bell*, *Bible Lessons* and *Leaf Cluster*, are well sustained and gladly read. Four years ago we had schools, 1,396; officers and teachers, 12,848; scholars, 81,136. At present we have schools, 1,473; gain, 76. Officers and teachers, 14,342; gain, 1,494. Scholars, 89,692; gain, 8,556. Total of officers, teachers, and scholars, 104,034. The Rev. Dr. F. L. Nagler, who was chosen to succeed the lamented Dr. Liebhart, has done splendid service to our cause.

9. A PROPOSED AMENDMENT TO THE DISCIPLINE.—Frequent questions come to our office with regard to the interpretation of Paragraph 329 of the Discipline, as to whether the newly chosen superintendent takes office immediately upon nomination by the Sunday School Board or upon confirmation of the Quarterly Conference; also as to which body really elects the superintendent. We recommend the following amendment to the Discipline, Section 3 to take the place of the present Section 3 of Paragraph 329, and Section 4 to be inserted as a separate section, to follow Section 3, the last four sections of the paragraph to be numbered respectively 5, 6, 7, and 8.

§ 3. The superintendent shall be elected annually by the Sunday School Board and approved by the Quarterly Conference at its next session after such election; in case of a vacancy the pastor shall superintend or secure the superintending of the school until such time as the superintendent elected by the Sunday School Board shall be approved by the Quarterly Conference.

§ 4. The term of office of the newly elected superintendent shall begin as soon as the Quarterly Conference shall have approved his election. Until such approval the former superintendent shall hold office.

10. ANOTHER CHANGE RECOMMENDED.—We would also recommend a change in the form of Statistics No. 2, under Paragraph 84. Great difficulty is found in reporting separately the number of officers, the number of teachers, and the total officers and teachers, because in many schools one person is at the same time a teacher and an officer. Also with regard to the number of scholars in the primary grade, in all other grades, and the total number of scholars, difficulty is found, because the majority of schools, not being graded, make little distinction between the primary grade and the rest of the school. Neither do we consider it important to state the number of library books in all Sunday schools, inasmuch as many schools are now using periodicals distributed to the schools in place of library books.

We recommend, therefore, that the blank form of Statistics No. 2, concerning the Sunday school, contain the following items:

1. Number of schools.
2. Number of officers and teachers.
3. Number of scholars in all grades.
4. Number of members in the Home Department.
5. Average attendance.
6. Number of officers and teachers who are Church members or probationers.
7. Number of scholars (whether attendants or members in the Home Department) who are Church members or probationers.
8. Number of conversions in Sunday school during this year.
9. Current expenses.

11. OUR POVERTY OF RESOURCE.—It is a source of much regret that the Sunday School Union is compelled to curtail its appropriations at a time when the demands upon it have greatly increased.

The foreign fields, where the influence of Methodism is being rapidly extended, are crying out for help to establish schools in and around mission stations, and to supply them with religious literature; but we are compelled to respond to their appeals with grants which are entirely insufficient to meet the needs.

In our own country on every hand our work and responsibilities are increasing. Had it not been for the generous gift already referred to, made by Mr. Rindge, of California, to aid in establishing new schools, we would have been obliged to let hundreds of noble opportunities for the advancement of Christianity to pass for the lack of means.

Further, the demand for the requisites in Sunday schools already established is very great. Schools are ineffective for want of absolute necessities, such as lesson leaves, and the means to meet these demands is so limited that we have to dole out grants in very scanty measure, in order that as many as possible may get even a moderate supply. So pressing are these needs upon us that we have often been forced to discuss the question of withholding all aid from the Sunday schools of foreign nations so as to distribute all the help at our disposal in our own country.

As has been mentioned in the beginning of this report, the contributions of the Sunday School Union have increased during the quadrennium; but the needs have much more rapidly increased. The average amount given annually by each charge for the great interests of Sunday school work is exceedingly small, being only \$1.70, and the average contribution by each member of the Methodist Episcopal Church is less than one cent each year. We find that 4,073 charges take no collection whatever for the Sunday School Union. At the time of preparing this report our treasury is in debt, with diminishing receipts and increasing appeals for aid.

If we seek for

12. THE CAUSES OF THIS DEPLORABLE CONDITION OF AFFAIRS
—we find many ready answers :

1.) There has been, and to some extent there continues to be, a strange lack of interest on the part of preachers and people in the specific work of the Sunday School Union. So many claims are made upon our churches that official boards, in many cases, countenance the presentation of the claims of the larger societies only, and preachers, confronted with serious difficulty in getting a fair opportunity to present even these causes, ignore entirely those which are popularly considered to be of minor importance.

2.) Even when there is some measure of appreciation of the importance of our work, there is such an utter lack of knowledge of the demands made by it that the opinion seems to prevail that a few dollars meet the responsibility of even well-to-do churches; and effort worthy of the cause is hardly anywhere put forth.

3.) The overshadowing influence of some of the great connectional collections, to say nothing of the additional effort to pay the debts of the larger societies, make it almost impossible to secure a hearing in our local churches for this most important cause.

4.) In at least four particulars there is, in the provisions of the Discipline, an unintentional but very unfortunate discrimination against the Sunday School Union, which must be enumerated among the causes of its failure to receive a larger income for its increasing work. (1) There is no distinct chapter setting forth the object and aims of the Sunday School Union work, nor, indeed, is there anywhere a definition of its aims. (2) There is no provision for the distribution by the presiding elders of the several Conferences of an apportionment, and no authorization for the making of such apportionment. (3) The obligations of the pastors to report the amount of the collection from their charges to the Annual Conference is nowhere specified, excepting as it may be implied in the statistical blanks. (4) The requirement that each pastor shall announce in open Conference at the time of the passage of his character the amount of the collection in his charge for Missions inevitably tends to belittle all the other objects for which he is expected to secure the offerings of the people. The last clause in Paragraph 350 of the Discipline seems to us, therefore, unjust unless the societies which are equally representative of large interests of the Church, even though they occupy more limited sphere, are given the benefit of the same open report.

In all this attempted presentation of our difficulties for the careful survey of the General Conference it is farthest possible from our intent to undervalue the importance or lessen the opportunities of any other cause.

We are scarcely prepared to suggest any definite cause that will remedy this unfortunate state of affairs.

We have endeavored, by the issue of bulletins, to keep the ministers advised of our needs. We are compelled, however, to con-

clude that, in the majority of cases, the information does not reach the membership.

We have made a tentative effort to have special collections taken for our society in connection with the Christmas festivals of the Sunday schools; but thus far without any very great results.

We believe that our denomination will never occupy safe ground on the general question of benevolence until a comparative ratio for the several collections has been fixed by the General Conference, a percentage of the whole amount for each, so that out of a unit which would represent the entire benevolence of the Methodist Episcopal Church a stated fraction shall represent the proportion which, in the godly judgment of the General Conference, revised at each session, each special cause should aim for and expect. This would not radically change any of the machinery now in use in the Church for the collecting of money. It would not in any way prevent the making of specific donations to particular objects. It would not divert a single penny from the cause to which it had been devoted by the giver. But it would give an equal indorsement to all our collections, and this is absolutely necessary if the smaller societies are to hold up their heads.

13. WHAT THE BOARD ASKS OF THE GENERAL CONFERENCE.—We therefore request the General Conference,

1.) To incorporate in the Discipline a chapter on the aims and constitution of the Sunday School Union.

2.) To make it obligatory upon the presiding elders to apportion to the charges in their several districts the amounts expected from the Conference in the same manner as in the case of the other societies.

3.) To make it obligatory upon every preacher to present and take every regularly authorized benevolent collection of the Church.

4.) To place the Sunday School Union upon an equality with all the other societies in the matter of the report to the Annual Conference, either by requiring each pastor to announce openly the amount raised for each of the benevolent causes, or by excluding such reports altogether.

We respectfully urge that earnest attention be given to this question in order that sufficient funds may be raised to meet pressing claims, and we are of the opinion that fifty thousand dollars could be judiciously used at the present time.

14. MEMBERS WHO HAVE DIED.—During the four years death has taken from our number two of our most beloved and useful members, the Rev. Francis Bottome, D.D., a sweet-spirited Christian, a refined gentleman, and an honored minister of Christ; and Mr. John E. Stevens, whose able life had been intertwined with the success of the Methodist Book Concern, at New York, for forty years, and whose interest in Sunday school work was at once intelligent, intense, and unceasing. Dr. Henry Liebhart, the

accomplished German Assistant Secretary of the Sunday School Union, was suddenly called to the other world from the very midst of his activities. His great abilities and usefulness are well-known throughout the Church. The loss that our special work has sustained by his sudden death is very great.

15. CONCERNING THE SECRETARY AND THE OFFICE WORK.—With great satisfaction we have watched through the quadrennium the work of our Corresponding Secretary, the Rev. Jesse Lyman Hurlbut, D.D., and that of his faithful and gifted assistants. Dr. Hurlbut in 1892 was for the second time elected to the corresponding secretaryship of our Society, and has proved himself to be pre-eminently fitted for the place. All the helpers in the office deserve our heartiest commendation. To Mr. Daniel Denham, the Treasurer, the Board of Managers owes and tenders its special thanks. His duties have been often of the most involved and troublesome sort, and his time and financial skill have been freely given to the Union. The various activities of the Union—office work as well as field work—have been carefully passed under review at our regular monthly meetings, and we return to the General Conference the trust confided to us four years ago with thanks to God that, even in the midst of financial stringency, so much of permanent good has been wrought by the Sunday School Union.

THOMAS BOWMAN,

President.

ROBERT R. DOHERTY,

Recording Secretary.

F. MASON NORTH,

Chairman of Committee.

REPORT OF THE BOARD OF MANAGERS OF THE TRACT SOCIETY.
JOURNAL, PAGE 91.

DEAR FATHERS AND BRETHREN : We present to you the following report of work accomplished under the direction of the Tract Society of the Methodist Episcopal Church during the quadrennium ending May 1, 1896 :

Our Society is not a publishing house. It buys in quantity the tracts and other literature published by the Methodist Book Concern, and makes its grants in the United States only from such publications. In foreign lands grants are made in money, to be used as the authorities in charge of the various missions may desire in the publication of periodical literature, tracts, and books. All the funds of the Tract Society come from the contributions of the churches. We have no invested property, have lately received no large legacies, and are dependent entirely upon the gifts of the Church for our support.

During the quadrennium now ending the collections for the Tract Society were as follows, each fiscal year ending November 30 :

1892.....	\$21,950 39
1893.....	21,420 47
1894.....	19,206 71
1895.....	20,653 23
	<hr/>
	\$83,230 80

Notwithstanding the depression of the times the increase over the contributions of the previous quadrennium was \$2,306.65.

We regret to say that the average collection from each charge, as reported in the Minutes, has been only \$1.55, and the average contribution from each member of the Church has been a little less than nine mills. Every year an average of 4,765 charges take no collection for the Tract Society. Some of these take collections for local tract organizations and for various tract societies, but we report only the amounts received at the office of our Society and disbursed under its direction.

During the past four years the tracts printed by the Methodist Book Concern, and the number of pages contained in them, were as follows:

	No. of Tracts printed.	Pages.
1892.....	1,170,000	11,912,000
1893.....	1,549,000	11,525,750
1894.....	1,244,200	10,993,500
1895.....	1,522,100	10,401,000
	<hr/>	<hr/>
	5,485,300	44,832,250

These tracts have been distributed under the direction of our Society as follows (the churches receiving grants are indicated

in the first column, the pages of tracts distributed in the second):

	Churches.	Pages.
1892.....	2,200	16,250,700
1893.....	2,400	16,230,773
1894.....	2,575	14,327,375
1895.....	2,400	13,840,225
	<hr/> 9,575	<hr/> 60,649,073

We recognize the importance of the press in our foreign mission fields, for the universal testimony of our missionaries is that by means of the printed page the Gospel is brought to the attention of more people than through any other instrumentality. While the tract and the paper may not in all instances be the direct means of bringing souls to Christ, although they are such direct means in many cases, yet they call the attention of untold multitudes to the Gospel and lead them to the missionary. Almost the entire support of our mission presses in foreign lands has come upon the Tract Society, and we have therefore given as liberally as our funds would admit to this purpose. Our expenditures in the foreign fields during the past quadrennium have been \$31,489, which is an increase of more than \$12,000 upon the gifts of the Tract Society to the various fields during the previous quadrennium. At the same time we have expended among the immigrants in our own country \$4,145, distributing to them tracts and papers in nine or ten different languages. On the home field in general we have given \$19,184.62.

The following table will show the reports received from the various mission fields as to the number of tracts which have been issued and the number of pages contained in them:

	No. of Books or Papers.	Pages.
Norway.....	340,000	1,306,000
Sweden.....	597,000	3,880,000
Denmark.....	242,160	955,520
Finland.....	120,200	3,016,400
Germany.....	3,625,825	29,032,600
Switzerland.....	.....	5,068,560
Italy.....	338,331	3,989,219
Bulgaria.....	12,000	1,470,000
India:		
Lucknow.....	.....	15,800,000
Calcutta.....	372,868	2,748,134
Madras.....	805,350	6,490,600
Malaysia.....	26,850	312,600
China:		
Foo-Chow.....	154,040	10,608,145
Kiukiang.....	14,710	429,642
Peking.....	59,945	1,387,469
Japan.....	345,050	10,993,700
Korea.....	6,000	283,000
South America:		
Buenos Ayres.....	.....	2,400,792
Mexico.....	713,775	7,608,900
Total.....	<hr/> 7,774,104	<hr/> 107,781,281

In addition to the tracts which have been distributed under the auspices of this Society it has contributed very largely in the aid of religious periodical literature among our foreign population. It has given to Swedish, Norwegian, Danish, French, and Spanish papers, all circulated in the United States.

In conjunction with the Sunday School Union it has published during the quadrennium a paper for free distribution among the needy churches in the South. This paper is called *Good Tidings*, and it has had a circulation of 42,119 copies of each weekly issue, making an aggregate of 8,761,000 numbers through the years, containing 35,044,000 pages.

Our Society is grateful to the Church for its contributions to this cause, and hopes for such increase in their amounts as will enable us to greatly enlarge our donations both at home and abroad. Our Society needs at least \$50,000 per annum to carry on its work, and we hope that measures may be taken to realize this amount from the Church at large.

The anniversary of the Society has been held in the fall of each year during the quadrennium. For the first two years it was held in conjunction with the anniversary of the Sunday School Union, but for the last two years the anniversaries of the two societies have been separate. In 1892 it was held in Chattanooga, Tenn.; in 1893, in Buffalo, N. Y.; in 1894, in Trenton, N. J.; in 1895, in Cincinnati, O.

We desire to call the attention of the General Conference to the discrepancies which appear between the treasurer's report of the Tract Society and the reports from the Conferences in the statistics of the General Minutes. One Conference has its own Tract Society and reports for the tract cause all the collections taken in aid of its Society, which is administered solely within the bounds of the Conference to which it belongs. Yet all the collections of this Conference are reported in the General Minutes, and the report shows a serious discrepancy between the figures in the General Minutes and those in the Yearbook of the Tract Society. We would recommend that to Paragraph 419 of the Discipline a clause be added, that no collections for the tract cause shall be reported in the General Minutes, except such as are sent to the Tract Society of the Methodist Episcopal Church.

In the General Conference of 1892 a resolution was passed directing the Tract Society to pay \$700 per annum in aid of two papers published in the interest of the Norwegian and Danish work. This resolution did not refer the matter to the Tract Society, but was mandatory, and has resulted in an expenditure of \$2,800 from the meager funds of the Society toward one branch of the work, which is out of all proportion to the requirements of the other branches. Our Society feels that a dangerous precedent has been set, and that if Church papers or missions can make application to the General Conference, instead of to the several societies for grants of money, that the legitimate work of all the societies will be seriously impaired. We earnestly express

the hope that no special legislation of this kind will be attempted or permitted at the present session of the General Conference. If, in the judgment of the General Conference, there are special claims upon any one of the benevolent enterprises of the Church, it would be perfectly proper to recommend to the societies their consideration; but it is contrary to the constitution of the Tract Society, which was made by the General Conference, that any grants should be made except through the regular Board of the said Society. We would respectfully suggest that the General Conference should not violate the constitution which itself has made for the Tract Society.

During the quadrennium the Rev. Henry Liebhart, D.D., the able German Assistant Secretary and Editor of the Tract Department, was suddenly called from labor to reward. His place has been well filled, through appointment of the Book Committee, by the Rev. F. J. Nagler, D.D. The tract work among our German brethren has always been diligently maintained.

The Society would bear testimony to the industry and faithfulness of the Corresponding Secretary, Dr. J. L. Hurlbut, and the Assistant Corresponding Secretary, the Rev. J. M. Freeman, D.D., who, in conjunction with the Board, have directed the affairs of the Society for the past eight years.

By order of the Board of Managers of the Tract Society,

N. VANSANT,

I. SIMMONS,

JOHN BENTLEY,

E. B. TREAT,

W. E. KETCHAM,

R. S. PARDINGTON,

HIRAM MERRITT,

MORRIS H. SMITH,

Executive Committee.

REPORT OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.
JOURNAL, PAGE 91.

DEAR FATHERS AND BRETHREN: The Woman's Foreign Missionary Society of the Methodist Episcopal Church, in presenting to your honorable body a record of its service for the past four years, recognizes with profound thanksgiving the marvelous way in which it has been led by divine Providence. Advance has marked every step of the way, and that in the presence of great obstacles. At home it has shared, with other organizations, loss from fire, floods, cyclones, labor troubles, and from the remarkable financial depression in the country since 1893. Abroad wars and rumors of wars have given anxiety, causing interruption to work in some sections, and an unsettledness detrimental to the best development of educational and spiritual work. In some sections earthquakes have destroyed property, while in other localities cholera, fever, and the "plague" have taxed the time and strength of many of the workers, some of whom have been exposed to the fury of mobs, barely escaping the assassin's spear. Yet in no period since the Society's organization have so many agencies been employed, never have so many women at home been interested, never have there been so many pupils in the schools, and never were so many women reached with the loving message of the Gospel of Christ as within the past four years.

MODIFICATIONS AND DEVELOPMENT OF THE WORK AT HOME.

1. NEW BRANCHES, ETC.—The Minneapolis Branch) which formerly extended over a very large territory, precluding its best development) has been divided, and the Columbia River Branch organized. The Columbia River Branch was constituted December 7, 1892, becoming the eleventh Branch of the Society, and now includes Washington, Idaho, Montana, and Oregon, with headquarters at Portland.

Another development in the organization of the home work has been the formation of small societies, entitled "Little Light Bearers," embracing children under five years of age, chiefly designed as a recruiting and educating agency. At the age limit indicated these are passed on into the "Mission Band," then into the "Young Woman's Circle," and finally into the Auxiliary, thus affording a graduated missionary training from the cradle upward.

Modifications have been made in the treasury department of some of the branches. The duties of Branch treasurers assumed such proportions and demanded so much time and attention that some change became necessary. This led to the appointment of a treasurer in each Conference to look after and receive all money raised in the territory of the Conference and forward the same to the Branch treasurer. This, though a radical change in methods, was adopted and indorsed with great promptness, and is proving of great advantage.

The District Association has been extended, and is proving a great inspiration to scattered workers and a strong bond uniting the members in one common cause. Talent not before employed has thus been brought into active service and new channels opened for hidden or misapplied funds to find their way into the treasury.

2. **THANK-OFFERING DAY** has become a special feature in all the Branches, and serves not only as a means of supplementing contributions, but of increasing interest in the general work. The offerings thus gathered have been devoted to special work. The amounts, of course, have varied, but in some Branches the offering on the day has aggregated from ten to fourteen thousand dollars.

3. **PROPORTIONATE GIVINGS.**—The conviction of the duty of systematic and proportionate giving is increasing among our women. A number of the associations make this a special subject for discussion, and many members are contributing a penny a day, while thousands of mite boxes are annually utilized, gathering up the fragments. A sense of personal responsibility to increased obligations seems to have pervaded the membership, and neither financial disturbances nor individual demands have interfered with the collection of funds sufficient to meet all appropriations made for carrying on the work.

4. **BRANCH HEADQUARTERS.**—Through the courtesy of Cranston & Curts the Northwestern Branch was furnished with a room at 57 Washington Street, Chicago, and the Cincinnati Branch with one in the new publishing house in Cincinnati. These favors are greatly appreciated and aid in the convenience and systematizing of the work. Through the similar courtesy of the Board of Managers of the Missionary Society in New York the use of a room has been donated at 150 Fifth Avenue for general headquarters.

Here the members meet to transact business, hold committee meetings, welcome the returning missionary, and bid Godspeed to the departing one. This room is also the depository and distributing point for missionary literature.

5. **SILVER ANNIVERSARY.**—In March, 1894, the Society closed its first quarter of a century of work. The anniversary was very generally observed, not only in this country, but throughout all our mission fields. It proved to be an occasion of deep interest, inspiring new zeal, recalling old memories, and encouraging fresh endeavor. Special silver offerings were asked, and \$25,000 realized. Ten thousand dollars of this amount was appropriated to the Lucknow Woman's College, as a memorial fund for a building to be called for Mrs. Harriet M. Warren, so long identified with the Society. From nearly all our missions have come contributions to this fund. In Foochow, China, an auxiliary society was organized, which celebrated the silver anniversary by sending an offering of \$36, to be applied to the Warren Memorial in India, thus with a silver bond uniting the women of the two greatest heathen nations of the world. The native Christians of Northern India,

with some of the former pupils of the Lucknow College, have contributed nearly a thousand dollars to this fund for an India Room in the building, the corner stone of which was laid by Bishop Thoburn on January 28, 1895, in the presence of a large and interested audience, the plain marble slab bearing the inscription: "Harriet Warren Memorial, January 28, 1895."

6. GERMAN WORK.—The German work is scattered over ten German Conferences in the United States with 146 auxiliary societies and 3,525 members. The work is also organized in Europe. In Switzerland there are 25 auxiliary societies with 927 members, in South Germany 22 organizations with 755 members, and in North Germany 18 societies with 618 members, making a total of 212 organizations with 5,825 members, showing an increase of 27 organizations and 1,227 members. The amount of money raised is as follows:

1892	\$4,971
1893	4,957
1894	6,045
1895	5,254

Making a total of \$21,227, which is an advance of \$3,926 for the past four years. Of the above amount Switzerland contributed \$1,213.69, and Germany \$1,104.69. At Frankfort-on-the-Main the women have assumed the support of a Bible woman in India, and a Children's Band in Karlsruhe, Baden, support an orphan in India; while from Berne, Switzerland, has gone out a missionary, and also an assistant missionary, to the Bulgarian work.

7. LITERATURE.—The Society utilizes all methods that can be devised to give information concerning all phases of its work both at home and abroad. Three papers are regularly issued by the Society.

First. *The Woman's Missionary Friend*, the official organ of the Society, has a circulation of 20,411. During the twenty-six years of its existence it has been so judiciously managed that it has never incurred a debt, but gives forth from its treasury, annually, sufficient money to publish nearly all the miscellaneous literature issued by the Society. The Society met with an overwhelming loss on January 7, 1893, in the death of Mrs. W. F. Warren, of Boston, who was the efficient Editor of this "Woman's Friend." Mrs. Warren had been identified with the Society from the hour of its organization, and when it was decided to establish a paper, early in 1869, she was selected as the person to launch the new enterprise, and for twenty-four consecutive years she occupied this important position. When she began the work, papers and magazines conducted by women were something of a novelty, the field new and untried, but with characteristic energy she developed the paper, which soon took rank as one of the model missionary magazines of the world. It now has a larger circulation than any other woman's missionary periodical published.

After the death of Mrs. Warren her daughter, Mrs. M. W. Ayars, was appointed to fill her place, and carried on the work with great ability until the election of Miss Louise Manning Hodgkins, of Auburndale, Mass., as Editor. Miss Hodgkins brought to the position large experience as a writer and the prestige of having been several years professor of English literature in Wellesley College. In July, 1893, the paper changed its form to a magazine, and at the General Executive Committee held in St. Louis in 1895 the name was changed from *Heathen Woman's Friend* to *Woman's Missionary Friend*. The subscription price of this paper is 50 cents.

Second. There is published also an eight-page monthly paper in German called *Der Missions-Frauen-Freund*, the name having been changed from *Heiden Frauen-Freund*. This paper is ably edited by Mrs. Rev. C. Achard, now of St. Louis, and has a circulation of 2,925, an increase of 451. Subscription price, 25 cents.

Third. *The Children's Missionary Friend* is a twelve-page paper formerly called *The Heathen Children's Friend*, which has met with great success among the young people. Its subscription price, 15 cents a copy, or in clubs 10 cents, brings it within the reach of all. Mrs. O. W. Scott has efficiently conducted this paper since its establishment. It now has 18,208 subscribers, having advanced its subscription list 7,222 in the four years.

Fourth. *The Study*.—The Society has made provision for the systematic study of missionary subjects in the auxiliary societies, by issuing monthly a four-page leaflet, at 30 cents a dozen copies, edited by Mrs. J. T. Gracey. This *Study* has now reached a circulation of 20,000. It was formerly issued in supplement form to the *Missionary Friend*, but in January, 1895, became a separate issue.

Miscellaneous Literature.—In addition to the above missionary reports, calendars, maps, games, and leaflets have been issued. Some of these have been sold at a nominal price, while a large number have been gratuitously distributed. Several of the Branches are issuing a quarterly as a medium of communication among the workers concerning the home side of the work. In India the Zenana paper, started some years ago, has been a great educator among the women in Indian homes. It is now published in five languages, one lady within the territory of the Philadelphia Branch having donated \$250 to start an edition in the Mah-rati language. A woman's paper has also been established in Singapore called *Sahabat* (Friends). Its first issue appeared in April, 1895. It is printed in Romanized Malay, and 500 copies are circulated monthly. The women are delighted with it. Some of them can read it themselves, while others preserve it carefully for husband or son to read to them, and it is proving a very valuable aid to the missionaries and Bible women.

8. OFFICIAL VISITATIONS.—For the first time in the Society's history, the eastern foreign fields have had an official visit from

one of the corresponding secretaries during the quadrennium. Mrs. J. F. Keen, Secretary of the Philadelphia Branch, made a tour of the world in 1893, and visited many of the mission stations, giving the most careful consideration to every detail of the work. Her presence, advice, and womanly sympathy were a benediction in the church, the school, and the home. One of the missionaries writing from China said: "It was a precious joy to introduce Mrs. Keen to our school girls. For the first time in the empire of China our school children were permitted to see one of the members of the Executive Board—well known to them by reputation—and they could say, 'How beautiful are the feet of them who bring glad tidings of good things!' What woman was doing for woman got a clearer and better hold on the girls from her presence. Mrs. Keen presided at several of the woman's conferences."

Mrs. Foss, Mrs. Joyce, Mrs. Walden, and Mrs. Newman have visited the work in Mexico and brought back information to inspire the home workers. Mrs. Newman has visited South America also. She addressed women's meetings in Bulgaria, Germany, and Switzerland, made an address at the opening of the new building purchased for the girls' school in Rome, and while in Copenhagen organized an Auxiliary Society with over a hundred members. Mrs. Ninde and Mrs. Walden and her daughter have visited Japan, Korea, and China.

The bishops visiting the several mission fields occupied by the Society have placed it under obligation by their uniform courtesy, careful inspection, and wise counsels on the fields and in consultation with the officary at home. Their sympathy with and their championship of the work of the Society have been warmly appreciated.

The workers on the several Asiatic fields have been greatly encouraged by the unofficial visit of Mrs. Mary C. Nind, ex-Secretary of the Minneapolis Branch.

9. REAL ESTATE. — About \$86,000 has been added to the Society's property during the four years as follows:

School in Montevideo, S. A.....	\$21,000
School in Rome, Italy.....	15,000
Hospital in Korea.....	2,000
India: Madras Home.....	10,000
Haiderabad.....	10,000
Meerut.....	5,000
Aligarh.....	5,000
Ajmere.....	5,000
Shahjehanpore.....	3,000
Warren Memorial Lucknow College.....	10,000
Total.....	\$86,000

In repairing and enlarging property about \$11,100 has been expended. In Nagasaki, Japan, \$4,000; Hakodate, \$1,000; in Guanajuato, Mexico, \$2,000; in Hing Hwa, China, \$1,000; in Chung King, \$1,100, and in Muttra, India, \$2,000. The total

valuation of property in the several foreign missions at present is about \$466,000.

10. STATISTICS OF HOME WORKERS.—The steady advance of the Society has been satisfactory, and may be seen from the following figures: The number of auxiliary societies is 4,630, an increase of 368; membership, 121,288, an increase of 4,680. In addition to these, there are 780 young woman's societies, with 14,584 members; and 771 children's bands, with 15,581 members; making a grand total of auxiliaries, 6,181, with an aggregate membership of 151,163.

11. FINANCIAL EXHIBIT.—The Society has special cause for gratitude that the contributions to the treasury have steadily advanced, and that during the term all appropriations have been met, and thus no debt has been incurred. The amount of money raised during the quadrennium is as follows:

1892.....	\$265,342
1893.....	277,303
1894.....	311,925
1895.....	289,227

A total of \$1,143,797; an increase of \$227,004 over the previous four years. Of this amount about \$60,000 was received from bequests, the rest having come through the regular channels.

This amount of money raised by the women of the Church has behind it a story that may not be formulated in words—hours of anxiety and care by day and by night, thousands of miles traveled, pages of missionary literature disseminated, letters innumerable written, and the giving out of vital force in various ministrations that the women of Methodism may be alive to their privileges in helping to redeem and lighten the burdens resting upon womanhood the world over.

The largest contribution realized since the organization of the Society was in 1894, which period marked the twenty-fifth year of its history. It was this year that there came into the treasury \$25,000 from the estate of Mrs. E. Sleeper Davis, of Boston. During her lifetime Mrs. Davis had made several donations to the work at home, and during a trip around the world visited and contributed liberally to the work in the various stations, and provided in her will that the Woman's Foreign Missionary Society should become residuary legatee.

The appropriations to the foreign fields for the quadrennium have been as follows:

To India.....	\$448,606
Malaysia.....	22,517
China.....	258,472
Japan.....	208,633
Korea.....	39,828
Mexico.....	101,082
Italy.....	32,447
Bulgaria.....	18,298
South America.....	82,838
Germany and Switzerland.....	2,100

DEVELOPMENT IN FOREIGN FIELDS.

MISSIONARIES.—The missionaries of this Society during the past four years have everywhere been in God's peculiar care, both on the land and on the sea. Some have faced danger in many forms, others have been seriously ill, but all have done heroic work, exemplifying in their lives the most self-sacrificing devotion, unconquerable zeal, and consecration to principle. Some of the missionaries received personal injury from excited mobs, while others have been called home from labor to reward. Miss Imhoff, of Yonezawa, Japan, with an associate, worked for some time with no other foreigner in the place, an interior town, thirty miles from the railroad, and reached only by *jinnrikisha* over a mountain pass. Alone these young women, by tact and prudence, overcame prejudice, and established a very successful school. Returning one evening from an evangelistic meeting a stone was thrown by some one in a crowd which struck Miss Imhoff in the eye, and for months she endured great suffering, and has lost entirely the sight of that eye. She came home for a short period, but has returned to work and is now located at Tokyo.

Miss Mabel C. Hartford, who has had charge of woman's work in Kucheng District, China, narrowly escaped with her life in the terrible massacre at Huasang in August, 1895. With her own hand she diverted the assassin's sword and escaped with slight wounds, but with her nervous system severely shocked. She returned home for a few months' rest, but is hoping to leave for China early the coming fall.

Miss Mary Reed, the missionary in India who, a few years ago, was stricken with leprosy, has been heroically at her post at Chandag, India, in charge of the leper asylum at that place. She is cheerful and happy in her isolation, administering cheer and comfort to that unfortunate class. Mr. W. C. Bailey, in charge of leper asylums in India, writing of Miss Reed, says: "Mysteriously consecrated to the work among these poor sufferers, by being allowed herself to contract the disease, she has labored with signal blessing and success for about four years. The asylum has grown under her care from 38, until she now has an institution with 100 inmates. I am astonished at what she has been able to accomplish, and at the splendid way in which, single handed, she carries on everything. Hers is one of the best-managed institutions I have seen. She takes the immediate oversight of everything herself, and is managing affairs most economically."

Four missionaries have died. Miss M. E. Layton, one of the early missionaries of the Society, died in Cawnpore, India, of cholera, April 22, 1892. She had been in charge of the girls' school at Calcutta for years, and made it one of the best-conducted educational institutions in the East under the care of the Society.

Miss Mary E. Pardoe, of the girls' school in Tokyo, Japan,

died August 31, 1892. She was permitted only four years' service; but it is stated that such was her life in that short period that her influence will be felt to the farthest limit of the empire of Japan.

Miss Anna B. Sears went to Peking, China, 1880, and for fifteen years gave her life to Chinese women and girls. She died in Cleveland, O., December 4, 1895.

Miss Clara Downey went to India in 1884, and for ten years did effective work in four leading stations of the North India Conference. She died in San Diego, Cal., January 4, 1896.

The Society supports 156 missionaries, of whom 140 are in active service and 16 are at present home on furlough.

These missionaries are located as follows: Fifty in India, 41 in China, 22 in Japan, 7 in Korea, 3 in Malaysia, 6 in South America, 7 in Mexico, 2 in Italy, and 2 in Bulgaria. Seventy-three women have been sent out during the quadrennium. Sixteen of the number are medical missionaries, 9 of whom are located in China, 6 in India, and 1 in Korea. Miss Hu King Eng, M.D., who reached her home in Foochow, China, August 10, 1895, is the second Chinese woman graduated from an American medical college, but first in the distinction of opening practice among the women of her native land. After a term of years in Ohio Wesleyan University she graduated from the Philadelphia Woman's Medical College, and gave a year to a post-graduate course. She thus spent ten years in America in preparation for her professional work. She is the only Chinese woman physician with a western world degree in the empire of China.

NEW PLACES OCCUPIED.

Into all countries, and under all vicissitudes of climate, in the face of all opposing influences, the Society marches on with the faith of conquerors. The quadrennium has been marked by the opening of work in Paraguay, South America. Miss Hammond was transferred from Montevideo to Ascuncion, the capital, and has succeeded in establishing a fine school. One of the native converts in Singapore, that far-away station in Malaysia, went over to the island of Sumatra and found an opportunity of speaking to the women about Christ. They listened eagerly, and begged for books. She returned, told her story to the Quarterly Conference of the Malay Church, with the result that, accompanied by one of the missionaries, she returned with a goodly supply of books to open work. This native woman, with the one great and essential qualification for a missionary, the love of Christ in her heart, stepped out alone into a strange country, and, untrammelled by the red tape of officialism, established the beginnings of a church of Christ in that land.

Woman's work has been opened at Penang so successfully, and has attained such proportions, that an urgent plea comes for the Society to send a missionary.

Another opening has been made among the Bhotiyas, which

will influence the hitherto impregnable Tibet. Dharchula, four days' journey beyond our farthest mountain station in the Himalayas, has been selected as a center for opening work for this Society. Land has been secured, permission to build was granted by the rajah, and two small houses erected through the generosity of Mr. W. E. Blackstone, one at Dharchula, the other at Chandas, eighteen miles beyond. Two missionaries visited a number of Bhotiya villages and were received very kindly. For some time this far-away outpost was held by three native women. The Lord's Prayer has been translated into Bhotiya by Dr. Sheldon, who is now superintending the work.

In Darjeeling, twenty-four hours from Calcutta, a boarding school has been started most successfully.

Work has been opened in Sironcha, Southern India, the capital of the native state of Bastar. This was done by the Cincinnati Branch as a memorial to Mrs. Bishop Clark, who for twenty-four years was president of the Branch. Only the General Missionary Society and Woman's Foreign Missionary Society have entered this open door. The Society has sent a medical woman to the field. Bishop Thoburn commissioned Miss Blackmar to make a tour of inspection through the state with a mission party. Land has been offered to the Society rent free for five years, with the understanding that buildings be erected and work begun.

One of the Society's missionaries in Japan made a trip to the Loochoo Islands, where she had an opportunity of presenting Gospel truths to some of the women. A Bible woman has been at work here since 1884, and Sunday school and a weekly meeting are held, supported by the members of the Japanese Woman's Foreign Missionary Society.

SURVEY OF THE FIELDS.

JAPAN.—The work in Japan has progressed, notwithstanding the war, earthquakes, and destruction of some property by fire. The antiforeign feeling which developed for a time militated somewhat against the work and lessened the attendance in the schools. On October 28, 1892, occurred the great earthquake, when the school in Nagoya was destroyed, but the lives of the pupils and missionaries were preserved. After a time another property was rented and the school started again. The China-Japanese war caused an unsettled feeling detrimental to evangelistic and educational work.

In June, 1894, an earthquake occurred, which wrought great damage to property in Aoyama, Tokyo and Yokohama. The school buildings in both places were so injured that it became necessary to rebuild, and the school in Tokyo was compelled to move to other quarters in the city. A new building in Yokohama was erected, but destroyed by fire February 8, 1896, before it was ready for occupancy.

Eleven stations are occupied in this island empire.

KOREA.—Besides Seoul two other stations have been occupied.

and woman's work commenced at Chemulpo and at Sirino. The first country trip ever undertaken by a woman for evangelistic or other purposes, was by one of the Woman's Foreign Missionary Society missionaries. One of the pupils of the Seoul school has been brought to America, and is now studying medicine. A number of women have been baptized and given unmistakable evidence of changed hearts. The medical work has been a special feature in Korea. During the cholera epidemic the past year the representative of this Society nursed in the government hospital for several weeks, and physicians and residents all acknowledged her helpfulness and ability.

CHINA.—The work in China has passed through many vicissitudes. In West China the work was discontinued in 1885 because of the riots and destruction of property. It was reopened in 1894, and through the generosity of Mrs. Philander Smith, of Oak Park, Ill., a home for missionaries was provided, two deaconesses were appointed to the field, and a trained nurse, all of whom are at work winning the hearts of the people. In Northern and Central China, riots for a time interfered with work. North China in 1893 witnessed a great revival, such as had not been known in years. It was marked by a general confession of sins, and wholehearted turning to God, and the school in Peking shared in the influences. In all the schools a sentiment of anti-foot binding prevails. October 17 the first Woman's Conference for Central China was opened at Nanking. Throughout all this territory the boarding schools are full to overflowing, the day schools could not be more flourishing, and medical work is so prosperous that all the wards in the hospitals are filled with patients.

War, riots, death, and threatened massacres have faced our workers in the Foochow Conference. Notwithstanding this, there have occurred the greatest revivals known since the introduction of woman's work. All the churches in North, South, and Central China have shared in its blessed influences, and the force is unable to meet the responsibilities growing out of this new order. In Foochow an orphanage has been established where thirty-six children are cared for. A new building has been erected for the girls' school, which is not large enough to accommodate those applying, and recently fifty had to be turned away. The death of Dr. Sites was a great sorrow to all the Society's representatives.

At Kucheng an auxiliary of the Woman's Missionary Society was organized among the women, and forty dollars in gold was raised and forwarded for work among the heathen.

MALAYSIA.—The work of the Society is in Singapore and Penang, a city five hundred miles up the western coast, and in Palembang, on the Island of Sumatra. A fine, new property has been purchased in Singapore, beautifully located, called "The Mary C. Nind Deaconess Home." There are several forms of work, a school for Chinese girls, a boarding school for native girls, and a school for missionaries' and native Christian children; also woman's rescue work.

INDIA.—The work of the Society in India covers a large territory and includes a large number of important cities, in which centers nearly all forms of mission work are carried on, and from which a large number of outlying villages are reached. The great ingathering of souls in all parts of India has brought a great pressure, and it seems almost impossible to meet all the demands, or enter the open doors. Woman's work in one of the Presiding Elder's districts is superintended by a native woman, who has about thirty native women itinerating in the district.

Three new boarding schools have been started in the Northwest India Conference: one at Meerut, another at Ajmere, and another at Aligarh; the latter, through the generosity of Miss Louisa Soules, of Michigan, was dedicated January 15, 1895, by Bishop Thoburn. The first girls' school within the city of Haiderabad was opened by one of the Society's representatives July, 1892, and now there are four such schools.

All India does not echo with notes of alarm now when there is a baptism. No one thinks of numbering the accessible zenanas—the few are closed, the many open. We only count with sorrow the limited number of workers. In the city of Lucknow twenty-five years ago there was scarcely a Christian woman, but during the year past three hundred school girls and women went out to greet and escort Mrs. Keen into the city. Miss Thoburn says, "Our social Christianity or Christian socialism in India is largely in the hands of women." A Hindustani branch of the Women's Christian Temperance Union has been organized. The officers are all native Christian women. A flourishing branch of the Young Woman's Christian Association has been in active service for the past three years. This also is officered by native Christian women, many of whom were trained by this Society. Epworth League Conventions for all India were held in the city of Lucknow, in which many of our students took part. Multitudes of women are receiving baptism throughout North India, and appeals come for teachers to instruct them. Zenana work and schools for heathen girls have been closed or transferred to other missions, because there was not the adequate force to meet the demands. In Madras a great work is carried on among the women of the higher castes. Recently a high caste Brahman lady was baptized in the Methodist Church.

ITALY.—The work in Italy has received an impetus by the purchase of a most desirable and commodious property in Rome for the boarding school. It is the first property purchased in Italy, although a representative of the Society has been in Italy for eleven years. The building was dedicated by Bishop Newman, May 10, 1894. The house was formerly occupied as a nunnery. This school began in 1884 with two girls; it now has forty-five. Many of the girls have been converted. Of the ninety-eight children who have gone out from the school the location of all but four is known, and not one has gone back to Romanism. An auxiliary of the Woman's Foreign Missionary

Society has been organized, which has taken for special work a day school for little children, and two of the pupils of the school take charge of it. Bible readers are employed, one in Rome and one in Pisa.

BULGARIA.—The boarding school in Loftcha has been very successful. It has fifty pupils, and nearly one half of these self-supporting. The Hotanza school has also prospered. Bishop Newman testified after his visit that the brightest light in the Bulgaria Mission was the boarding school at Loftcha. Most of the girls are consistent Christians, and many who have been educated there are now Bible readers and teachers. A new building has been purchased providing needed accommodations.

MEXICO.—Growth in every department marks the work in Mexico. All schools have increased the number of their pupils. Some 1,361 girls are under Christian instruction. The orphanage in Mexico city has the largest number of pupils in attendance yet reached in its history.

In Pachuca a new building has been erected to accommodate the three hundred and sixty girls connected with Miss Hasting's school. This is the highest number hitherto attained by any similar Protestant institution in the republic. The fact, that of the thirty-four teachers in the schools at least thirty received instruction in the Society's institutions in that country, is most convincing proof of the value of the work done. In 1892 an Epworth League was organized in Mexico city, forming the "Dr. Butler Chapter." Since then they have been organized in all larger stations.

Two hundred pupils are in the school at Puebla, which has a high reputation. Revival influences have been felt this past year, and eighty-eight conversions are reported among the girls.

SOUTH AMERICA.—In Montevideo a fine new school building has been purchased, which in location and appointments gives great influence to the work and cause of Protestantism in the province. One hundred pupils are provided for.

Work in Peru has been reinforced by sending another missionary. The political disturbances have militated against the work. The schools were closed for a time, and many scholars were lost, because persecutions and threatenings made many afraid to allow their children to remain in the day schools.

FOREIGN STATISTICS.

The Society supports, besides its 156 missionaries, 750 Bible readers, assistants, and teachers; 400 day schools, with 10,000 pupils; 53 boarding schools, with 400 pupils; 11 orphanages, with 500 orphans; and 10 training schools, with 200 pupils. There are also 13 hospitals and dispensaries, where the Christian physician administers annually to about 60,000 women.

All of which is respectfully submitted, on behalf of the General Executive Committee.

MRS. J. T. GRACEY, *Secretary.*

Rochester, N. Y.

FOURTH QUADRENNIAL REPORT OF THE WOMAN'S HOME MISSIONARY SOCIETY. JOURNAL, PAGE 91.

DEAR FATHERS AND BRETHREN: With gratitude to God and the kind friends who have so liberally aided us in the prosecution of the work of Christian missions in our own country during the past quadrennium, we respectfully submit to your honorable body a brief report of the work accomplished, the funds collected and disbursed, and the agencies employed, appropriately recognizing the valuable services rendered gratuitously in administering the affairs of this great enterprise.

We are endeavoring to meet our constitutional obligation "to enlist and organize the women of Methodism in behalf of the needy and destitute of all races and nationalities in this country." Organization has been commenced in seventy-six Conferences, but in several of these we have only secured auxiliaries in a limited number of charges. The cooperation of the pastor is essential to the highest success. The value of an efficient organization of the women, for church purposes, and the adaptability of this Society to meet local needs, is not as fully appreciated as it should be.

The obligation "to cooperate in educational and missionary work" is fully recognized, and the plans in each locality are arranged to supplement and make more effective the "other benevolent agencies." In the South our missions are generally associated with the institutions of the Freedmen's Aid and Southern Education Society. In the West they are under the general supervision of the Conference Board of Nine, as in Utah, Oregon, California, or under the Superintendent of the Mission District, as in Oklahoma, New Mexico, Washington, and Alaska.

Our Deaconess Homes are all under "the general control of the Conference Board of Nine," as provided by the Discipline, and our City Missions, wherever practicable, cooperate with the local Church Extension Society, which gives the mission ecclesiastical relation to the Conference.

When the Woman's Home Missionary Society was organized, it was foreseen that the rapidly changing conditions in our country, resulting from the movement of populations, the crowding together in cities, the influx of foreigners, and the introduction of public schools, would necessitate corresponding changes in methods to adapt the work to varying needs. Already the wisdom of the flexibility of the organization adopted is manifest.

MANAGEMENT.

This is vested in a General Board, consisting of two representatives from each Conference Society, the Secretaries of Bureaus, the editor and publisher of the paper, and the General Executive

Board. Its meetings are held annually, when the work of the Society is reviewed, plans for the future discussed and arranged, and the funds of the Society appropriated.

BUREAUS OR METHODS OF WORK.

The details of the several departments of work, and of the more than sixty-five missions, are provided for by committees called bureaus. The Bureau is held responsible for the success of the department, and for administering, under the directions of the General Executive Board, the missions included in the territory assigned. There are eighteen of these divisions.

THE BUREAU FOR SYSTEMATIC BENEFICENCE is responsible for securing, as far as possible, systematic giving, following the Bible plan of consecrating "a tenth to God," which is his by right, and employing the remaining nine tenths for freewill offerings, the care of the poor, and the family. Liberality in giving depends upon a realization of our obligation to God, and a true understanding of the conditions of need. To this end :

THE BUREAU FOR LECTURES AND HOME MISSIONARY READING CIRCLE was organized nine years ago for the dissemination of Home Missionary intelligence on the plan of the Chautauqua Literary and Scientific Circle. The course of reading extends through three years. About 20,000 members are enrolled, and the interest is steadily increasing.

THE BUREAU FOR YOUNG PEOPLE'S WORK stimulates the organization of youth in Queen Esther Circles, Lucy Webb Hayes Bands, and in the Mothers' Jewels. A secretary in each Conference systematically solicits enrollment with the auxiliaries of the Society, and urges the circulation of the children's paper, and the enlistment of boys as well as girls, which brings them into the work of the Church.

BUREAU FOR MISSION SUPPLIES.—During the quadrennium this department has distributed supplies valued at \$298,746.67 ; also several hundred dollars in cash. The department was organized to aid frontier ministers and their families with clothing and household goods, theological students with books, Sabbath and mission schools with lesson papers and other helps, and our industrial schools with materials for practice.

The work of this Bureau has enabled hundreds of ministers to remain at their posts of duty during these years of financial disaster and drought in various sections of the country, and the correspondence between the prosperous churches and the mission fields consequent upon the work has awakened sympathy and increased missionary interest.

During the quadrennium not less than 12,000 packages have been sent to our schools and ministers, carrying blessing and happiness to as many families.

THE BUREAU FOR IMMIGRANTS has the general direction of the work in behalf of immigrants at our ports of entry, the missions being conducted by competent local committees. The reports of

these missions in Boston, New York, and Philadelphia show that 3,560 steamers have been met during the quadrennium by our missionaries, 25,000 lodgings provided, and 100,000 meals served. Thousands of girls have received protection and counsel, employment has been found for thousands, and hundreds have been sent to their friends.

THE BUREAU FOR ORIENTALS takes the place of the Woman's Missionary Society of the Pacific Coast, organized about twenty-five years ago, and which had labored successfully in behalf of Chinese in association with the Missionary Society. In 1893 it was consolidated with the Woman's Home Missionary Society, and the work placed under a bureau to include Japanese and other oriental peoples throughout the country. The methods include rescue missions and industrial homes and schools. Excellent results have been secured in San Francisco and Southern California.

An urgent appeal comes to the Society in behalf of the Chinese in the Sandwich Islands, where the work is administered by the Parent Society as a domestic mission, and where a large field for our Society presents itself. A nurse deaconess from our Home in San Francisco has occupied this field a part of the last year.

IN NEW MEXICO AND ARIZONA the work is administered by two Bureaus, one for Indians and the other for Spanish-Americans. The former has missions at Dulce and Jewett for the Apaches and Navajoes, and the latter at Albuquerque, Las Cruces, and Las Vegas for Spanish-Americans. A mission building has just been completed at Albuquerque at a cost of \$7,000, and important additions have been made to those at Jewett and Dulce. Ten missionaries are employed by this Bureau, and the work is broadly influential.

BUREAU FOR INDIANS. Previous to 1892 the Society had received from the United States Treasury funds for the support of schools for Indians. The General Board of Managers at its meeting, October, 1892, approved the action of the General Conference recommending the withdrawal of our Church from this association with the government, and our work among Indians from that time has been supported by the Society.

Indian stations hold the frontier for good or evil. The plea for them is a plea for our cities yet to be, and cannot from an economic point of view be disregarded, and certainly must not from the higher claims of the Gospel. In saving the Indians we are saving the future of our own race in the West. Our work of carrying the Gospel to these stations has been rewarded by the establishment of self-supporting churches in several places, as Pawhuska, El Reno, and Pawnee, Ok. Ter. Our missions among the Arapahoes, Apaches, Nooksachs, Navajoes, Cheyennes, the Osages, and the Digger Indians, Ukiah, Cal., being the center of an extensive work of establishing preaching places and in breaking up the traffic in intoxicants.

Permanent buildings and industrial schools are provided at

Ponca, Pawnee, and Pawhuska, Ok. Ter., and the Stickney Industrial Home and School at Lyndon, Wash. It has not been the policy of the Society to erect expensive buildings in the West. A few hundred dollars wisely expended will establish influences that will stimulate and encourage people to provide schools and churches for themselves.

BUREAU FOR ALASKA. Buildings have been erected at Unalaska and Unga for school and mission purposes. The former is the principal seaport and recruiting station of that region, and the latter the center of important mining fields. Our plans include religious agencies in behalf of these transient populations.

The schools in Alaska, until 1893, were conducted on the contract plan, our Society furnishing the buildings and special training. The action of the General Conference in May, and later of the Mission Committee in October, 1892, declining to approve the continuance of work by the Church in this field virtually closed the mission for the time. The Society had previously expended \$8,000 in this territory. A fund of several thousand dollars was in the treasury for this object, and widespread interest had been awakened. The following year the Society made a limited appropriation and appointed a committee of ladies to meet the Mission Committee, represent this interest, and solicit approval. The action of the previous year was reconsidered, and the Society was authorized to go forward with its work in Alaska. A good building for school and home has been erected during the last year, which will accommodate thirty or forty more pupils, and additional missionaries have been employed. The school here is maintained by the government, and our Society supports the pupils in the Home and provides for the industrial and moral training.

BUREAU FOR UTAH. Fifteen schools and missions have been maintained in this State. The Society owns mission buildings in Logan, Spring City, Maroni, Provo, Ephraim, Mt. Pleasant, Elsinore, and two in Salt Lake City. These have generally served for school, church, and Sabbath school, as well as a home for the missionary. The average annual enrollment of the fifteen schools, formerly about one thousand, after the establishment of a good system of public schools was less than four hundred. The teachers in the public schools, with few exceptions, are Mormons, and it is only through missionary and evangelistic agencies that we can reach this population and aid in reclaiming Utah, which is vital to the interests of the Church and the nation.

During the year 1893-94 we solicited the advice of the Presiding Elders and the Superintendent of Missions, and, through the Bishop, requested the Utah Mission Conference to recommend for us a plan of work.

The Conference elected a "Board of Deaconesses," with the Superintendent of Missions as its chairman, and in a communication, prepared jointly by the Committees on "Education" and on "Woman's Home Missionary Society," solicited "the cooperation

of the Society for the establishment of deaconess work; to make Davis Hall, in Salt Lake City, headquarters for it; to employ deaconesses and trained nurses wherever practicable throughout the territory; to establish kindergartens and to provide for the rescue of girls and women who become stranded in the city." The Conference voted to close Salt Lake Seminary and to place at our disposal the hall, erected ten years ago, for Home and Boarding Department, to which we had contributed \$7,000.

Bishop Merrill assured us that he had "given the matter careful attention; was present at the meeting of the Deaconess Board and in Conference sessions when action was taken; and that he approved of what was done."

The recommendations were approved, and the Board of Deaconesses was made a "standing committee, associated with the Bureau, to supervise the work and administer the funds appropriated for Utah." The Home was opened with four deaconesses, and deaconesses were employed in Provo, Logan, and Ogden, the superintendents in Salt Lake City and Ogden being graduates of the Training School in Washington, D. C. Missionaries are employed in Mt. Pleasant, Ephraim, and Richfield, schools being maintained only in Maroni, Spring City, and Elsinore. The Society has invested over \$25,000 in mission property in Utah, and has expended in fifteen years in this territory over \$75,000.

In the West, as in the South, the towns, rapidly growing into cities, are urging the introduction of deaconess methods, as the most satisfactory and economical agency of meeting the needs of crowded populations.

IN THE SOUTH, FIVE BUREAUS are employed in conducting the sixteen industrial homes and schools. The growing demand for city missionaries, and the large number of intelligent and consecrated women desiring to devote themselves to this work, make it advisable at an early date to arrange for the training of deaconesses for this field.

The Industrial or Model Homes at Little Rock, Ark., Holly Springs, Miss., Atlanta, Ga., Greensboro, N. C., Orangeburg, S. C., Marshall, Tex., New Orleans, La., Morristown and Athens, Tenn., and Clarkson, Miss., are arranged to accommodate from fifteen to fifty girls, and provide for industrial, moral, and religious training in connection with the colleges of the Education Society. They furnish a pleasant home for worthy girls while they pursue a course of study, and provide for these, and large classes from the school not resident in the Home, instruction in all departments of housekeeping, plain sewing, dressmaking, cooking, vegetable gardening, etc. The plan of cooperation with the Freedmen's Aid Society specifies that the girls in the senior class shall spend the last year in the Home, and that it shall be filled from the most advanced students.

Besides the institutions associated with colleges, we have at Savannah and Speedwell, Ga., Jacksonville and Ocala, Fla., Camden, S. C., and Asheville, N. C., Industrial Homes and schools

combined, which furnish educational privileges in addition to a thorough course of industrial instruction. These provide for the educational needs of the people where the Church has not yet established schools.

Forty missionaries are now employed by the Southern Bureaus. Buildings have been erected at Ocala and Speedwell, and additions have been made and the facilities for the work improved in many places. The property owned by the Society for the accommodation of the work in this field is valued at \$145,000.

THE BUREAU FOR LOCAL WORK authorizes the inauguration and supervises the conduct of mission work in cities and towns where neither Deaconess Homes nor organized missions have been provided. The Bureau has an important relation to the Society, stimulating and giving direction to missionary effort. The reports show good work in twelve cities in Indiana, ten in Pennsylvania, six in Nebraska, and several each in Michigan, New York, Delaware, Massachusetts, Oregon, Kansas, Ohio, California, Tennessee, Mississippi, Iowa, Maine, and Vermont.

Experience has demonstrated that no member of the family can safely be left out of account in arranging reformatory agencies, that the family must not be treated as a unit in the social organism, and in order to make its work permanent and effective the Society provides for kindergarten, kitchengarten, and industrial training for youth, reading clubs for young women in service, mothers' meetings, evangelistic services, and night schools and reading rooms for boys and young men. These agencies make more effective the service of the home missionary, and of the deaconess, as defined by the Discipline. By such means, especially in our local or city missions and Deaconess Homes, the Society endeavors to reach all ages and sexes with elevating influences.

CITY MISSIONS, in which the work is nearly identical with our Deaconess Homes, except that the workers do not wear the garb or hold a relation to the Conference, have grown out of the Bureau of Local Work, as Glenn Home, Cincinnati, the Bohemian Mission in Chicago, the Immigrants' Homes in New York, Boston, Baltimore, and Philadelphia, the Italian Mission in New Orleans, and kindred to them, the Watts de Peyster Industrial Home at Tivoli, N. Y., and the Children's Home in York, Nebraska.

THE DEACONESS BUREAU cannot properly be called a department. Deaconess service, as defined by the Discipline, includes the entire object of our organization as a woman's society. The "Bureau" has a general supervisory relation to the work. It secures uniformity and harmony in methods, furnishes a connectional bond, and arranges for the training and distribution of workers.

The General Conference wisely left these details undecided, which has encouraged growth and development along providential lines. Conditions differ, and the Board of Deaconesses in each locality can select more wisely the available agencies of sup-

port calculated to secure success, than could be determined by more specific legislation.

The Woman's Home Missionary Society, when deaconess work is to be introduced into a Conference, offers its organization to cooperate with the Board of Nine for its management, and to collect funds for its support. If this aid is accepted, a local board, to hold the property and manage all the details of the work, is selected by the joint action of the Conference Board of Nine and the Executive Board of the Conference Woman's Home Missionary Society. One half of the membership dues in cities where Deaconess Homes are located, and the Deaconess Fund gathered in all the auxiliaries of the interested Conferences, is paid by the Treasurer of the Conference Society directly to the Treasurer of the Deaconess Home, and reported by voucher to the General Treasurer.

Inasmuch as the Society is accountable to the Church for moneys gathered in its name, and is also morally as well as financially responsible for its Deaconess Homes, it requires quarterly reports of work and of receipts and expenditures.

Four years ago the Society reported seven Deaconess Homes. Now it has twenty, a Training School for deaconesses, a Hospital for nurse training, and a Rest Home for deaconesses, just provided at Ocean Grove. Then it owned only the furnishings; now it has property in Homes valued at \$132,000, the small indebtedness reported last July having been largely provided for. Homes will be opened in several other localities as soon as trained workers can be secured. The Deaconess Homes of the Society are located at Baltimore, Md.; Washington, D. C.; Philadelphia, Pittsburgh, and Harrisburg, Pa.; Wilmington, Del.; Brooklyn, Syracuse, and Buffalo, N. Y.; Cleveland, O.; Detroit and Grand Rapids, Mich.; Knoxville, Tenn.; Urbana, Ill.; Salt Lake City, Provo, Ogden, and Logan, Utah; Portland, Ore.; and San Francisco, Cal.

To secure uniformity the Society, in 1890, adopted the general rules as to support of deaconesses, term of service, costume, age of admission, and support of disabled workers, approved by the Deaconess Conference which met at Chautauqua in 1890, and sent delegates to this Conference until 1891, when its meeting ceased to be profitable.

Conventions under the auspices of the Society in connection with its anniversary have been held at Ocean Grove, July, 1894 and 1895. Representatives from the Boards of Management and from the several Homes associated with the Society and others have attended. These meetings for the discussion of general interests have proved helpful and inspiring.

THE LUCY WEBB HAYES TRAINING SCHOOL FOR MISSIONARIES, at 1140 North Capitol Street, Washington, D. C., opened four years ago, has demonstrated its usefulness. Its students and graduates, being widely distributed throughout the country, are doing successful work as pastors' assistants and are engaged in conducting industrial homes and city missions. Two thirds of our

Deaconess Homes have had superintendents or deaconesses trained at Washington. Sibley Hospital, erected and equipped at a cost of about \$12,000, and associated with it, furnishes the facilities for the training of nurses. A thorough and comprehensive course of study has been arranged, and an able corps of instructors provided. An adjoining building has been rented, but additional accommodations are greatly needed. To successfully supply the demands of the field hundreds of young women should be in training. Dr. Ames is President of the School and General Superintendent of our Deaconess Work, this office being included in the Bureau.

LITERATURE.

Woman's Home Missions, the official organ of the Society, has a circulation of 18,000, and, with a subscription price of twenty-five cents, has been more than self-supporting from the beginning. Two years ago the *Deaconess at Work* was consolidated with *Woman's Home Missions*, and since then the two have been issued under one cover.

The issue of *Children's Home Missions*, a bright, illustrated paper for youth, of twelve pages, was commenced January, 1895, and already has a circulation of over 4,000.

During the quadrennium the Society has circulated over 12,000,000 pages of leaflet and periodical Home Missionary literature.

MISSIONARIES.

The Society has sustained in the Industrial Homes and Schools in the South and West during the four years, respectively, 67, 75, 85, and 87 missionary teachers. City missionaries and deaconesses added to these make a corps of over 250 missionaries under the direction of the Society. There are also many associated helpers, and not less than 600 young women, who, after a course of training in our Industrial Schools and Model Homes, are rendering efficient missionary service among their people.

Statistics of the work of these can be given only in a few particulars, as follows:

Yearly enrollment in industrial classes.....	3,500
Lessons in sewing and cooking during the quadrennium.....	260,000
Young people's and temperance meetings, Sabbath school and other services.....	46,505
Bible readings given.....	45,868
Bibles and Testaments distributed.....	24,196
Calls on the needy, visits to the sick, hospitals, etc.....	299,160
Tracts distributed.....	292,085

LOCATION OF INDUSTRIAL HOMES, SCHOOLS, AND MISSIONS.

FRONTIER MISSIONS.

Adelaide Springer Industrial Home and School.....	Pawhuska, Ok. Ter.
Adeline M. Smith Industrial Home.....	Little Rock, Ark.
Asheville Industrial Home and School.....	Asheville, N. C.
Bennett Industrial Home and School.....	Clarkson, Miss.
Browning Industrial Home and School.....	Camden, S. C.

Boylan Industrial Home and School.....	Jacksonville, Fla.
Columbus Mission Home and School.....	Elsinore, Utah.
Dulce Mission and Industrial School.....	Dulce, N. Mex.
Emerson Memorial Industrial Home and School.....	Ocala, Fla.
Elizabeth L. Rust Industrial Home.....	Holly Springs, Miss.
Gurley Mission Home and School.....	Maroni, Utah.
Harwood Industrial School and Home.....	Albuquerque, N. Mex.
Haven Industrial Home and School.....	Savannah, Ga.
Jewett Mission and Industrial School.....	Jewett, N. Mex.
Jesse Lee Industrial Home.....	Unalaska, Alaska.
Kent Industrial Home.....	Greensboro, N. C.
King Industrial Home.....	Marshall, Tex.
Las Cruces Industrial Home and School.....	Las Cruces, N. Mex.
Las Vegas Industrial Home and School.....	Las Vegas, N. Mex.
Leech Industrial Home and School.....	Spring City, Utah.
Mary Haven Industrial Home and School.....	Speedwell, Ga.
New Jersey Industrial Home.....	Morristown, Tenn.
Palmer Mission.....	Ephraim, Utah.
Palen Mission.....	Richfield, Utah.
Peck Industrial Home.....	1906 Peters Ave., New Orleans, La.
Ritter Industrial Home.....	Athens, Tenn.
Spencer Home Scandinavian Mission.....	Salt Lake City, Utah.
Simpson Memorial Industrial Home.....	Orangeburg, S. C.
Stickney Memorial Industrial Home and School.....	Lyndon, Wash.
Thompson Memorial Mission Home.....	Mt. Pleasant, Utah.
Thayer Industrial Home.....	South Atlanta, Ga.

DEACONESS HOMES.

Aldrich Memorial.....	Grand Rapids, Mich.
Baltimore.....	708 Lombard St., Baltimore, Md.
Brooklyn.....	1034 Bedford Ave., Brooklyn, N. Y.
Buffalo.....	108 S. Division St., Buffalo, N. Y.
Cleveland.....	208 Woodland Ave., Cleveland, O.
Cunningham Deaconess Home and Orphanage.....	Urbana, Ill.
Detroit.....	53 Elizabeth St., Detroit, Mich.
East Ohio Methodist Deaconess Home.....	Provo, Utah
Harrisburg Methodist Deaconess Home.....	Harrisburg, Pa.
Jane Abraham Deaconess Home.....	Portland, Ore.
Knoxville.....	315 Clinch St., Knoxville, Tenn.
Lucy Webb Hayes National Training School.....	1140 N. Capitol St., Washington, D. C.
Ogden Methodist Deaconess Home.....	Ogden, Utah.
Philadelphia Conference Mission and Deaconess Home.....	Logan, Utah.
Philadelphia.....	611 Vine St., Philadelphia, Pa.
Pittsburg.....	614 Fifth Ave., Pittsburg, Pa.
Rest Home for Deaconesses.....	Ocean Grove, N. J.
Salt Lake City Deaconess Home.....	Salt Lake City, Utah.
San Francisco.....	312 Castro St., San Francisco, Cal.
Sibley Hospital.....	Pierce and North Capitol Sts., Washington, D. C.
Syracuse.....	1519 Grape St., Syracuse, N. Y.
Washington.....	1142 North Capitol St., Washington, D. C.
Wilmington Deaconess Home.....	Wilmington, Del.

CITY MISSIONS.

Elizabeth E. Marcy Industrial Home.....	Newberry Ave., Chicago, Ill.
French and Italian Mission.....	New Orleans, La.
Immigrant Girls' Home.....	72 Marginal St., East Boston, Mass.
Immigrant Girls' Home.....	Baltimore, Md.
Immigrant Girls' Home.....	27 State St., New York, N. Y.
Immigrant Mission Station.....	Ellis Island, N. Y.
Immigrant Girls' Home.....	965 and 967 Otsego St., Philadelphia, Pa.
Mothers' Jewels' Home.....	York, Neb.

Oriental, Chinese Mission.....	Los Angeles, Cal.
Oriental, Japanese Mission.....	San Francisco, Cal.
Oriental, Chinese Mission.....	San Francisco, Cal.
Oriental, Chinese Mission.....	San Diego, Cal.
Rhœa Deakin Mission.....	Fifth and Front Sts., Cincinnati, O.
Watts & Peyster Industrial Home and School.....	Tivoli, N. Y.
William Glenn Industrial Home.....	645 West Fourth St., Cincinnati, O.

ORGANIZATION AND MEMBERSHIP.

The organization includes:

Conference Societies.....	76	Mothers' Jewels.....	1,439
Auxiliary Societies.....	2,419	Life Members.....	3,447
Adult Members.....	49,221	Honorary Managers.....	289
Young Ladies' Circles.....	4,331	Honorary Patrons.....	100
Juvenile Societies.....	4,075		
Home Mission Reading Circle...	6,499	Total of all classes.....	69,401

RECEIPTS OF THE SOCIETY.

These include annual and life membership dues, special donations, collections, and bequests. Mission supplies are credited at a carefully estimated value. The moneys for deaconess and local missionary work are paid to the institution by the donors, and reported by voucher to the General Treasurer. The work of the quadrennium has been carried forward under the embarrassment of unusual financial pressure, and yet the result, compared with previous years, is most encouraging.

July 15, 1880, to October 15, 1883, three years and three months:

Cash.....	\$23,874 19
Supplies.....	3,428 91

Total..... \$27,303 10

October 15, 1883, to October 15, 1887:

Cash.....	\$130,334 09
Supplies.....	87,031 06

Total..... \$217,365 15

October 15, 1887, to October 15, 1891:

Cash.....	\$347,791 74
Supplies.....	208,849 62

Total..... \$556,641 36

October 15, 1891, to July 15, 1895, three years and nine months:

Cash.....	\$472,887 20
Supplies.....	298,746 67
Gifts of property not included in cash receipts.....	125,000 00

Total for the quadrennium..... \$896,633 87

Grand total for fifteen years..... \$1,697,943 48

Receipts for July 15, 1880, to October 15, 1891..... \$801,309 61

Receipts for October 15, 1891, to July 15, 1895..... 896,633 87

Total..... \$95,324 26

It will be seen by the above that the receipts of the Society during the last quadrennium exceed those of the three preceding by \$95,324.26, notwithstanding that it includes the period of the greatest financial struggle in the country, and that by reason of a change in the date of closing the fiscal year the quadrennium lacks three months of being four years.

OUR DEBT.

From 1889 to 1892 we had an average annual increase in cash receipts of nearly \$20,000. This stimulated the rapid extension of the work. Pledges for buildings had been made, and later, the financial conditions in the country made collections difficult. At the close of the year 1893-94, in order to meet missionaries' salaries and incidental expenses, we had accumulated a debt of \$48,401.36. Of this, \$28,401.36 was due to our own Special Funds, and nearly \$20,000 to outside parties.

By careful management, and retrenchment wherever possible, we were enabled to so reduce this indebtedness that our last report, July, 1895, shows a debt of only \$10,697.23 to our Special Funds and \$15,403.33 to outside parties, a total of \$26,100.56. During these two years, without withdrawing from a single field previously occupied, the debt was reduced nearly one half, and could easily be met in a single year of ordinary financial prosperity.

INFLUENCE OF DEACONESS WORK.

It has been suggested that should the Woman's Home Missionary Society engage in deaconess work it would interfere with its frontier missions. This would aid rather than embarrass the Woman's Home Missionary Society, for the work is almost identical, and one would supplement the other.

We give below tables of receipts of Home Missionary moneys in several Conferences in 1888, prior to the employment of deaconesses, and the receipts in the same Conferences for the fiscal year ending 1895:

CONFERENCES IN WHICH DEACONESS WORK HAS NOT BEEN INTRODUCED.

CONFERENCES.	Receipts, 1895.	Receipts, 1888.	Increase.
Central Ohio.....	\$2,838 21	\$1,532 60	\$1,305 61
Central New York.....	2,975 19	1,771 40	1,203 79
Erie.....	2,024 62	1,303 54	721 08
Upper Iowa.....	1,813 43	1,004 42	809 01
North Ohio.....	1,415 44	1,212 08	203 36
Total receipts.....	\$11,066 89	\$6,824 04	\$4,242 85

CONFERENCES IN WHICH INDEPENDENT HOMES ARE MAINTAINED.

CONFERENCES.	Receipts, 1895.	Receipts, 1888.	Increase.
Cincinnati.....	\$3,523 59	\$2,950 80	\$572 79
New York.....	2,089 55	1,910 28	179 27
New England.....	3,701 36	2,536 25	1,165 11
New England Southern.....	1,650 58	1,263 96	386 62
Troy.....	2,394 65	3,693 45	*1,298 80
Total receipts.....	\$13,359 73	\$12,354 74	\$1,004 99

* Loss.

CONFERENCES IN WHICH DEACONESS HOMES ARE SUPPORTED BY THE WOMAN'S HOME MISSIONARY SOCIETY.

CONFERENCES.	RECEIPTS, 1895.			Total Receipts, 1888.	Increase.
	Deaconess Fund.	Frontier Fund.	Total, 1895.		
Baltimore.....	\$4,761 39	\$2,512 26	\$7,273 65	\$781 76	\$6,491 89
East Ohio.....	1,135 39	2,082 73	3,228 12	1,735 54	1,492 58
Genesee.....	2,414 56	1,889 35	4,303 91	986 01	3,317 90
New York East.....	3,777 99	795 66	4,573 65	2,843 51	1,730 14
Philadelphia.....	2,591 76	1,790 08	4,381 84	2,886 66	1,495 18
Pittsburg.....	1,863 52	1,304 20	3,167 72	830 96	2,336 76
Total receipts.....	\$16,544 61	\$10,372 28	\$26,928 89	\$10,064 44	\$16,864 45

It will be seen that the increase in receipts in the five Conferences where deaconess work has not been introduced is \$4,242.85, or 62 per cent; in five Conferences where the Homes are conducted on the independent plan it is \$1,004.99, or 8 per cent; and in six Conferences where the Homes are under the auspices of the Woman's Home Missionary Society it is \$16,864.45, or 167.5 per cent. In these six Conferences, in addition to the amount contributed for deaconess support, we have secured Homes which are valued at \$99,000. A careful analysis might possibly present some modifying circumstances, but the general statement would not be materially affected.

The unconditional appropriations made and paid to the frontiers during the quadrennium have been, respectively, \$28,225, \$33,614, \$40,154, and \$43,169, showing a constant increase in behalf of frontiers since entering upon deaconess work.

As the fiscal year of the Society closed July 15, 1895, and the reports for 1896 are not yet complete, the receipts and expenditures are not included in this Report.

Respectfully submitted,

MRS. CLINTON B. FISK,
President.
MRS. R. S. RUST,
Corresponding Secretary.

EPWORTH LEAGUE REPORT TO THE GENERAL CONFERENCE.
JOURNAL, PAGE 91.

DEAR FATHERS AND BRETHREN: The work of the Epworth League has made rapid advancement during the whole of the quadrennium just closed. The extension of the organization has been rapid, and chapters are now found in every country where Methodism has established itself. The increase comparatively has been greatest among our German brethren, in Scandinavia, India, and Mexico. In May, 1892, there were 8,000 chapters. There is now a grand total of over 21,000 chapters; 16,500 of them are regular chapters and 4,500 Juniors.

But phenomenal as is this numerical increase it has hardly kept pace with the growth of the Epworth League literature and the use of the supplies provided by the Book Concern. The *Epworth Herald* has doubled its circulation in the quadrennium, now having more than one hundred thousand subscribers. The Epworth League Reading Course, which was inaugurated in 1892-93 and circulated the first year one hundred and sixty-five sets, has grown to the splendid total of six thousand sets in the year just closed, and bids fair to again double its circulation in the coming year. The "Cordial Welcome" topic cards, containing the topics arranged for the weekly devotional meetings, have attained a regular semiannual circulation of over five hundred thousand. Comments upon these topics, called *Epworth League Bible Studies*, designed to secure preparation for, and thoughtfulness in, the devotional service, and to aid in the intelligent recital of Christian experience, have reached a sale of ten thousand copies semiannually. Fifty thousand copies of the *Epworth League Handbook*, containing statistics, suggestions for the departments, installation and consecration services, are used annually. The sales of the Anniversary Program have increased from five thousand in 1892 to one hundred and fifty thousand estimated this year. A "League-at-Work Series," with five volumes adopted for the purpose of deepening and rendering more definite the work of individual chapters, has been prepared. Additions to this series may be expected from time to time. An Epworth collection of hymns and tunes is in course of preparation under the editorial supervision of one of the most competent musicians in the Church. Letters patent have been issued upon the Epworth League badge, and increased profits and sales from the adoption of this beautiful badge and its uniform use may be expected. It is a matter of congratulation that the profits upon Epworth League books and papers have already rendered the Epworth League self-supporting, and that it will serve to increase rather than to decrease the dividends to superannuated preachers.

The most sanguine expectations are entertained for the Epworth League Juniors. A course of reading has been suggested for Junior superintendents, and a correspondence course of study has been arranged for those who are willing to give the time for a more extended preparation for their great work. A course of

reading and study extending over a period of six years has been recommended for the Juniors. While too difficult for many, and too extended for the patience and constancy of others, its requirements bid fair to become generally used as the basis of promotion to the Epworth League. One hundred and forty companies of Epworth Guards, with a pledge against intemperance, the use of tobacco, profanity, and obscene stories, and a dozen companies of Epworth Daughters, organized for purposes of physical culture, are in existence. The need of a weekly paper for these Juniors limited to the capacity of boys and girls from twelve to sixteen, religious in tone and fertile in expedients and suggestions for their entertainment and education, becomes more apparent with each passing year.

The object of the Epworth League "to promote intelligent and vital piety in the young members and friends of the Church . . . and to train them in works of mercy and help" has been steadily kept in view. To make the Epworth League a school for the definite training in practical religious work of more than one million young people is a great undertaking, and requires a patience and persistence separate and above the worthy desire of securing immediate results in the local churches. We adduce the following facts as evidence of its success:

The large and regular attendance of the young people upon morning and evening preaching services and the mid-week prayer meeting; the inauguration of revival services in hundreds of schoolhouses and neglected neighborhoods; increased attention to Bible Study in the presiding elder's district conventions; growing interest in the Epworth League Reading Course; contributions of money, food, clothing, and provisions to hospitals, Epworth Houses, and Deaconess Homes; house-to-house visitation; more frequent and systematic visitation upon the aged and infirm and added number who make regular contributions to the benevolent collections.

The most cordial relations are sustained with the Epworth League of the Methodist Church of Canada, the Epworth League of the Methodist Episcopal Church, South, and with other denominational young people's societies, such as the Baptist Young People's Society, the Luther League, and the Young People's Christian Union. This spirit of fraternity prevails as well toward the Society of Christian Endeavor, and a continuance and increase of the most fraternal cooperation with this great international organization may be anticipated. One million three hundred and fifty thousand young Methodists born in our homes, converted at our altars, and consecrated there in the dew of their youth to the highest New Testament standard of experience and life, holding in honor the fathers of the Church, devoted to the doctrines and experience of our common Methodism, bring greeting to the General Conference in this report of the Epworth League.

JAMES N. FITZGERALD, *President.*

EDWIN A. SCHELL, *General Secretary.*

THE REPORT OF THE NATIONAL CITY EVANGELIZATION UNION.
JOURNAL, PAGE 91.

NATIONAL CITY EVANGELIZATION UNION.—President, H. Samson, Pittsburg; First Vice President, Dr. J. E. James, Philadelphia; Second Vice President, Geo. E. Atwood, Esq., Boston; Third Vice President, G. Lane Taneyhill, M.D., Baltimore; Corresponding Secretary, Horace Benton, Esq., Cleveland; Recording Secretary, S. T. Stewart, Esq., Brooklyn; Treasurer, J. B. Hobbs, Esq., Chicago.

Executive Committee.—Above officers (except Second and Third Vice Presidents), and Rev. F. M. North, D.D., New York; Geo. L. Thorne, Buffalo; Rev. Geo. P. Mains, D.D., Brooklyn, and Rev. A. D. Traveller, Chicago.

Board of Managers.—Allegheny, A. A. Horne; Baltimore, James E. Ingram; Boston, E. O. Fisk; Brooklyn, J. E. Searles; Buffalo, H. H. Otis; Chicago, William Deering; Cincinnati, J. R. Clark; Columbus, A. G. Paton; Denver, J. R. Schermerhorn; Detroit, W. L. Holmes; Indianapolis, Charles W. Smith; Jersey City, W. H. Beach; Kansas City, Rev. F. B. Price; Milwaukee, Rev. J. R. Creighton; Minneapolis, Dr. J. F. Force; Newark, John M. Gwinnell; New York, Bowles Colgate; Philadelphia, R. W. P. Goff; Pittsburg, Samuel Hamilton; Providence, Geo. W. Smith; Rochester, N. P. Pond; St. Louis, Geo. W. Brown; St. Paul, Wm. K. Marshall; Syracuse, James B. Brooks; Washington, G. W. F. Swartzell.

LOCAL ORGANIZATIONS IN THE CITIES FOR CITY EVANGELIZATION.

WHEN THE FIRST SOCIETY WAS FORMED.—For the first century such a society was unknown. The Church grew in the city by the same spirit and agency as in the country. The year 1850 brought in the railroad era and quickened cities into rapid growth. Finding that the churches in the cities were not keeping pace with the population, Heman Bangs and M. D'C. Crawford, presiding elders, in 1866 organized the "New York City Sunday School and Missionary Society." In the next nineteen years five other cities formed like organizations, but most of them did not incorporate and, after a brief activity, became dormant.

RAPID INCREASE SINCE 1885.—In that year the Chicago Society was formed, and by 1890 ten other cities had organized. Since 1890, not less than twenty-five more cities have organized—the whole number now being about fifty.

NAME.—As each Society came into existence spontaneously and independently of all the others, and of all supervising authority, each adopted the name that seemed good in its own eyes,

and so we have the "City Church Extension and Missionary Society," "The Church and Sunday School Alliance," "The Church Society," "The Methodist Episcopal Union," "The City Evangelization Union."

Not till they came together in the National Convention did it clearly appear that these many-named societies are all practically the same society—children belonging to the same family.

HOW CONSTITUTED.—Its Board of Management is made up of any resident General Conference officer, of resident presiding elders and pastors, and of lay representatives from all the churches. It is therefore not a society outside of and separate from the churches, but rather the churches themselves organized for aggressive activity. Naturally the presiding elder is the first to see the need for such a society, and to initiate its organization; but as fast as laymen come to the front in its support they are invited to share the responsibility of its management. At present about four fifths of these societies have a layman for president. The larger cities employ a salaried officer as City Mission Superintendent, to give his entire time to the work and to supervise and push it. In every city where the right man has been found for this office the results have more than justified the outlay.

WHAT HAS BEEN DEMONSTRATED.—First, that this Society will not run itself. However desirable as an organization, if not a live organization and energized by the true missionary spirit, it soon dies of doing nothing. Only in cities where the churches take a genuine interest in each other, and in the work and success of the denomination as a whole, can it live. Where each church is supremely absorbed in itself, and has no heart for anything but its own upbuilding, there it is soon frozen out.

It has also been demonstrated that in every city where ministers and laymen take wide views, lay broad plans, looking over the whole city and to the city that is to be, there the Union becomes a power for good, both to existing churches and to the regions of the city beyond the churches.

SOME THINGS IT HAS DONE.—It has inaugurated a movement which resulted in the payment of church debts: In Detroit, \$33,000; in Pittsburg, \$35,000; in Cleveland, \$45,000. In Allegheny, in little over a year, it has bought a lot, built a church, and revived a church that was practically dead. In Baltimore it has built and aided fourteen churches. In Boston it has in four years raised \$38,000, and been instrumental in organizing seven suburban churches, four of which now have good buildings. In Brooklyn its receipts have been more than \$100,000, with which it has created, or aided in creating, twenty-two churches. In Buffalo it has invested \$64,000 in thirteen churches and owns an episcopal residence valued at \$35,000. In Chicago it has organized forty-one missions and erected fifty churches, and its receipts in ten years have been \$200,000. In Cincinnati in seven years it has built and aided nineteen churches.

In Cleveland it has aided two churches, and in six years built

eight churches. In Columbus it has raised \$20,000, and built or assisted in building one or more churches a year for the last eight years. In Denver it has raised and expended \$12,000 in church building and carrying on missions. In Kansas City it has raised \$7,000 and assisted nine missions, four of which now have houses of worship. In Minneapolis it has raised several thousand dollars, aided three churches, and aided to rebuild a church destroyed by fire. In Milwaukee it has built six churches. In Newark it has aided two churches, and aided in building two parsonages and five churches.

In New York it has aided forty-five church enterprises, and now expends annually \$40,000. In Pittsburg it has raised \$59,000, and started or substantially aided fifteen churches.

In Syracuse it has built seven churches. In Paterson it has aided seven churches. In Washington it has aided North Capitol Church \$5,400. In Worcester it raised last year about \$10,000 for three churches and two missions under its care. Even in smaller cities just organized—Camden, New Haven, Elmira, Altoona—it is already bearing substantial fruit.

AN INSTANCE OF RAPID GROWTH.—In Philadelphia the Society was revived and reorganized in 1892. The first year it raised \$800, the second year \$4,000, the third year \$10,000, and last year \$31,000.

AMOUNT RAISED LAST YEAR.—At the National Convention in Baltimore last November, thirty Unions reported having raised in the past year \$175,000, being an advance of \$31,000, or twenty-two per cent over the preceding year.

WHAT THIS \$175,000 HAS ACCOMPLISHED.—A small part of it has gone to support the Gospel in missions just opened, to pay interest or part of the principal on debts of struggling churches. But by far the greater part has gone to start new enterprises in destitute and strategic localities, where they develop into self-supporting churches, in most cases the first year.

CITY CHURCH EXTENSION PAYS.—For every dollar given by the Union the community in which the enterprise is started gives three dollars more, in Baltimore four more, in Chicago eight more, in not a few cities ten more. Then wisely selected suburban sites appreciate in value, as the Catholic Church has long understood, and as we are beginning to understand.

THE SPIRITUAL SIDE.—This is full of encouragement. Mission churches, when wisely located and faithfully supervised, supply good material for Sunday schools and revivals. They are our chief reliance for increase in the cities. In Chicago they have added 10,000 members and 18,000 Sunday school scholars; in New York, 16,000 members.

THE SPIRITUAL AND FINANCIAL COWORK.—In Detroit the number of churches has doubled since the Union. In Cleveland only nine of its thirty congregations are now worshipping in the same church edifice, as when the Union was formed. In Brook-

lyn, with its fifty-four churches and 20,000 members, one third of the strength of the denomination is attributed to the Union. In Columbus, a church organized six and a half years ago in a room over a bakeshop is now one of its four strongest churches.

BEFORE THE UNION WAS FORMED AND SINCE.—“In Buffalo the Church has grown more in five years than in twenty-five years before the Union.” “In Worcester the Church has grown three or four times faster since the Union.” In Newark “only two churches were added in twenty years before the Union. After the Union, four churches were added in five years.” In every city where the Union has a vigorous life the testimony is the same.

Some say, “*Let us have fewer churches, but stronger !*” Facts do not show that ceasing to plant new churches in growing cities increases the strength of the denomination in the city. On the contrary, the great downtown churches, most in sympathy with the City Home Mission Society, are the churches that are centers of greatest power. The Protestant Episcopal Church, Presbyterian, Baptist, and Congregational Churches have not discovered that the way to make existing churches strong is to cease to plant new ones. Their Church Unions are exceedingly active in the cities in planting new churches. When the saloon ceases to multiply—ceases to make its appearance in every suburban addition—when the cities cease to grow, then let Methodism cease to multiply churches in the cities ; but when the fifty largest cities have increased forty-five per cent in the last decade, adding over three and a half millions to these fifty cities, Methodism is not going to cease her efforts to keep pace with this tremendous increase of population, especially when all indications are that cities in the future are to grow more rapidly than in the past.

ONE WAY TO HAVE STRONG CHURCHES.—Let them be located in strategic points selected by the united wisdom of all the churches, and not by unauthorized persons, nor by disaffected seceders going off to start an opposition church on the next block. Thereby reduce the wasteful competition that now keeps so many churches weak. Let the churches learn that we grow strong, not by transfers of membership, but by conversions from the world. Let every enterprise that has the least likelihood of developing into a church be under the protection of the Union from its beginning. If it is wise that authority to locate new schoolhouses should be vested in a Board of Education, is it less wise that the location of churches should be vested in a Union in which is represented the united wisdom of all the churches.

OTHER LINES OF WORK TAKEN UP BY THE UNIONS.—The General Missionary Society is increasing its grants to Missions among the foreigners in our cities. In many cities the Unions are supplementing this work, furnishing additional helpers, paying rent of hall and other expenses, and, in due time, building churches. In Boston the Union has a mission to the Italians and a church in the North End made up of five nationalities. In East Boston it has helped to establish a work among the Swedes, and

in Cambridge and Concord it has made possible a work among the Norwegians and Danes, who now have a church. In New York the Union has five missions to foreigners, including Italians, Hebrews, Swedes, and Chinese. In Brooklyn the Union has missions to Norwegians and Swedes. In Philadelphia it has missions to Italians, French, and Russian Jews. In Baltimore it has a mission to the Bohemians. In Cleveland a church under the care of the Union began a work among the Bohemians which has been signally blessed, and which now has the largest Sunday school in Cleveland Methodism. In this church and Sunday school are represented ten nationalities. In Cincinnati the Union has the only Protestant Mission in the city to the Italians. The Chicago Union has four missions to the Bohemians, for whom it is now building a second church; a mission to the Italians, to the Welsh, and it is now building three churches for the Swedes.

The foreign-born already make up more than one third of our great cities. If the command to "preach the Gospel to every creature" includes them, then are these City Home Missions doing foreign missionary work in our own American cities. This field is white unto the harvest, and it may be God will yet use the Methodist Church to do for some other nationalities what it has already done for the Germans.

THE FORWARD MOVEMENT.—Under the auspices of the Union, an evangelistic campaign has been inaugurated in several cities. They bear witness that the old Methodist revival spirit—*hearts set on fire for the conversion of sinners*—has not died out in the cities.

The Forward Movement is a movement of the churches toward the people to win them to Christ. In New York the great Metropolitan Meetings have found permanent headquarters in the now Central Metropolitan Temple. In Buffalo the Forward Movement reported three hundred conversions, and in Philadelphia six hundred. In the latter city its quickening influence reached out to a multitude of churches. In several cities churches situated near each other have joined in a Forward Movement with blessed results.

SPECIAL LINES OF WORK.—In different cities, in addition to its regular Church Extension Work, the Union is reaching out along special lines of work. The Boston Union, in 1892, established the first Evangelistic University Settlement in America. The Epworth Settlement in Chicago is carrying physical relief in one hand, and the Gospel in the other, to men, women, and children hitherto separated from the churches by a vast chasm. The Worcester Union holds tent meetings in the suburbs during the summer months with blessed results. The Cincinnati Union averages a service a day with its well-equipped Gospel carriage among the street crowds of that city.

HUMANITARIAN WORK.—The Columbus Union organized the only Protestant hospital in that city, giving to it for the first two years half of its income, till the hospital got on to a self-supporting basis.

In the city of Washington one of the objects for which the Union was formed was to establish a Home for Aged Persons in in the church.

In Detroit the President of the Union gave each year a series of entertainments of a high order to the poor people, selling tickets at about four cents each, the attendance averaging three thousand a night for thirty-six nights. It kept them from the saloons, and knowing that Christian men were back of it, it brought some of them into the churches.

THE DOWNTOWN CENTERS OF POPULATION.—No problem before the Church of to-day is more important and, perhaps, none more difficult. Instead of meeting it heroically in the name of Christ, the Church has been running away from it. As boarding houses and tenement houses take the place of family residences, the Church has been moving out and away onto the avenue, leaving its old parish to become the seething, congested center of the saloon, the gambling hell, and the brothel.

INSTITUTIONAL CHURCHES.—In every large city the Union is considering the problem of the downtown centers. While some Unions are only looking at it, others are heroically attacking it.

As Christ healed the sick and preached the Gospel, so they are caring for both body and soul. In Boston the Union is carrying on Institutional Church work in one of its churches—Morgan Chapel.

In several other cities the Union has under its care churches developing along the same line of Institutional Church work.

In St. Louis the Niedringhaus Mission is perhaps the most efficient Institutional Church of our denomination. It is supported mainly by its founder. In Toronto, Canada, the Fred Victor Mission, the gift of the late A. H. Massey, of blessed memory, is doing a most Christlike work.

UNION MISSIONS.—Many of the most successful downtown missions are interdenominational. In these our people heartily cooperate, and not infrequently their superintendent is a member of our church. But sporadic missions, started by irresponsible parties appealing to the public for support, are not always as satisfactory in abiding results as missions under the care of some responsible church.

WHAT IS BEING DONE WITH THE DOWNTOWN CHURCH?—Heretofore it has been customary to sell it out and reinvest in a family church uptown. In Chicago a wiser thing was done when Clark Street Church was partially converted into business property, the rent of which nets Chicago Methodism more than \$30,000 a year. A good thing was done in Brooklyn when the \$90,000 received for the Washington Street Church was given to the Brooklyn Union to be invested as a loan fund. The historic Wabash Avenue Church, Chicago, has just been deeded to the Chicago Union to be the headquarters of a downtown evangelistic work. As one goes from city to city, and has pointed out to him valuable business property now yielding a vast income—

property which once belonged to our church and was sold for a small sum—he cannot but see how suicidal this policy has been. In every city, if the Union does no more, it at least raises its protest against the abandonment of the downtown centers by the churches.

THE SOCIAL FEATURE.—In cities where we have no Methodist Social Union, the City Evangelization Union cultivates the social side of Methodism in tea meetings and banquets, made attractive by the presence and addresses of distinguished guests. The Columbus Union, on Thanksgiving eve and the night following, holds in the largest room in the city its annual “Convocation”—a gigantic church social of all the churches—realizing ordinarily a thousand dollars from articles on sale in its bazars. The Baltimore Union is about to try this plan on a very large scale.

CONNECTIONAL SPIRIT.—Every city presiding elder knows that Methodist churches easily drift apart, and need hooks of steel to hold them together. In every city where the Union is a reality, and not a dead letter, it is a “hook of steel.” Philadelphia has a hundred and fourteen Methodist Episcopal churches; but in the Philadelphia Church Extension and Missionary Society they are one church, one City Missionary organization, with Philadelphia as their one field of labor.

It is sad to see in some cities how our churches have drifted apart. They seem to be working as so many competing organizations, and not as one firm. Such churches need to have put before them some aggressive work, some achievement for the good of the whole denomination in the city, some work of faith and courage in which they all have a common interest. Unless there is a Union to summon them to such a work they become self-absorbed, lose the spirit of connectionalism, and lose that associate power that comes by massing all the forces at the right time on a given point.

At a time when the forces of evil have by their solidarity become well-nigh omnipotent in the city, is it not providential that in the cities our churches, as if moved by a divine impulse, are organizing Unions?

THE UNION A COWORKER WITH THE OTHER SOCIETIES.—The Deaconess Home, The Woman’s Home Missionary Society, and the Epworth League are fellow-partners in this work. Between them and the Union in the cities a close fellowship is growing up. The New York Union inaugurated the Deaconess Home and Training School. The Boston Union, by an arrangement with the Woman’s Home Missionary Society, gives one fourth of its collection to the Deaconess Home.

In Cincinnati a joint committee from the several societies invited the Union to take the responsibility of deciding in what new fields it is desirable to undertake City Mission work. In its City Church Extension work the City Union is lending a helping hand to the General Board of Church Extension and doing a work which that Board would gladly do if only its income would per-

mit. If the Union, by asking for a collection for City Missions, occasionally diverts from the other societies, the new churches which it is planting will soon be pouring their gifts into all the benevolences of the Church.

RAISING MONEY.—Most of the Unions are of so recent origin that they as yet hardly have courage to ask the churches for contributions. They begin with a membership fee of fifty cents or a dollar. The friends of the cause add volunteer subscriptions. As the pastors and churches see the great good accomplished by so small an outlay an increasing number are observing "City Mission Day." A few Unions publish a monthly in order to keep the churches posted in regard to their work, finding that just in proportion as the Union gives information to the churches the churches give assistance to the Union. Several Unions are planning for a loan fund. Two have already made a beginning—New York, \$50,000, and Brooklyn, \$90,000.

NATIONAL CITY EVANGELIZATION UNION.

It was manifest destiny that these Methodist Episcopal Unions—these City Evangelization Unions—should learn their kinship to one another, and desire to form each other's acquaintance. Such an opportunity offered five years ago, when the Missionary Committee met in Cleveland. A preliminary meeting then held led to the formation of the National City Evangelization Union in Pittsburgh, since which annual conventions have been held in New York, Cincinnati, Buffalo, Baltimore, and a sixth to be held in Chicago next fall. Its officers, who have had the laboring oar, greatly regret that no more has been accomplished. There being no funds to employ a competent officer to supervise and push the work, the National Union has accepted such volunteer service as it could command. More than thirty cities have been visited, not so much to deliver addresses as to make a study of the situation and learn, if possible, what obstacles the Unions have overcome, what mistakes they have eliminated, what valuable experiences they have gained—in short, what is the true sphere and work of the City Home Mission Society in our Church. The result is an irresistible conviction that this Society is no useless wheel, but that it has been providentially raised up to meet an emergency confronting us in the cities, and that it has come to stay.

It is easy to see that in some cities the work is vigorously pushed, in others fairly so, and in others only moderately. Some have only recently organized, and start off with enthusiasm. All the cities of over 100,000 have now fallen into line, the last being Indianapolis, Providence, and Jersey City. There are four societies on the Pacific Coast, two of them recently organized.

A few societies, organized years ago, have, through bad debts and bad management, become inactive and must be revived. Several cities between 50,000 and 100,000 are now considering the question of organizing. Experience shows that when a leading church, especially if out of debt, holds back,

that city is not yet ready. If no large-hearted, influential layman can be found to lead off, that city is not yet ready. If the Presiding Elder can see no need for such a society, that city is not yet ready.

The Methodist Episcopal Church has been raised up of God as a Church to the people. Wherever the people go there the Church goes. Now, when the people are flocking by millions to the cities, the Church is wisely readjusting itself so as to become as great a power in the cities as it has been and still is in the rural districts. Already the Church has given its verdict that in every city there is need of a City Home Missionary Society, a City Evangelization Union. The last ten years have given abundant proof of the value of this Society, and that every city ought to have one, and a good one. Whatever possibilities are in it must be tested and made manifest to the Church. The Church is fully resolved on doing its share in taking the cities. To this end it is ready to avail itself of any valuable agency, whether old or new. And if the City Missionary Society, though least among the princes of Judah, can be made truly helpful to the Church in its conquest of the cities, then the Church will give it Godspeed. But it is not enough to say, "Be ye warmed and filled." Not yet has the Church given this Society a sufficient place in its thought. Seeing that something more was needed, the National City Evangelization Union has espoused the cause of the City Home Missionary Society—the City Evangelization Union.

Something has been accomplished by bringing their representatives together in annual conventions. But it is painful to see in how many cities the Society is weak where it ought to be strong. At present there is less need of new organizations than that some which we already have should be resuscitated and revived.

If the General Conference in its wisdom should devise some more efficient plan for supervising and developing these local Unions in the cities, the National Union will greatly rejoice; but until that is done the National Union will do what in it lies to emphasize the value of these Local Organizations and encourage them to better and greater things.

H. SAMSON, *President.*

HORACE BENTON, *Corresponding Secretary.*

April, 1896.

REPORT OF THE TRUSTEES OF THE JOHN STREET METHODIST EPISCOPAL CHURCH. JOURNAL, PAGE 299.

DEAR FATHERS AND BRETHREN: The Trustees of the John Street Methodist Episcopal Church desire to express their gratitude to the gracious Providence which has guided its interests during the past quadrennium, both spiritually and temporally.

For the first time in more than a century the pastoral term has covered five consecutive years, and with gratifying results. The ministerial services of Rev. F. G. Howell have been acceptable, not only as a preacher, but all departments of the work have

been fostered, and the attendants on the means of grace have grown in numbers and spirituality; the outlook for the increased usefulness of the first organized society of Methodism in this country is very encouraging, and prayer is ascending to the throne of grace that the pastor about to be appointed will be filled with the Holy Ghost and efficient in building up and strengthening what has been accomplished, and extend the influence of the Gospel over larger numbers.

All expenses for the maintenance of the church have been met, and no incumbrance on the property or unpaid debt exists at this date.

During the past year the church edifice has been very much improved, both inside and externally, and never in its history been more inviting as a place of worship. A bequest of \$2,000 from the estate of the late William Collins, for more than twenty years a Trustee of the church, supplied largely the means for effecting the improvements referred to, supplemented by generous contributions from the membership and friends interested in the work of the church. Since the last General Conference a commodious and well-located parsonage has been purchased and thoroughly furnished for the residence of the stationed preacher, at a cost of nearly \$15,000, by a corporation organized for that object and other purposes whereby the efficiency of the church can be assisted. Herewith is transmitted the action of the Quarterly Conference, nominating nine trustees for election by the General Conference in accordance with the provisions of the special charter and deed of conveyance thereunder to the custody of the General Conference, to which your considerate attention is requested.

By order of the Board,

(Signed,)

W. H. DE PUY, *President.*

(Signed,) JAMES WRIGHT, *Secretary.*

New York, April 1, 1896.

CERTIFICATE OF THE QUARTERLY CONFERENCE OF THE JOHN STREET METHODIST EPISCOPAL CHURCH.

This is to certify that Edward Allen, John Bentley, James S. Coward, William H. De Puy, Reese B. Gwillim, Benjamin F. Tilton, James Wright, Bowles Colgate, and Edward F. Allen were nominated by the Quarterly Conference of the John Street Charge, New York East Conference, held January 13, 1896, and by adjournment, March 25, 1896, for election by the General Conference of the Methodist Episcopal Church to convene at Cleveland, O., on the first day of May, 1896, as Trustees of the First Methodist Episcopal Centennial Church (John Street) of the City of New York, under and by virtue of an act of the Legislature of the State of New York passed in 1866.

(Signed,)

GEO. VAN ALSTYNE, *Presiding Elder.*

(Signed,)

JOHN BENTLEY, *Secretary.*

REPORT OF THE PERMANENT COMMITTEE ON TEMPERANCE AND
PROHIBITION. JOURNAL, PAGE 91.

*To the General Conference of the Methodist Episcopal Church, convened in
Cleveland, O., May 1, 1896:*

DEAR FATHERS AND BRETHREN: Your Committee, having been appointed by the General Conference of 1892 in accordance with instructions then given, hereby submit to you report of our action during the quadrennium:

The Committee proceeded, as early as practicable, to organize by the appointment of the following officers: A. J. Kynett, Chairman; William Swindells, Secretary; and S. W. Gehrett, Treasurer.

The officers, together with J. B. Graw, Job J. Jackson, A. B. Leonard, and James Gillinder, were constituted an Executive Committee.

The additional members were J. G. Evans, E. D. Whitlock, George Clark, Samuel Dickie, J. W. Hamilton, George H. Bridgman, C. N. Grandison, and A. J. Nast. A vacancy having been occasioned by the retirement of C. N. Grandison, Charles H. Payne was chosen in his stead.

The widely separated residences of the members of the Committee made frequent or full meetings impracticable. It was accordingly agreed that a majority of the Executive Committee should constitute a quorum for the transaction of business, and that matters of general interest should be submitted by correspondence for the concurrence of other members.

By the terms of the action creating the Committee, it was invested "with power to act within the authorized declarations by our Church to promote the following ends:

"First,—The organization in every church, under the direction of the pastor and Quarterly Conference, of a Christian Temperance League, to include all members of the congregation willing to unite for practical effort in suppressing the liquor traffic.

"Second.—The alliance of such leagues with one another and with similar leagues of other religious bodies for such particular measures in this behalf as their combined wisdom and Christian conscience may approve."

The Committee was also "authorized to correspond with similar committees of other Churches with a view to an alliance of Christian people to strive together for the suppression of this great evil throughout the country and the world."

It was also "authorized to propose a plan of action for our churches, and to invite the appointment of auxiliary committees in all our Annual Conferences."

ACTION OF THE COMMITTEE.

Under date of September 1, 1892, the Committee issued an address to the ministers and members of the Methodist Episcopal Church, reminding them of the position of our Church on this subject as expressed in its "authorized declarations," and calling upon them to "organize for the suppression of the saloon."

In accordance with the terms of our commission, we proposed as a basis of united action the following:

OBJECT, "THE SUPPRESSION OF THE SALOON."—This by,

"1. The strict enforcement of the suppressive measures of existing laws.

"2. The early enactment of more stringent suppressive laws.

"3. The final adoption of constitutional prohibition for State and nation."

DECLARATION.—1. Primary allegiance to God and mankind, to our country and commonwealth; all party measures subordinate to these higher aims.

2. Personal liberty to choose political affiliations, but freedom from the liquor power through any party.

The Committee agreed upon a form of constitution and by-laws for organization, recommended a form for the enrollment of members, and announced that these requisites for organizing in harmony could be obtained by application to the Committee. The attention of each Annual Conference was invited to this subject with request that in each a Permanent Conference Committee, auxiliary to our Permanent Committee, be appointed; and the organization of district leagues, under the direction of presiding elders, was also recommended. We also published an appeal to "our bishops, editors, presiding elders, and pastors" to lead the way in carrying out the plans indicated by the action of the General Conference. Our plan was summarized in these words: "All workers enrolled: A company in every church; a regiment in every town; a brigade in every county; a division in every city; an army corps in every State; a conquering army in the nation; a country without a saloon; eternal vigilance." Our motto was, "Organize! Educate! Act! Persevere! and the victory is assured!"

A pamphlet, entitled *The Path Finder*, was prepared by our Chairman, and published by the Committee, stating the purpose to be "an open, honest, and earnest effort, entirely free from party-political or sectarian bias, or any ulterior design, to enlist and unite all temperance people, accessible chiefly through Christian churches, for 'THIS ONE THING—THE SUPPRESSION OF THE LIQUOR TRAFFIC.'" It suggested how to organize; how to utilize the several leagues; reasons for confidence in the practicability of the plan; that suitable temperance literature could be obtained of the National Temperance Society and of the Women's Christian Temperance Union and Church Publishing and Tract Societies; gave facts and principles regarded as

decisive on the question of duty; made special call for action of Christian pastors; gave brief extracts from the authorized declarations of nearly all the great denominations of the country; and otherwise sought to promote the objects of its appointment.

It also opened correspondence with the Permanent Committee of the Presbyterian Church, which had been appointed by the General Assembly some ten years previously, and with committees of other Churches and with leading ministers where no committee had been appointed; also with other temperance organizations, indicating the object of our appointment and soliciting cooperation in the general work.

HINDRANCES.

1. The general apathy which has rested upon the public mind, tending to paralyze all organized efforts to suppress the liquor traffic.

2. Divided counsels as to methods, notwithstanding the almost perfect unity of the sentiment of all.

3. Lack of revenue, no provision having been made for the means required to carry out our commission.

4. Imperfect and inadequate lines of communication with those whose cooperation was essential.

The pages of *Christianity in Earnest* had been open for discussion which prepared the way for the action of the General Conference, but were closed against it during the last quadrennium until the March-April number for 1895, when your Committee was permitted to add eight pages to the number previously published by assuming the additional cost of publication after applying receipts from subscriptions and advertisements. The Church papers were open to original communications, but not for the uniform and simultaneous publication of formal matter.

5. Of course, the organized resistance of the liquor power to all efforts to suppress the evil, so controlled and directed as to combine and concentrate with unlimited resources at any point where efforts to suppress might be instituted, was, and will continue to be, the most formidable hindrance encountered.

WORK ACCOMPLISHED

1. A considerable number of churches throughout the country organized leagues in accordance with our recommendations, and in a few instances local alliances were formed, but they were generally sporadic.

2. Our Annual Conferences, generally, had already temperance societies, giving usual attention to this cause, but with no plans for associated activity. Some of them took action favorable to our plans.

3. In a few States State Alliances were formed, our chairman assisting by invitation. The most important of these were the organizations for Pennsylvania, Indiana, and Ohio. In other States similar organizations were effected, as in Illinois and

Missouri; while State Temperance Societies in others, as in Connecticut and Massachusetts, indicated a desire for more complete organization looking toward one of national character.

4. The most important of all, and the culmination of our plans as to organization, and of like plans of others, inspired by the necessities of the situation felt by all, was the organization at the national capital in December, 1895, of

“THE AMERICAN ANTI-SALOON LEAGUE.”

Our Committee, through its chairman, united in the call for the convention at which this organization was effected. The call set forth that,

I. All churches, temperance societies, and kindred organizations of good citizens are practically agreed,

1. That “THE SALOON,” as an institution, must be suppressed.

2. That all legislation relating to the subject, whether municipal, State, or national, should advance toward this end.

3. That all provisions of law restricting or prohibiting the sale of intoxicating drinks should be enforced strictly.

II. Heretofore we have agreed as to such matters in resolutions rather than in resolute action, and the united enemy, with the great power due to its ill-gotten wealth, has consequently been able to exert the greater influence.

III. Believing that the time has now come when we should arrange for united aggressive work in harmony with our convictions, in demonstration of the one spirit which in fact inspires us, and in assurance of the coming victory we can only hope to gain by united action, we hereby join in calling a National Anti-Saloon Convention.

At this Convention forty-nine different organizations—Christian and temperance—were represented, and others have since joined in the movement. The proceedings were marked by a degree of harmony not hitherto attained in any similar convention, and the organization was effected under the most favorable auspices.

The basis of united effort is set forth in the Constitution :

ARTICLE II.—“The object of this League is THE SUPPRESSION OF THE SALOON. To this end we invite the alliance of all who are in harmony with this object, and the League pledges itself to avoid affiliation with any political party as such, and to maintain an attitude of neutrality upon questions of public policy not directly and immediately concerned with the traffic in strong drink ;” and

ARTICLE III provides that “All organizations pledging cooperation in the object of this League shall be members and entitled to representation therein.”

We heartily commend this movement to the favorable consideration of the General Conference as promising a realization of the ends sought by by the appointment of your Committee.

"THE AUTHORIZED DECLARATIONS OF OUR CHURCH."

These have given forth no uncertain sound. They have been uttered as with one voice by our chief pastors and have been repeated and emphasized by successive General Conferences, especially within the last twenty years, and concurred in with one accord by our Annual Conferences. Analyzed and summarized, without repetition,

1. *They have declared the heinous character of the traffic in intoxicating drinks:* "The liquor traffic is so pernicious in all its bearings, so inimical to the interests of honest trade, so repugnant to the moral sense, so injurious to the peace and order of society, so hurtful to the home, to the Church, and to the body politic, and so utterly antagonistic to all that is precious in life, that the only proper attitude toward it for Christians is that of relentless hostility."

"In our judgment the saloon is an unmixed evil, full of diabolism, a disgrace to our civilization, the chief corrupter of political action, and a continual menace to the order of society and the peace and purity of our homes."

"One of the dark reproaches of our times is that the saloon has been allowed to become a political gambler, and to do brokerage business with the ballot box as part of its stock in trade."

2. *They have declared the only proper attitude of the Church toward this evil:* "We declare before all the world that the Church of God ought to be known always and everywhere as the relentless and uncompromising foe of this ungodly business, and that it is the duty of every Christian to wage ceaseless warfare against it."

3. *They suggest modes of treatment, and,*

First. They condemn the license system: "License laws are the liquor traffic's strongest bulwark of defense. They are wrong in principle and impotent for good. We are unalterably opposed to the enactment of laws that propose by license, taxing, or otherwise to regulate the drink traffic, because they provide for its continuance and afford no protection against its ravages."

Second. They quote, with hearty approval, the Supreme Court of the United States: "The State cannot by any contract limit the exercise of her power to the prejudice of the public health and the public morals."

Third. They commend political action—nonpartisan or omni-partisan: "We urge it as an imperative duty of Christian men to attend the primaries, to wrest the sovereignty of the caucus from the grip of the saloon, to purify and elevate the caucus by their presence and make it a promoter of morals and good order. Beginning with the caucus, let us work upward through all the departments of legitimate civil action until our entire citizenship is emancipated from this bondage."

"We recommend all members of the Methodist Episcopal Church who enjoy the elective franchise to so use that solemn trust

as to promote the rescue of our country from the guilt and dishonor which have been brought upon it by criminal complicity with the liquor traffic."

"We do not presume to dictate the political conduct of our people, but we do record our deliberate judgment that no political party has a right to expect, nor ought it to receive, the support of Christian men so long as it stands committed to the license policy, or refuses to put itself on record in an attitude of open hostility to the saloon;" but "this shall not be construed as an indorsement of any political party."

"We believe it to be the wisest policy and the supreme duty of all legislative bodies to enact such legislation that under the forms of the Constitution the people may protect the home against the saloon, by no-license votes, under a local option regimen, and, as soon as possible, by constitutional prohibitory amendments."

"The Church will continue to oppose all forms of intemperance until legal sanction of the evil shall be removed from the statute books."

"Complete legal prohibition of the traffic in alcoholic drinks is the duty of civil government."

"We urge a spirit of kindly conciliation and cordial cooperation among all temperance workers," and "we seek to enlist our people more fully in this great movement against the drink custom and the drink traffic which disgrace our civilization."

THE GREATEST AND MOST URGENT NEED.

This has been clearly discerned and forcibly expressed and repeated by the Presbyterian General Assembly: "The pronounced and stupendous need of the hour to meet this enemy of everything American and Christian is an aroused Church consecrated to the extermination of the liquor traffic."

The Churches have, with one accord, proclaimed war on the saloon. They have not organized, armed, or equipped a disciplined army, nor provided intelligent and courageous generalship. For this no proclamations, however forcible, can be substituted. Our motto should therefore be, "Harmonize! Organize! Combine! Act! Persevere!" There can be no discharge, no furlough, no substitute in this war.

We therefore respectfully and earnestly recommend:

1. That this General Conference continue a Committee with powers like those granted to us four years ago, and with additional instructions as the General Conference shall deem wise.

2. That the General Conference recommend to our Annual Conferences the early appointment of permanent committees with instructions to cooperate with the Permanent Committee of the General Conference.

3. That in each Conference district committees be appointed, with the presiding elders as chairmen, with instructions to co-

operate under the direction of the Permanent Committee of the Conference.

4. That in every pastoral charge it be made the duty of the Committee on Temperance to cooperate with the district committee, and, wherever practicable, all members of the congregation willing to unite for practical effort in suppressing the liquor traffic be organized under the direction of the pastor and Quarterly Conference.

5. That the General Conference proclaim, in behalf of our people, that as a Church "we covet an alliance, offensive and defensive, with every soldier of Jesus Christ," for relentless warfare against this common "enemy of everything American and Christian."

6. That the General Conference declare its confidence in the American Anti-Saloon League, as organized under its Constitution, and pledge hearty cooperation with its object and efforts for the suppression of the saloon.

7. That the General Conference appoint ten delegates to the Annual Convention of "The American Anti-Saloon League," to serve during the ensuing four years, in accordance with the provisions of Article VIII of the Constitution of said League.

A. J. KYNETT, *Chairman.*

WILLIAM M. SWINDELLS, *Secretary.*

REPORT OF THE GERMAN ASSISTANT SECRETARY OF THE EPWORTH LEAGUE TO THE BOARD OF CONTROL. JOURNAL, PAGE 91.

In geographical extent we are as large as the Methodist Episcopal Church in the United States, besides taking in two foreign countries, which, of course, means that our work is necessarily very much scattered.

The work of the League is prospering. We number nearly five hundred chapters, with a membership of about sixteen thousand. The Junior League cause is also beginning to gain ground since a year or two.

July last we held our sixth annual General Epworth League Conference at Chicago, Ill., with an attendance of over six hundred delegates and visitors. It was the largest gathering of German Methodists in the history of our beloved Church, and a great success. The next general conference of this kind is to convene at Cincinnati, O., the headquarters of German Methodism.

Besides these general conferences of the German chapters of the League, we hold many Presiding Elders' District Conferences, of which it is my privilege to visit quite a number in the Western, Middle, and Eastern States. They are a great help to our young people, and, in fact, to the old people also.

We have a course of study and reading for our young people, which proves very beneficial to as many as make use of it.

In general we try to conduct our work in the same way as our English-speaking chapters.

Many times I have heard ministers say: "My young people of the League are my most efficient workers in the Sunday school and in protracted meetings; I always can depend on them. If I have missionary work to do, tracts to distribute, they are ready for the task."

Haus und Herd is our official organ and finds warm support, especially if we take into consideration that we live in a land where the English language predominates, and our young people use it more readily than the German.

The League has come to be a great power in the German branch of Methodism. And may God's blessing rest on the same in the future!

Respectfully submitted,

F. L. NAGLER.

REPORT OF THE TRUSTEES OF THE METHODIST EPISCOPAL
CHURCH. JOURNAL, PAGE 91.

DEAR FATHERS AND BRETHREN: The Trustees of the Methodist Episcopal Church have, during the last four years, looked carefully after all matters involving the interest of the Church, as defined in paragraphs 315 and 316 of the Discipline, so far as we have had information. The trust created by the Gamble family of Cincinnati, in the interest of the Elizabeth Gamble Deaconess Home Association, represents the most important property to which we have become related during the quadrennium. This Board, after careful consideration, assumed a visitatorial trust toward that property, in order to secure the fulfillment of the conditions of use named in the deed of conveyance and accepted by the Association. In case those conditions be violated, the property goes to the Missionary Society of our Church. We have also accepted a trust in the interest of Christ's Hospital in Cincinnati—which is a branch of the work of the Elizabeth Gamble Deaconess Home—by which Robert T. Miller, of Covington, Ky., with five thousand dollars, endows in perpetuity a Kentucky Conference bed in that hospital, with a reversionary right in favor of the Preachers' Relief Association of the Kentucky Conference.

Circumstances have appeared to render it inadvisable for the

Board to accept any offers that have been made for the Plano Company stock, held by us for the benefit of the Gammon Theological Seminary, under a contract made with Mr. Gammon in his lifetime.

During the quadrennium, three members of the Board have died, namely, Amos Shinkle and John Cochnower, whose term of office would have expired at this General Conference, and P. M. Bigney, whose term would have expired in 1900. The Bishops, according to the power conferred on them by the charter of the Board, filled the vacancies as follows: R. T. Miller, of Covington, Ky., was appointed to take the place of Amos Shinkle; and J. D. Hearne, of Covington, Ky., to take the place of John Cochnower. As Dr. P. M. Bigney died but recently, the vacancy has not been filled. The term of the following members of the Board expires with this General Conference, namely: Ministers—John M. Walden, Wilbur P. Thirkield, David H. Moore. Laymen—Marcellus B. Hagans, Robert T. Miller, and John D. Hearne.

The report of our treasurer, Earl Cranston, herewith submitted and made a part of this report, gives a full and accurate account of "the funds and property on hand," together with the receipts and disbursements for the last four years.

On behalf of the Board,

J. M. WALDEN, *President.*

JOHN PEARSON, *Secretary.*

Cincinnati, O., April 30, 1896.

REPORT OF EARL CRANSTON, TREASURER OF THE TRUSTEES OF THE
METHODIST EPISCOPAL CHURCH, FOR THE FOUR YEARS
ENDING APRIL 23, 1896.

1892.		Dr.
April 20.	Balance on hand as per report.....	\$21,726 29
Aug. 25.	Bequest, Philura C. Holmes, for Woman's Foreign Missionary Society.....	\$100 00
Oct. 7.	Interest on Freedmen's Aid Society Bonds.....	487 50
" 7.	Bequest, James Mills, for superannuated preachers.....	186 39
" 31.	Gilbert Academy Fund, included in loan to William Grant's Sons, Springfield, O.....	3,700 00
" 31.	New Orleans Medical School, included in loan to William Grant's Sons.....	1,300 00
Nov. 7.	Bequest, Harriet Wheadon Smith, for Woman's Foreign Missionary.....	843 07
Dec. 22.	Bequest, Sarah Brooks, for superannuated ministers.....	172 06

REPORT OF EARL CRANSTON, TREASURER.—*Continued.*

			Dr.
1893.	Brought forward	\$6,789 02	\$21,726 29
Jan. 26.	Bequest, Mrs. Sabra Lewis, for Woman's Foreign Missionary Society.....	100 00	
Feb. 11.	Interest one year on William Grant's Sons' loan.....	1,500 00	
" 23.	Bequest, Franklin Spaulding, for Woman's Foreign Missionary Society.....	461 95	
" 25.	Dividend, Plano Manufacturing Company.....	9,490 00	
Mar. 4.	Account expense collections.....	5 03	
" 14.	Freedmen's Aid and Southern Education Society for note, E. H. Gammon, and interest.....	4,474 40	
May 1.	Interest, six months to April 1, Freedmen's Aid Society bonds.....	487 50	
Aug. 3.	Paris, G. Haynes's bequest for Woman's Foreign Missionary Society.....	203 30	
Oct. 14.	Interest six months, bonds, Freedmen's Aid Society.....	487 50	
			23,998 70
Dec. 16.	Bequest, Persis Carpenter, for Woman's Foreign Missionary Society.....	\$115 54	
1894.			
Feb. 2.	Bequest, Mary M. Whipple, for Woman's Foreign Missionary Society.....	874 63	
" 19.	Interest six months, William Grant's Sons.....	750 00	
April 2.	Interest six months, bonds, Freedmen's Aid Society.....	487 50	
May 28.	Bequest of Caroline Clark for superannuated preachers.....	475 00	
" 31.	Account expenses, S. M. Norris's bequest.....	1 50	
Aug. 20.	William Grant's Sons, six months' interest on loan.....	750 00	
Oct. 11.	Six months' interest, Freedmen's Aid Society.....	487 50	
" 11.	From North Ohio Conference, proceeds sale of two churches.....	570 00	
Nov. 22.	Bequest, Sarah M. Norris, for Woman's Foreign Missionary Society.....	200 00	
			4,711 67
1895.			
Feb. 19.	Interest six months, William Grant's Sons' loan.....	\$750 00	
April 4.	Interest six months, Freedmen's Aid Society bonds.....	500 00	
May 15.	Bequest, Caroline M. Wallingford.....	1,654 41	
June 3.	Interest on note, W. P. Thirkield.....	150 00	
July 5.	Bequest, Caroline M. Wallingford.....	66 95	
" 5.	Bequest, Thomas Wiley.....	53 00	
Aug. 17.	Six months' interest, William Grant's Sons' loan.....	750 00	
" 17.	Dividend First National Bank, Covington.....	150 00	
" 21.	Rent on Langdon lot.....	30 00	
Oct. 4.	Interest six months, Freedmen's Aid Society bonds.....	500 00	
Nov. 9.	Bequest, R. W. Black.....	300 00	
1896.			
Jan. 3.	Dividend First National Bank, Covington.....	150 00	
Feb. 13.	Interest six months, William Grant's Sons' loan.....	750 00	
April 13.	Interest six months, Freedmen's Aid Society bonds.....	500 00	
			6,304 36
			\$56,741 02

REPORT OF EARL CRANSTON, TREASURER.—*Continued.*

TREASURER.

1892.		Cr.
April 25.	By paid notary fee	\$0 40
" 27.	" telegram	60
" 30.	" interest Henrietta Stitt bequest	63 00
" 30.	" for printing	12 00
Aug. 5.	" recording Act of Incorporation	1 60
" 15.	" Mrs. L. Alderman, Corresponding Secretary, bequest of Mrs. S. W. Lewis.....	400 00
" 16.	" amount loan to William Grant's Sons.....	25,000 00
" 17.	" telegram.....	1 10
" 18.	" D. D. Woodmansee, attorney fees.....	30 90
" 18.	" telegram.....	88
" 19.	" telegram.....	30
" 22.	" express charges.....	25
Sept. 3.	" interest Oliver Collins bequest	50 00
" 20.	" expenses W. P. Thirkield.....	22 60
Oct. 29.	" Missionary Society interest, Jos. Jones Mission Fund.....	1,166 25
" 29.	" " " Mrs. Owens bequest.....	53 30
" 29.	" " " Deborah B. Parks bequest.....	58 10
" 29.	" " " account bequest Job Gilpin.....	1,260 00
Nov. 11.	" attorney's fee.....	2 00
1893.		
Jan. 25.	" Recorder's fees	2 50
Mar. 4.	" interest account Grant's loan	216 67
" 4.	" Gilbert Academy Fund.....	1,174 20
" 4.	" Gammon School Theology.	76 10
" 4.	" New Orleans Medical School expenses	2 13
	F. A. and S. E. Society for Gammon School Theology, dividend Plano Manufacturing Company stock \$7,200 00	
	Less expenses.....	10 80
		7,189 20
" 4.	" amt. of Plano dividend paid to Earl Cranston, trustee. \$2,290 00	
	Less expense.....	3 43
		2,286 57
" 11.	" interest on Henrietta Stitt bequest.....	63 00
" 22.	" Mrs. J. M. Cornell, bequest Harriett Wheadon Smith.....	841 81
" 22.	" Mrs. L. Alderman, corresponding Secretary, bequest Mrs. Sabra Lewis.....	99 25
Aug. 25.	" interest Oliver Collins bequest	50 00
Oct. 23.	" Missionary Society for interest as follows :	
	Jos. Jones Mission Fund.....	\$774 59
	Mrs. Owens bequest.....	26 09
	Deborah B. Parks.....	115 00
		915 68
" 18.	" expenses W. P. Thirkield.....	28 90
" 18.	" expenses Luke Hitchcock.....	12 00
" 25.	" Mrs. J. C. Kunz, Treasurer Woman's Foreign Missionary Society, for bequest of Paris C. Haynes.....	203 05
1894.		
Jan. 13.	" Mrs. J. C. Kunz, Treasurer Woman's Foreign Missionary Society, for bequest of Persis Carpenter.....	115 54
" 27.	" telegrams (expense).....	82
" 29.	" telegrams (expense).....	52
Feb. 9.	" Mrs. H. B. Skidmore, for bequest Mary M. Whipple.....	873 13

REPORT OF EARL CRANSTON, TREASURER.—*Continued.*

			Cr.
1894.		Brought forward.....	\$42,274 35
Mar. 31.	By	paid interest six months, William Grant's Sons' loan, as follows:	
		Gammon School Fund.....	\$600 00
		Gilbert Academy Fund.....	111 00
		New Orleans Medical School.....	39 00
			750 00
May 31.	"	interest on Henrietta Stitt bequest, as follows:	
		Missionary Society.....	\$15 75
		W. F. M. Society.....	15 75
		W. H. M. Society.....	15 75
		Church Extension Society.....	15 75
			63 00
June. 1.	"	notary fees, account bequest S. M. Norris.....	45
" 4.	"	acknowledgment of deed.....	40
" 5.	"	W. P. Thirkield loan.....	2,500 00
Aug. 20.	"	interest six months, William Grant's Sons' loan, as follows:	
		Gammon School Fund.....	\$600 00
		Gilbert Academy Fund.....	111 00
		New Orleans Medical School.....	39 00
			750 00
Sept. 15.	"	Missionary Society on account Republic Circuit, North Ohio Conference, from Oliver Collins bequest.....	50 00
Oct. 9.	"	telegram.....	43
" 17.	"	certified copy Act of Incorporation of Trustees Methodist Episcopal Church.....	2 00
Oct. 23.	"	Missionary Society, as follows:	
		Jos. Jones Mission Fund.....	\$776 00
		Mrs. Owens bequest.....	26 40
		Deborah B. Parks.....	57 27
			859 67
Nov. 22.	"	Mrs. L. Alderman for bequest, P. C. Holmes account Woman's Foreign Missionary Society.....	99 85
" 22.	"	Mrs. H. B. Skidmore, for bequest, Sarah M. Norris account Woman's Foreign Missionary Society.....	199 70
" 30.	"	J. M. Heath, for copy of "will" of Caroline M. Wallingford.....	50
Dec. 6.	"	Freedmen's Aid Society for bond and interest account fund, North Ohio Conference.....	504 55
1895.			
Feb. 19.	"	interest to Gammon School Theology.....	\$600 00
		Interest to Gilbert Academy Fund.....	111 00
		Interest to New Orleans Medical School.....	39 00
			750 00
" 28.	"	one ledger.....	1 50
" 28.	"	M. B. Hagans, attorney.....	9 35
April 29.	"	interest Henrietta Stitt bequest.....	63 00
May 15.	"	L. A. Alderman, Corresponding Secretary, bequest Caroline M. Wallingford.....	1,646 14
" 23.	"	Mrs. D. B. York, Treasurer, bequest of Franklin Spaulding....	457 14
Aug. 9.	"	Mrs. D. B. York, Treasurer, bequest of Thomas M. Wiley.....	52 73
" 9.	"	E. Holt, Treasurer, bequest of Caroline M. Wallingford.....	66 61
" 31.	"	interest to Gammon School Theology.....	\$600 00
" 31.	"	interest to Gilbert Academy Fund.....	111 00
" 31.	"	New Orleans Medical School.....	39 00
			750 00
Sept. 4.	"	interest Oliver Collins bequest.....	50 00

REPORT OF EARL CRANSTON, TREASURER.—*Continued.*

			Cr.
1895.		Brought forward.....	\$51,901 37
Oct. 16.	By paid interest as follows:		
		Missionary Society, Jos. Jones Fund.....	\$773 61
		“ “ Mrs. Owens bequest.....	26 40
		“ “ Deborah B. Parks.....	57 79
			857 80
Nov. 11.	“	Mrs. E. B. Stephens, for bequest of R. W. Black.....	298 50
Dec. 26.	“	John Wilson, of North Ohio Conference.....	595 70
1896.			
Feb. 18.	“	interest as follows:	
		Gammon School Theology.....	\$600 00
		Gilbert Academy Fund.....	111 00
		New Orleans Medical School.....	39 00
			750 00
“ 24.	“	H. C. Weakley for Deaconess Home.....	298 50
Mar. 11.	“	telegram.....	65
“ 30.	“	interest on Henrietta Stitt bequest.....	63 00
			\$54,765 52
April 23.	“	George I. Bodine, Treasurer, for Mills bequest.....	212 46
			\$54,977 98
“ 25.	“	Balance on hand.....	1,763 04
			\$56,741 02

INVESTMENTS.

720 shares Plano Manufacturing Company Stock.....	\$72,000 00
Mortgage note, William Grant's Sons.....	25,000 00
Freedmen's Aid and Southern Education bonds.....	20,000 00
W. P. Thirkield, note.....	2,500 00
50 shares stock First National Bank, Covington, Ky.....	5,000 00
Cash.....	1,763 04
	<hr/> \$126,263 04

LIABILITIES.

E. H. Gammon Fund, Plano stock.....	\$72,000 00
Grant loan.....	20,000 00
	<hr/> \$92,000 00
New Orleans Medical School.....	1,300 00
Gilbert Academy Fund.....	3,700 00
Joseph Jones Mission Fund.....	15,550 00
Mrs. E. Owens bequest.....	533 00
Mrs. Deborah B. Parks bequest.....	1,161 98
Oliver Collins bequest.....	1,000 00
Henrietta Stitt bequest.....	1,050 00
Atilla F. Christman bequest.....	1,475 00
Elizabeth Gamble Deaconess Home.....	5,000 00
McNamer estate.....	300 00
Sarah Brooks bequest.....	172 06
Caroline Clark bequest.....	475 00
Interest.....	2,546 00
	<hr/> \$126,263 04

EARL CRANSTON, *Treasurer.*

QUADRENNIAL REPORT OF THE FREEDMEN'S AID AND SOUTHERN
EDUCATION SOCIETY. JOURNAL, PAGE 91.

To the General Conference, 1896 :

DEAR FATHERS AND BRETHREN : Gratefully acknowledging the continued favor of God upon our work, we herewith respectfully present our report as the Board of Managers of the Freedmen's Aid and Southern Education Society, for the quadrennium beginning July 1, 1891, and ending June 30, 1895.

IN MEMORIAM.—Death has invaded our ranks. Since our last report, four of the Board of Managers have been called to their eternal reward—Hon. Amos Shinkle, Rev. H. Liebhart, D.D., Dr. P. M. Bigney, and Rev. W. P. Stowe, D.D.—all brethren widely known and honored in the Church, leaving examples of Christian fidelity in positions of honor and usefulness, and of triumphant faith in the hours of their departure.

GENERAL CONFERENCE ACTION.—The organization and development of this Society has been clearly providential. Organized in 1866, the General Conference of 1868 accorded to it recognition as a Methodist Society, but kept it on probation for four years. In 1872 it was given a place among the connectional agencies of the Church; in 1880, the work was extended to the white people of the South; in 1888, the name was modified by the insertion of the phrase, "Southern Education;" in 1892, two Corresponding Secretaries were elected instead of one, the work of the Society was more clearly defined, and a General Committee provided for, organized in the same manner as those of the Missionary and Church Extension Societies. In each of these successive historic stages in the development of the Society, the General Conference recognized and fully indorsed what had previously been accomplished, and used its best judgment in providing for the constantly-increasing responsibilities incident to the development of a great educational movement.

Immediately after the adjournment of the last General Conference, the charter of the Society was amended under the laws of Ohio, so as to carry into effect the legislation of 1892.

CHARACTER OF OUR WORK.—Our work, as set forth by the Discipline and expressed in our charter, is:

"The establishment and maintenance or aiding of institutions of Christian learning among both colored and white people in the Southern States, and in such other territory as the General Conference of the Methodist Episcopal Church may, from time to time, designate."

Our work is confined wholly to the establishment and maintenance of institutions of Christian learning among both colored and white people in the sixteen Southern States. This involves the purchase of lands, erection and equipment of buildings, employment of faculties, either directly, or with the advice and co-operation of local boards; and such administrative superintendence as to guarantee economy in the expenditure of money, the largest local self-help and efficiency in instruction.

INSTITUTIONS OF LEARNING.—The following institutions of learning have been maintained during the quadrennium. The number of students and estimated value of property is for the scholastic year of 1894–95.

In addition to the 367 regular teachers given below, there are employed 106 practice-teachers, making a total teaching force of 473.

Little Rock University, while so chartered, has for several years done but little beyond academic work.

INSTITUTIONS AMONG COLORED PEOPLE.

INSTITUTIONS.	Founded.	Teachers Past Year.	Students Past Year.	Estimated Value of Property.
THEOLOGICAL.				
Gammon Theological Seminary, Atlanta, Ga.....	1875	4	84	\$100,000
COLLEGIATE.				
Central Tennessee College, Nashville, Tenn.....	1866	38	454	125,000
Clark University, Atlanta, Ga.....	1868	13	341	350,000
Rust University, Holly Springs, Miss.....	1868	10	230	75,900
Clafin University, Orangeburg, S. C.....	1869	28	570	100,000
New Orleans University, New Orleans, La.....	1869	24	603	125,000
Morgan College, Baltimore, Md.....	1872	9	161	100,000
Bennett College, Greensboro, N. C.....	1873	10	160	30,000
Wiley University, Marshall, Tex.....	1873	11	277	25,000
Philander Smith College, Little Rock, Ark.....	1876	15	269	30,000
George R. Smith College, Sedalia, Mo.....	1894	5	74	50,000
ACADEMIC.				
Haven Academy, Waynesboro, Ga.....	1868	3	170	5,000
Central Alabama Academy, Huntsville, Ala.....	1870	3	130	6,000
La Grange Academy, La Grange, Ga.....	1870	2	150	5,000
Cookman Academy, Jacksonville, Fla.....	1872	9	247	30,000
Gilbert Academy, Winsted, La.....	1875	6	117	50,000
Samuel Houston College, Austin, Tex. (not opened the past year).	1878	...	...	25,000
Meridian Academy, Meridian, Miss.....	1879	3	221	5,000
Morristown Academy, Morristown, Tenn.....	1881	11	289	35,000
Delaware Academy, Princess Anne, Md.....	1888	5	101	10,000
Alexandria Academy, Alexandria, La.....	1889	10	128	.....
Lynchburg Academy, Lynchburg, Va.....	.....	4	69	.....

INSTITUTIONS AMONG WHITE PEOPLE.

INSTITUTIONS.	Founded.	Teachers Past Year.	Students Past Year.	Estimated Value of Property.
COLLEGIATE.				
U. S. Grant University, Athens and Chattanooga, Tenn.* 1867, 1886,	1889	26	675	300,000
Fort Worth University, Fort Worth, Tex.....	1871	37	832	100,000
Little Rock University, Little Rock, Ark.....	1883	6	52	65,000
ACADEMIC.				
Ellijay Academy, Ellijay, Ga.....	1874	3	143	8,000
Kingsley Academy, Bloomingdale, Tenn.....	1877	3	112	2,000
Powell's Valley Academy, Well Spring, Tenn.....	1878	4	64	4,500
Mount Zion Academy, Mount Zion, Ga.....	1880	4	161	5,000
Leicester Academy, Leicester, N. C.....	1881	3	122	5,000
Baldwin Academy, Baldwin, La.....	1882	3	23	20,000
Mallalieu Academy, Kinsey, Ala.....	1884	2	40	2,000
Parrottsville Academy, Parrottsville, Tenn.....	1886	3	111	5,500
Fairview Academy, Trapp Hill, N. C.....	1887	5	84	1,500
Graham Academy, Marshalberg, N. C.....	1887	3	117	1,000
Woodland Academy, Cumberland, Miss.....	1887	3	90	2,800
Demorest Academy, Demorest, Ga.....	1890	9	82	6,000
Holston Academy, New Market, Tenn.....	.....	2	90	2,500
McLemoresville Academy, McLemoresville, Tenn.....	.....	6	94	5,000
Murphy College, Sevierville, Tenn.....	.....	7	232	8,000
Roanoke Academy, Roanoke, Va. (not opened the past year).....	.....	.....	.....	75,000
Summertown Academy, Summertown, Tenn.....	.....	2	92	30,000
Missouri Wesleyan Academy, Cameron, Mo.....	.....	11	224	30,000
Du Pont Academy, Du Pont, Ga.....	.....	2	70	.....
(Institutions, 44.)				
Totals.....		367	8,725	\$1,969,800

The titles to \$1,691,800 of the above property are invested in the Freedmen's Aid and Southern Education Society, and \$278,000 in local trustees.

* The theological department is at Chattanooga, Tenn.—teachers, 4; students, 26.

CLASSIFICATION OF TEACHERS AND STUDENTS.

The character of the work in these institutions will best be indicated by the following classification of teachers and students, as reported at the close of the last scholastic year:

Regular Teachers in all Grades: Male, 221; female, 146; practice-teachers, 106. Total number of teachers, 473.

Students Enrolled: Among colored people, 4,845; among white people, 3,880. Total enrollment, 8,725.

Students in College Courses of Study: Classical, 162; Scientific, 26; Philosophical, 19; Specials, 11. Total in College Courses, 218.

Students in Academic Courses of Study: College Preparatory, 1,003; Normal, 688; English, 4,630; Specials, 210. Total, 6,523.

Preparing for the Ministry: Regular Course, 128; Special Course, 91. Total, 219.

In other Professional Schools: Medicine, 285; Dentistry, 12; Pharmacy, 16; Law, 6.

Students in Music: Vocal Classes, 1,610; Organ, 127; Piano, 258; Special, 97. Total, 2,092.

Students in Art: 79.

Commercial: Bookkeeping, 287; Typewriting, 109; Stenography, 111; Penmanship, 1,346. Total, 1,853.

In Manual-training and Trade Schools: 1,549.

The Manual-training and Trade Schools, up to this date, have all been in the schools among the colored people, and include thirty different trades.

We call especial attention to the proportion of students in the higher classes; namely, 218 in the College Departments, 1,003 in the College Preparatory, and 618 in the Normal Classes. Comparing these figures with the total enrollment, it will be seen that the proportion of those who are in the different classes is about the same as in schools of similar grade throughout the North, and also that the great bulk of our educational work is in the academic grades.

As in all similar institutions where numbers in the higher classes are small, the members of the Faculty teach in different grades; so that, while provisions are made for students who advance to the College Classes, teachers competent to instruct them give a portion of their time to other departments.

SCHOOL PROPERTY.—One of the remarkable features of the work of this Society is the amount and excellent quality of property acquired in lands, buildings, and school equipments, including furniture, libraries, and school apparatus. The estimated value of real estate in lands and building is \$1,969,800. Of this amount, \$278,000 is held by local trustees, leaving \$1,691,800 owned by the Society. To this should be added at least \$75,000 represented in furniture, heating outfits, libraries, and other school equipments. Is it not a remarkable evidence of God's approval that the Society, after setting aside portions of land not now occupied by buildings sufficient to pay its indebtedness, would yet hold over \$1,500,000 worth of valuable lands and buildings, wisely located at different centers throughout the South, and consecrated to Christian education? This real estate, now so valuable, was at several points acquired early in the history of the work through the wise foresight of Bishops Clark, Wiley, Haven, Warren, and Mallalieu, and of Drs. Rust, Fuller, and other noble men.

COMPARATIVE STATEMENT WITH PRECEDING QUADRENNIUM.—In view of the unprecedented financial depression during three years of the quadrennium ending June 30, 1895, it was hardly to be expected that the income of the Society would be as large as during the preceding four years. In this, however, we have been happily disappointed. Not only has the Society held its own in receipts, but the quadrennium shows an increase from all sources over the preceding four years of \$261,521.10. Of this increase, \$63,718.57 came from Annual Conference collections.

From the total increase of \$261,521.10 should be deducted \$28,103.56 received on insurance. This makes the *net increase* from all sources, \$233,418.36.

Why an increase of indebtedness with so large an increase of income? Because a very large proportion of this income is not subject to appropriation by the Board, being given for specific purposes.

The following table gives the comparison of receipts for each of the two quadrenniums, year by year:

1.—FROM CONFERENCES ONLY.

	1887-91.	1891-95.	
First year.....	\$85,427 00	\$121,473 00	Increase, \$36,046 00
Second year.....	85,702 00	112,592 00	" 26,890 00
Third year.....	103,653 00	109,508 72	" 5,855 72
Fourth year.....	106,651 00	101,577 85	Decrease, 5,073 15
Total.....	\$381,433 00	\$445,151 57	Net Inc., \$63,718 57

2.—FROM ALL SOURCES, INCLUDING CONFERENCE COLLECTIONS.

First year.....	\$170,417 85	\$352,751 40	Increase, \$182,333 55
Second year....	221,438 41	354,155 60	" 132,717 19
Third year.....	266,684 48	243,002 51	Decrease, 23,681 97
Fourth year....	322,656 44	250,809 59	" 71,846 85
Total.....	\$981,197 18	\$1,242,619 10	Increase, \$261,521 10

RECEIPTS BY QUADRENNIUMS.

It is both interesting and encouraging to study the steadily rising tide in the income of the Society since its organization. The following are the figures by quadrenniums. Receipts from loans and sale of bonds are excluded, the purpose being to indicate the income from regular sources :

1866-70.....	\$262,113 74,	includes Freedmen's Bureau Receipts.
1870-75.....	241,051 00	Decrease .....\$21,062 74
1875-79.....	264,023 00	Increase in four years..... 21,972 00
1879-83.....	403,858 00	" " " 139,835 00
1883-87.....	624,000 26	" " " 220,142 26
1887-91.....	981,197 18	" " " 357,196 92
1891-95.....	1,242,619 10	" " " 261,521 10

\$3,976,962 28, total August, 1866, to June 30, 1895.

Add to these receipts the indebtedness of the Society, June 30, 1895, \$185,390.40, and we have \$4,162,352.68, the total expenditures since the beginning of the work in August, 1866.

NEW BUILDINGS DURING THE QUADRENNIUM.

The Society has expended during the quadrennium \$219,908.88 in real estate. Of this, a comparatively small amount was paid on lands. In nearly every case the demand was absolute, growing out of providential conditions, and the money was contributed or secured for each particular enterprise.

We particularize the following principal expenditures :

1. At Rust University, Holly Springs, Miss., \$37,637.14 have been expended in completing one of the most commodious and complete educational buildings in the South. The burning of the old hall necessitated the building, and the work was begun in 1891. The growing demands of the school required a larger building, costing more than twice the amount of the insurance

received. Of the amount expended \$10,000 or more were received from insurance.

2. At George R. Smith College, Sedalia, Mo., \$29,819.05 have gone into a building which is in every way creditable to the Church. This work was necessary to save a large gift in land.

3. Morgan College, Baltimore, Md., which school receives the collections of four adjacent Conferences, and is otherwise independent, has expended \$29,568.37 in buildings, chiefly at Lynchburg, Va.

4. At Cookman Institute, Jacksonville, Fla., a good building and lot have been bought for a permanent home for the teachers. The expense was \$5,124.62.

5. At Morristown Academy, Morristown, Tenn., \$4,612.75 were expended in enlarging and improving the old property and putting in foundations of new building. Money was specially contributed for the latter. Later, by a rare good fortune, a new and splendid property, which cost \$15,000, was secured for \$5,322.33. Money for this was also specially solicited and given.

6. At Clark University, Atlanta, Ga., \$23,091.50 went into the new Chrisman Hall. The old hall burned, and in addition to the insurance money received (\$18,110.56), enlargement and other improvements were necessary.

7. At Claflin University, Orangeburg, S. C., \$14,176.98 have been paid on a new building, now nearing completion, and absolutely necessary. By having the work done by the Industrial Department of the institution, several thousand dollars were saved.

8. Gilbert Academy, Winsted, La., \$6,183.41, chiefly from special gifts, have added greatly to the efficiency of that center.

9. At Central Tennessee College, Nashville, Tenn., \$11,446.33 have been expended in erecting a School of Mechanic Arts and other permanent improvements.

10. At New Orleans University, New Orleans, La., \$2,746.30 have been expended in erecting a Normal Hall, absolutely necessary to accommodate the growing demands of the school.

11. At U. S. Grant University, in Athens, Tenn., \$13,181.44 were paid on the property during the first year of the quadrennium, to complete the transfer of that property to the Society, which transfer was approved by the last General Conference.

OUR SOUTHERN EDUCATIONAL FIELD.

The present strength of the Methodist Episcopal Church in the South, or on what was slave territory, is shown by the following figures:

CONFERENCES.	Members.	Churches.	Value.	Parson- ages.	Value.
Among Whites.....	301,234	3,503	\$9,820,193	850	\$1,883,096
Among Colored.....	252,676	2,906	3,251,514	779	364,504
Total.....	553,910	6,409	\$13,071,707	1,629	\$1,747,598
Increase since 1864.....	449,772	5,359	\$11,073,092	1,494	\$1,545,913

This remarkable increase, from 1864 to 1895, while more rapid in the first few years, has been continuous, and is now going forward at a healthy and encouraging rate. During the past four years in the twelve Annual Conferences among the white people in the States, where at the close of the war the Methodist Episcopal Church had not a single member, there are now 72,680, with \$1,629,481 in churches and parsonages. This is an increase of 4,502 members in the past four years. During the same four years our colored membership has increased 18,640 members. Taking the whole South, our white membership has increased within these four years 31,862. This makes a total increase in membership in the South during the quadrennium of 50,502, which is more than the average increase in the Church as a whole.

Outside the Conferences among the white people in Delaware, Maryland, West Virginia, Kentucky, and Missouri, the entire educational work, except such loans as are made to individual students by the Board of Education, among these vast sections of Methodism, has been committed to this Society. It is impossible to overestimate the significance and far-reaching importance of this work. Eighteen Annual Conferences among the colored people, and nine Annual Conferences among the white people, making a total of twenty-seven, look to this Society almost wholly for direction and aid in the development of educational institutions.

INDEBTEDNESS.—The indebtedness of the Society, June 30, 1895, was \$185,309.40. This is an increase of \$53,072 over four years ago.

This growth of indebtedness, in spite of the increase in income over the preceding four years, has not been without good and sufficient reasons. The marvel is that we have been enabled to carry forward our work in the midst of unparalleled financial distress throughout the country, pay such large amounts as have been found necessary over and above our regular expenses, and not increase the indebtedness much more. The result has been achieved only by the most heroic methods of economy, in which officers and teachers gladly cooperated. One important point to be borne in mind is, that considerably more than one half the income of the Society each year is practically beyond the control of the Board, except to administer as directed by the donors, or for the purposes for which it was collected. The first year of the quadrennium had practically closed when the last General Conference adjourned, and before the pressure of hard times was felt. Contracts had already been entered into at Rust and Clark Universities, George R. Smith College, and other important centers, which had to be carried forward. We call especial attention to this, as set forth in the financial statement, and in the list of new buildings for the quadrennium.

Another important matter was the payment of \$13,181.44 during the first year in closing up the property transfers of

U. S. Grant University to the Society, an event reported to, and approved by, the General Conference. In addition to this, the Society paid the deficiency in two years' salaries, amounting to \$4,639.10, in the same institution. The Board felt that the success of the school demanded this additional appropriation. At several institutions were local claims not heretofore included in the Society's indebtedness.

Among our fixed expenses is the large item of interest, which, exclusive of annuities, amounted during the quadrennium to \$33,650.87. There were also some special funds, which, because of emergencies in the past, had been used in the general work, which have been repaid; so that all trust funds now held by the Society, of whatever kind, are permanently invested.

During the last year of the quadrennium the indebtedness was decreased \$11,241.43 as compared with the previous year. Shall this good beginning continue until this indebtedness is entirely paid? The Board of Managers are determined it shall. If the Annual Conference collections were only \$200,000 a year for a quadrennium, the debt would be paid and the work greatly enlarged. If this cannot be, the Board must sell lands now held for future endowments, and pay this debt as soon as returning financial prosperity will justify.

SELF-HELP AMONG OUR COLORED PEOPLE.—The policy of the Society is to develop, as rapidly as possible, local resources among the people themselves, and also, as rapidly as can be wisely done, to increase the influence of local Boards of Trustees in the management of the schools. The results of this policy have been most gratifying. The schools are more and more becoming integral parts of our Church, as a whole, in the South, and the collections from the Annual Conferences in that section are being increased. The policy has also been to employ, as rapidly as possible, young men and women graduates of our schools. At present there are over seventy young colored men and women teaching in our schools, and four of our institutions have colored men at their head.

As illustrating what our colored students are doing in the way of self-help, we name the following facts, all applying to the scholastic year ending June 30, 1895:

Paid in tuition and room-rent,	\$33,683 33
Paid in board bills in the dormitories of our larger institutions,	34,376 59
Paid on book account, about	5,000 00
Total,	\$73,059 92

This was paid in one year by our four thousand eight hundred and forty-five Negro pupils in twenty-two different institutions, and does not include clothing, traveling, and other incidental expenses. This is certainly a most creditable showing, and indicates wise and aggressive administration on the one hand, and a growing appreciation of education on the other.

Another important item is that our sixteen colored Conferences in the South raised, during the same twelve months, \$8,584 in Conference collections for the work of the Society. Add this, and we have a total amount, exclusive of clothing, traveling expenses, and other incidentals, of \$81,643.92, contributed by our colored students and people for their own education in the schools of their own Church.

The year named was an average year, so it is safe to say that the colored students and congregations of the Methodist Episcopal Church in the South, during the past quadrennium, have contributed the magnificent sum of \$326,575.68 toward educating themselves.

EDUCATIONAL WORK AMONG WHITE PEOPLE.

The last General Conference gave careful attention to the educational work of this Society among the white people in the South, and especially to U. S. Grant University, which institution, during the previous quadrennium, had been organized by the uniting of Chattanooga University and Grant Memorial University, the latter located at Athens, Tenn., the distance between the two places being fifty miles.

Concerning this institution, the following action was taken :

“Resolved, That the Board of Managers of the Freedmen’s Aid and Southern Education Society be, and are hereby, requested to carefully look into the present status of U. S. Grant University, and, as rapidly as possible, adjust the various departments at both Athens and Chattanooga so as to secure the greatest possible economy in expenditures and efficiency in scholastic work.”

This suggestion of the General Conference has been carefully followed.

The enrollment the past year was 675 students in all departments, and the Faculty numbered twenty-six teachers. The Medical, Pharmaceutical, and Business Colleges are at Chattanooga, and are entirely self-supporting. The School of Theology is located in the same city, and now ranks with similar institutions of the Church, and has already entered upon its great mission of educating an indigenous ministry, especially for our white Conferences in the South. The Literary Schools at Athens, including College, College Preparatory, English, Normal, and Musical Courses, have all been well attended. Bishop Joyce has acted as Chancellor without compensation, and at a large personal expense to himself in traveling and other expenses. The providential outlook and the importance of this central institution in a large section of our Methodism, and our nation as well, are such as to command the most thoughtful attention and hearty financial support of the whole Church.

The expenditures of money in connection with this institution, commencing in 1883, although they have been large, are fully justified by the splendid results. The property at the two cen-

ters is worth, at a low estimate, \$350,000. Without the Society we would have nothing at Chattanooga, and our property at Athens would have been swept away by the accumulated indebtedness of years. It is but just to say that nearly \$100,000 of our indebtedness came in the establishment of this great central institution.

FORT WORTH UNIVERSITY, FORT WORTH, TEX.—The property of this institution consists of ten acres of land and several buildings, worth fully \$100,000. The Faculty last year numbered 37, and the attendance in all departments was 832. The school is almost entirely self-supporting. Several years ago the property became involved in debt, and would probably have been sacrificed had not the Society come forward and paid \$12,000, which, with the interest to date, forms a part of our indebtedness.

ACADEMIES AMONG WHITE PEOPLE.—Twenty institutions of academic grade are maintained among the white people in the States of Georgia, Tennessee, North Carolina, Louisiana, Alabama, and Mississippi. The appropriations to them have been small only because the finances of the Society would not permit the giving of more. The schools are very largely supported by the people themselves.

INSTITUTIONS AMONG COLORED PEOPLE.

One theological, ten institutions of collegiate, and eleven of academic grade are maintained among the colored people.

Gammon Theological Seminary, at Atlanta, Ga., has risen to the rank of a first-class school of its kind. This success could only have been possible through the fostering care of this Society. It began as a department of Clark University. The Society afterward bought property, expended large sums each year in supporting the school, and later entered into an agreement with Mr. Gammon by which he proposed to do largely in the way of erecting buildings and endowing the school. So well was he pleased that he made the institution the heir of a large proportion of his estate. For three years, since the probating of the will, the cost of maintaining the institution has been charged to the Endowment Fund. Since then, the Society has advanced over \$15,000 beyond what has been received from that source, and will continue to make whatever advances are necessary until the institution can be wholly supported from the income of its own endowment.

Ten institutions of collegiate grade are centrally located in the midst of vast Negro populations in as many different States. These institutions, with Gammon Theological Seminary, represent the largest expenditures, and very largely the crowning results of the work of this Society since its organization. In each of these schools are maintained College, College Preparatory, Normal, English, and Musical Courses of study. Besides, in several of the larger ones are Industrial Departments, where various trades were taught last year to 1,549 students. Besides these,

there are the medical schools at Nashville and New Orleans, in each of which a four years' course of medicine is required before graduation. The Schools of Dentistry, Pharmacy, and of Law, at Nashville, are also three other departments of great significance and encouragement.

The eleven schools of academic grade among the colored people are located so as to be feeders to these central collegiate institutions, and are doing a work second in importance to no educational endeavor of the Church.

ANNUITY FUNDS.

The Society has received, up to June 30, 1895, \$112,800 in Annuity Funds, subject to annual interest during the lives of the donors. Of this amount \$83,450 were given for immediate use in the general work, and the Society is held only for the interest during the lifetime of the donors. The remaining \$29,350 are for special purposes, and are invested, the interest received paying the annuity during the life of the givers, and then to go to the several causes intended.

During the past quadrennium two contributors to this fund have authorized that their gifts, amounting to \$15,000, shall be used for general work.

AUXILIARY AIDS.

The Society has for a number of years had the cooperation of four other organizations, which have aided largely in the prosecution of the work :

The first of these is the *Board of Education of the Methodist Episcopal Church*, which through its Corresponding Secretary, Rev. C. H. Payne, D.D., has contributed in loans nearly ten thousand dollars a year during the past four years to the aid of students in the various schools of higher grade, and more especially in the theological seminaries.

The *Woman's Home Missionary Society* has also maintained, in connection with our schools, Industrial Homes for girls at Marshall, Tex.; New Orleans, La.; Holly Springs, Miss.; Greensboro, N. C.; Atlanta, Ga.; Athens, Tenn.; and Morristown, Tenn. The young women in these Homes receive their literary training in our schools. These industrial schools are managed by different bureaus, under the general direction of Mrs. R. S. Rust, Corresponding Secretary, and are doing excellent work.

The John F. Slater Fund, through its general agent, Dr. J. L. M. Curry, has, for a number of years aided four of our schools, amounting in the aggregate each year to from ten to twelve thousand dollars. This money is given for the express purpose of giving instruction in Industrial Departments, except the annual appropriation to Meharry Medical College.

The Peabody Fund, through the same agent, has contributed from one to two thousand dollars to the Normal Department of Claflin University, at Orangeburg, S. C.

FINANCIAL STATEMENT FOR THE QUADRENNIUM.

(Beginning July 1, 1891, and Ending June 30, 1895.)

RECEIPTS.

Balance in treasury July 1, 1891.....	\$852 00	
Received from July 1, 1891, to June 30, 1892:		
From Annual Conferences collections.....	\$121,473 00	
From other sources.....	230,426 40	
		352,751 40
Received from July 1, 1892, to June 30, 1893:		
From Annual Conference collections.....	\$112,592 85	
From other sources.....	241,562 75	
		354,155 60
Received from July 1, 1893, to June 30, 1894:		
From Annual Conference collections.....	\$109,508 72	
From other sources.....	133,493 79	
		243,002 51
Received from July 1, 1894, to June 30, 1895:		
From Annual Conference collections.....	\$101,577 85	
From other sources.....	191,231 74	
		292,809 59
		<u>\$1,242,619 10</u>
Loans, year ending June 30, 1892.....	\$15,000 00	
Loans, year ending June 30, 1893.....	9,634 40	
Loans, year ending June 30, 1894.....	36,620 58	
Received on bonds, year ending June 30, 1895.....	75,000 00	
	\$146,254 98	
Less paid on bills payable.....	42,000 00	
		104,254 98
		<u>\$1,346,974 08</u>

DISBURSEMENTS.

REAL ESTATE—CHIEFLY ON BUILDINGS:

July 1, 1891, to June 30, 1892:	
Central Tennessee College, Nashville, Tenn.....	\$3,652 43
Rust University, Holly Springs, Miss.....	24,172 54
Claffin University, Orangeburg, S. C.....	676 98
New Orleans University, New Orleans, La.....	2,446 30
Morgan College, Baltimore, Md., at Lynchburg, Va.	5,780 00
Bennett College, Greensboro, N. C.....	2,013 59
Wiley University, Marshall, Tex.....	2,380 00
Philander Smith College, Little Rock, Ark.....	2,396 58
Central Alabama Academy, Huntsville, Ala.....	100 00
Cookman Academy, Jacksonville, Fla.....	1,295 62
Gilbert Academy, Winsted, La.....	3,003 56
Morristown Academy, Morristown, Tenn.....	4,612 75
George R. Smith College, Sedalia, Mo.....	800 00
U. S. Grant University, Athens and Chattanooga, Tenn:	
On property at Athens.....	\$9,451 89
On School Technology.....	1,735 71
School of Theology Building.....	1,377 71
New Building at Athens.....	616 13
	<u>13,181 44</u>
Little Rock University, Boys' Dormitory, Little	
Rock, Ark.....	1,099 10
Graham Academy, Marshallberg, N. C.....	425 00
	<u>68,035 89</u>

July 1, 1892, to June 30, 1893:

Central Tennessee College, Nashville, Tenn.....	\$7,793 90
Clark University, Atlanta, Ga.....	23,091 50
Rust University, Holly Springs, Miss.....	10,251 98
Clafin University, Orangeburg, S. C.....	8,000 00
New Orleans University, New Orleans, La.....	300 00
Morgan College, Baltimore, Md., Lynchburg, Va., building.....	11,900 00
Wiley University, Marshall, Tex.....	600 00
Philander Smith College, Little Rock, Ark.....	300 00
Cookman Academy, Jacksonville, Fla.....	124 62
Gilbert Academy, Winsted, La.....	3,179 85
Morristown Academy, Morristown, Tenn.....	603 00
George R. Smith College, Sedalia, Mo.....	6,505 55

72,650 40

July 1, 1893, to June 30, 1894:

Clark University, Atlanta, Ga.....	\$824 82
Clafin University, Orangeburg, S. C.....	4,000 00
Morgan College, Baltimore, Md.....	23,788 37
New Orleans University, New Orleans, La.....	2,188 86
Rust University, Holly Springs, Miss.....	2,480 60

33,282 65

July 1, 1894, to June 30, 1895:

Central Tennessee College, Nashville, Tenn.....	\$720 00
Rust University, Holly Springs, Miss.....	3,212 62
Clafin University, Orangeburg, S. C.....	5,500 00
George R. Smith College, Sedalia, Mo.....	23,313 50
Cookman Academy, Jacksonville, Fla.....	5,000 00
Morristown Academy, Morristown, Tenn.....	5,322 33
Fort Worth University, Fort Worth, Tex.....	2,721 49
McLemoresville Academy, McLemoresville, Tenn...	150 00

45,939 94

Total expended on real estate, chiefly on buildings, during
the quadrennium.....

\$219,908 88

SUPPORT OF TEACHERS AND GENERAL SCHOOL EXPENSES.....

808,401 83

Students' aid, to those preparing for the ministry and those aided
through Industrial Schools.....

32,314 48

Repairs on buildings.....

16,397 51

School furniture.....

1,312 60

Insurance on school buildings.....

11,169 28

INTEREST ACCOUNT.

On loans.....	\$11,147 12
On annuities.....	22,888 76
On bonds.....	22,432 57

56,468 45

PRINTING ACCOUNT.

<i>Christian Educator</i>	\$7,469 32
General account.....	12,124 39

19,593 71

Legal services.....

1,372 18

Taxes on unoccupied school lands.....

2,956 62

General Committee and Board of Managers Meetings.....

3,325 48

Postage.....

3,300 75

Paid on local indebtedness of institutions.....

9,489 01

TRUST FUNDS INVESTED.

Gilbert Academy Endowment.....	\$40,000 00	
Maria Pontius Bequest.....	6,333 32	
Rev. J. F. Conrey Bequest.....	500 00	
Milton Silsby Annuity.....	10,000 00	
New Orleans Medical College.....	4,000 00	
		60,833 32

SALARIES AND TRAVELING EXPENSES CORRESPONDING AND RECORDING
SECRETARIES AND AGENTS IN ATTENDING CONFERENCES, EXECUTIVE
OFFICE WORK, AND SUPERINTENDING SCHOOLS THROUGHOUT THE
SOUTH, OFFICE HELP, STENOGRAPHERS, AND INCIDENTALS.

July 1, 1881, to June 30, 1892.....	\$15,841 84	
July 1, 1892, to June 30, 1893.....	23,397 80	
July 1, 1893, to June 30, 1894.....	20,273 71	
July 1, 1894, to June 30, 1895.....	19,519 37	
		79,032 72
Rent, light, heat, janitor.....		1,100 00

MISCELLANEOUS.

World's Fair exhibit.....	\$3,133 86	
Hurley property account.....	7,185 34	
Sundry items.....	369 00	
		10,688 20

Total expenditures for the quadrennium.....	\$1,337,665 02
Balance in treasury June 30, 1895.....	9,309 06

\$1,346,974 08

CONCLUSION.

In conclusion the following suggestions are submitted:

1. As a Board of Managers we are satisfied that the legislation of the last General Conference touching the organization of the Society was wise. Larger representation was given in the management of the work. The presence of the Bishops and General Conference District Representatives was of great value in the annual review and direction of administration. We believe that the continuance of the present organization of the Society is desirable, and that, with the enlarged information and experience of the last quadrennium, still larger improvement will be secured.

2. We desire especially to emphasize the necessity of such action as will help to insure a better representation of this cause to the congregations of the Church. We regard this as the most vital question to be considered by the General Conference in relation to this cause. We will not enumerate in detail, but suffice it to say that a combination of influences, especially during the past few years, have led to the neglect among many of our pastors, in the presentation of this cause to their congregations. The result is that multitudes of our people are growing up without information as to the increasing importance of this work. We plead earnestly for such legislation as will secure at least one service each year in every congregation, and the presentation at that service of this cause, so that our people may intelligently

make their contributions. Our General Committee at its last meeting passed the following resolutions:

"*Resolved*, That we respectfully and earnestly memorialize the General Conference to direct every pastor to present the needs of the Freedmen's Aid and Southern Education Society in every congregation under his charge on a Sabbath day, and take a collection and subscriptions for the Society separate from all other causes.

"*Resolved*, That Paragraphs 98 and 393, Section 1, of the Discipline should be so amended as to include the inquiry to the Quarterly Conference with special reference to this cause."

3. We believe that it is of the utmost importance that emphasis be given by the General Conference to the permanency of this work. God has wonderfully led in its development from small beginnings, and while at first there might be some excuse for supposing that the work of the Society might be soon accomplished, no such sentiment should have place in the Church to-day. What has been done is but little more than foundation-laying. The real work of building the superstructure in the development and permanent support and endowment of the necessary number of institutions to meet the demands of our Methodism in the South, is now upon us, and we must not falter or hesitate.

In spite of all the advances that have been made, seventy per cent of the colored and eighteen and one half per cent of the white people of the South, ten years of age and over, cannot write. There are 529,250 more black people in the country than there were in 1890. As seventy per cent of all in whose homes children are born are unable to write, only thirty per cent are born of parents competent or interested to instruct them. Hence, the fearful responsibility, calling for increased facilities for education. As the Public School system increases in efficiency the responsibility of the Church, through this Society, will also be increased, in giving Christian leadership among the people of both races. Respectfully submitted,

BISHOP JOHN M. WALDEN, *President*.

W. H. W. REES, D.D., *Recording Secretary*.

J. C. HARTZELL, D.D., } *Corresponding Secretaries*.
J. W. HAMILTON, D.D., }
M. C. B. MASON, *Assistant Corresponding Secretary*

CLEVELAND, O., *April 29, 1896.*

REPORT OF THE BOARD OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH.

To the General Conference of the Methodist Episcopal Church :

DEAR FATHERS AND BRETHREN: The Board of Education respectfully submits to the General Conference, convening in Cleveland, O., May, 1896, the following report. Special pains have been taken to place before the Conference important facts relating to the history of the Board, its scope, the work achieved, the demands made upon it, and the possibilities before it. Inasmuch as the province of the Board includes the entire field of educational work under the auspices of the Church, the material here presented properly embraces this wide field. The list of institutions here given, with very complete statistics, will serve to indicate the importance of the work committed to the Board.

Historic Facts Concerning the Board of Education.

The General Conference of 1864, with the great centennial movement of 1866 in full view, appointed a Centenary Committee, consisting of all the Bishops, twelve ministers, and twelve laymen, "to determine to what objects and in what proportions the moneys raised as connectional funds shall be appropriated." This committee unanimously recommended the organization of the Board to take charge of whatever moneys might be contributed during the centenary celebration, and thereafter, for the general purposes which were afterward specified in the charter and constitution of the present Board of Education. The next General Conference unanimously approved the action of the Centenary Committee and instituted the Board. C. C. North, a leading layman of New York, was appointed by the Board as Corresponding Secretary, December, 1869, and continued in office until 1872, doing much good work of a preparatory character to put the new organization on a firm basis.

The amount of centenary educational collections was, for the Children's Sunday School Fund, \$56,674.40, and for the General Educational Fund, \$9,155.32; total, \$65,829.72. In 1868 this sum had increased to about \$84,000, which amount was placed under the control of the newly organized Board; and, by consent of the contributing Conferences, the funds were invested, and "but little was done for the next four years except of a preliminary character." In April, 1869, a charter of incorporation was obtained from the State of New York, and a constitution and by-

laws were adopted. In 1870 the Board proposed to the Annual Conferences that the second Sunday in June of each year be celebrated as Children's Day, and a collection be taken, to be given to the Children's Fund. The General Conference of 1872 reaffirmed its approval of the Board, officially recommended the observance of Children's Day, and asked for collections in all the Sunday schools in aid of the "Sunday School Children's Fund" of the Board of Education. It also elected a Corresponding Secretary, with instructions to devote all his time to the promotion of its work. Dr. E. O. Haven was made Corresponding Secretary. Not long after this, however, Dr. Haven accepted the presidency of Syracuse University, still retaining the secretaryship of the Board and doing considerable work for it, but was not able with his other duties to devote very much time to the work of the Board. The first aid to students was granted in 1873, the amount disbursed that year being \$300. At the suggestion of the Board the General Conference of 1876 elected no Corresponding Secretary, and none was again elected by that body until 1888.

Dr. D. P. Kidder followed Dr. Haven as Corresponding Secretary, having been appointed to that office by the Board in 1880, and reappointed until his resignation. He gave several years of laborious and successful service to the Board. Failing health forced him to retire in 1887, when Dr. (now Bishop) D. A. Goodsell was appointed to the secretaryship of the Board, and for the short time of his incumbency of the office until his election to the episcopacy in 1888 rendered efficient service. Only the interest of the Fund was by the charter permitted to be spent in aiding students until the General Conference of 1884, which made provision that the "Board of Education may appropriate immediately in aid of students such a proportion of the principal of all gifts and contributions to the Sunday School Children's Fund thereafter received as will enable it to provide suitably for the aid of all properly recommended students." The General Conference of 1888 took still more decisive action, and recommended that "hereafter no accumulation of endowment funds be made, except by gifts and bequests specifically for that purpose, and that all incomes from public collections be devoted to annual disbursements in loans to students and to its current expenses."

This General Conference also took other decided action looking to a broader scope of work for the Board, and again made the Corresponding Secretary a General Conference officer elected by that body. Rev. C. H. Payne was elected to the office.

This General Conference also authorized the appointment of

an "Educational Commission to consider the subject of reorganizing the educational work of the Church so as to give it more unity, breadth, and effectiveness."

In 1892 the General Conference adopted a new chapter on Education. It was made the duty of every pastor to observe Children's Day, to take a collection expressly for the Children's Fund, and to forward this collection to the Board.

The scope of the Board's work was enlarged, a "University Senate" was authorized to formulate a standard of requirements for graduation to the Baccalaureate degree in our Church schools, and the Board was authorized to apply this standard and classify as colleges such institutions as meet the requirements.

In 1893 the "University Senate" held its first meeting, adopted a standard of requirements for graduation, and reported its work to the Board. The Board sent the action of the Senate, with an appropriate circular, to all the Church schools in December.

In 1894 the requirements of the "University Senate" were applied for the first time to the colleges of the Church, which were classified accordingly in the Annual Report of the Board, issued in March, 1895.

The Work Contemplated and the Work Accomplished.

The work originally contemplated by the Board covers a broad field, outlined in its charter as follows (see Sec. V):

It shall be the duty of the Board to receive and securely invest the principal of the Centenary Educational Fund of the Methodist Episcopal Church, and to appropriate the interest only, from time to time, to the following purposes, to wit:

To aid young men preparing for the foreign missionary work of the Methodist Episcopal Church.

To aid young men preparing for the ministry of the Methodist Episcopal Church.

To the aid of the biblical or theological schools now in existence, and of such others as may, with the approval of the General Conference, hereafter be established; to the aid of the universities, colleges, or academies now existing under the patronage of said Church, or which may hereafter be established.

The following provisos are added:

Provided that no appropriation shall be made by the Board at any time for building purposes, whether for biblical schools or for universities, colleges, or academies; and

Provided, further, that no university, college, or academy not now in existence shall be aided by the Board, unless the Board shall first have been consulted and shall have approved of the establishment and organization of such institutions.

All future contributions of money or property made to the Fund are to be held in trust by the Board for the aid of needy and worthy young persons seeking an education, or for such specific educational purposes as the donors shall direct.

The charter also makes it the duty of the Board (see Sec. V) "to receive, separately invest, and augment the Sunday School Children's Fund commenced during the centenary year," also to "serve as a general agency of the Church in behalf of general and ministerial education," to encourage and recognize educational societies on condition that such societies send an annual report of their statistics to the Board. In addition "the Board shall seek to promote the cause of education throughout the Church by collecting and publishing statistics, by furnishing plans of educational buildings, and by giving counsel with regard to the location and organization of new institutions, and shall also have authority to constitute a general agency for communication between teachers desiring employment and those needing their services."

It will be seen from the above that the charter wisely laid a broad foundation for the presumably ever-growing work of the newly organized Board.

TWO CLASSES OF WORK.

The work thus outlined is of two classes, special and general, including the aid of students and of institutions.

THE BOARD'S SPECIAL WORK.

One special feature of the work of the Board is to aid in securing a well-equipped force of men and women for the ministerial, missionary, evangelistic, and educational work of the Church. To aid in accomplishing this object the Board is intrusted with the management of a Fund called the "Sunday School Children's Fund," provisions for the continuance of which are made in directing that an annual collection shall be taken for it in all the Sunday schools of the Church. That the Board has fully and successfully done this part of its intended work is evident from the tables given in this Report. It has already far exceeded the expectations of its projectors. In the "Report of the Central Centenary Committee to the General Conference, May, 1868," the Committee says, "It is not improbable that there are members of your noble body who will live to see one thousand recruits to the ministry through this Fund." The Board is now able to report that it has aided 6,593 students, of whom probably three fourths were preparing for the ministry and missionary work. One year's work, that of the last scholastic year, ending July, 1895, shows 1,540 students aided, 1,121 of whom were in preparation for these sacred fields.

Beyond doubt the honored members of the General Conference of 1868, still lingering with the Church militant, will be gladdened by the sight of the more than a full thousand recruits prophesied for the Board's complete work during their lifetime, aided by that Board into the ministerial and missionary ranks of the Church during this single year of 1895. The growth of this work is seen in the fact that the Board aided last year 438 more students than it did four years ago, and 954 more than eight years ago.

THE BOARD'S GENERAL WORK.

The other functions of the Board were intended to embrace the following : "A general agency of the Church"—

1. In behalf of ministerial and general education.
2. For communication between teachers and those needing their services.
3. For collecting and publishing educational statistics.
4. For furnishing plans for educational buildings.
5. For giving counsel with regard to the location and organization of new institutions of learning.
6. Promoting the work of auxiliary educational societies.
7. Aiding in a more direct way institutions of learning by grants or loans of money.

HOW FAR HAS THE BOARD'S GENERAL WORK BEEN ACCOMPLISHED ?

For several years after the establishment of the Board it was not deemed wise for it to attempt much of the general work originally contemplated beyond the gathering and publishing of educational statistics. But the action of the last two General Conferences indicated clearly a desire for the Board to broaden its field of effort, and it has accordingly greatly enlarged its sphere of activity and of usefulness.

A GENERAL EDUCATIONAL AGENCY.

As to the first general function, that of a general agency in behalf of ministerial and general education, there can be no doubt that the Board has done excellent service in this direction. Two features of its work alone will show this, namely, the circulation of a large amount of educational literature stimulating and inspiring the whole Church, and the personal work of the Corresponding Secretary in visiting and addressing Annual Conferences, preachers' meetings, summer assemblies, camp meetings, educational conventions, etc.

During the last quadrennium the Secretary has visited and addressed one hundred and seven Annual Conferences, and has also visited a large number of our institutions of learning, giving educational and religious addresses in them. He has traveled over one hundred thousand miles, addressed a large proportion of the entire ministry of the Church, and touched the Church at many vital points.

GATHERING AND PUBLISHING EDUCATIONAL STATISTICS.

No work of the Board requires more patient and persistent effort than the gathering of its educational statistics. Not unfrequently is it necessary to write several letters to the same institution before anything like full statistics can be secured. Frequently the officers fill out such blanks as are easily filled and return them to the office wholly incomplete ;

in all such instances we return them for fuller responses. It is not a little encouraging to note that we have, under the circumstances, succeeded so well. And this encouragement was recently increased as we read that a committee appointed by the General Conference some time in the "fifties" to secure educational statistics, after making vain attempts, reported substantially to the next General Conference that it was a hopeless task. We are glad to say that with us it has been a task which is neither hopeless nor valueless. We are confident that no Church in the United States presents anything like such a full list of its educational institutions, with complete statistics of each, as will be found in our Annual Reports. While it ought not to cost the Board so much effort, and would not if the school officers would give the matter more individual attention, yet the results ultimately secured are worth immeasurably more than the cost. These statistics form the basis of articles, addresses, and appeals to the Church that nothing else could supply. The Church may well congratulate itself on having for ready reference such a valuable epitome of all its educational work.

TEACHERS' AGENCY.

This department of the Board's work is considerably enlarging each successive year, and has greatly increased during the quadrennium. It furnishes a ready means of communication between teachers seeking positions and schools seeking teachers. As it is simply the object of the Board to bring such parties together, and it is all done gratuitously, it is not easy, nor is it important, to formulate the actual results. We constantly learn of schools which have secured teachers and of teachers who have obtained positions through the Board. The number of applicants for positions is always considerably in excess of the applications from the schools. The work entails a considerable amount of correspondence upon the Board, but it is legitimate work, and like many other parts of the work, while it does not inure to its financial benefit, nevertheless furthers the educational interests of the Church.

As to "furnishing plans for educational buildings," the Board has not as yet *published* plans, since the wants of different institutions are so varied, but it has by correspondence and visits given valuable information to the projectors of new buildings as to where the best models could be found, and other important suggestions. This department of the Board's work is also developing and will continue to grow more important.

COUNSEL CONCERNING NEW SCHOOLS.

The very important function of "giving counsel with regard to the location and organization of new institutions" deserves more attention than it has yet received. The wise men who organized the Board foresaw the importance of this work, and properly made it a charter duty of the Board. They probably did not and could not foresee the difficulties in

fulfilling this function and the impossibility of doing it effectively unless the Board were given more authority in this direction than was originally given to it. The Board has done what it could by way of advice and counsel, but, unfortunately, that counsel has too seldom been sought by the projectors of new educational enterprises, at least until *after* the most important questions had already been determined, such questions as the *necessity* for the proposed school, its scholastic grade, its financial prospects, and its location. Not only has the Board heretofore had very little, if any, authority in regard to these interests of paramount importance, but, notwithstanding the very advanced legislation of the last General Conference greatly extending the authority of the Board in many other directions, it is still left without the power to prevent the establishment of new institutions that immediately upon their inauguration will ask the recognition and aid of the Church. It can hardly be doubted by those who have given the subject intelligent consideration that at least, in so far as relates to *colleges*, no institution of intended college grade ought hereafter to be inaugurated in the name of Methodism that does not first have connectional authorization for the intended project. The College Association of the Methodist Episcopal Church and the Board of Education have united in asking the General Conference to guard this point of weakness still remaining in our otherwise admirable system, and we doubt not the recommendation will receive favorable consideration by the Conference.

THE BOARD AND CONFERENCE EDUCATIONAL SOCIETIES.

Precisely what relation would ultimately exist between the Board and local educational societies could not easily be foreseen, and was originally left without any very clear indications as to the bond of connection between them and the mutual duties incumbent upon them. Some things have been demonstrated by time and experience, and among these is the fact that it is not wise for local societies to attempt to do on independent lines the *same kind* of work that the Board is authorized to do by and for the whole Church. Under the fostering care of the Board the work of *aiding students* has been carried forward with such eminent success and such unquestioned beneficent results as to place beyond further intelligent discussion the question as to whether this work could best be done by one central connectional organization or by many scattered independent organizations. We have every reason to believe that the Church at large is abundantly satisfied with the methods and results of this branch of the work of the Board. We are happy also to state that while a large number of Conferences now have educational societies which render more or less aid in promoting the educational interests of the Conference, the work of aiding students, which was formerly carried on by these societies, has been largely committed by them to the Board of Education. So far as we have been able to learn, in every such case the Board has fulfilled its

pledges to the societies to their entire satisfaction, and the relations existing between them and the Board are mutually pleasant. A few Conference societies are still directly disbursing money to students. The Board has dealt in a conciliatory spirit with all these Conferences and with the representatives of their societies, yet it cannot be denied that in every instance the plan of carrying on independent work has militated against the highest interests mutually sought. It invariably produces friction in respect to the Children's Day collections, causes confusion in the minds of the pastors, and in many instances known to the Board has led the pastors to such a disposition of their Children's Day collections as they themselves feared was not in harmony with the Discipline. It is greatly to be hoped that the few Conferences now working on this plan will speedily see and adopt the more excellent way. The Board is carrying out to the fullest extent possible the requirement of the Discipline, "That it shall recognize as auxiliaries such educational societies as now exist or may hereafter be created, provided such societies prosecute their work in harmony with the principles and methods of the Board of Education." It is a pleasure to state that not a few Conference educational societies are doing excellent work in various ways, and it is the aim of the Board to do all it can to make its own work and that of these several societies cooperative and mutually helpful.

It has been found impossible to secure anything like complete statistics of the work done by any considerable number of Conference societies. The following are the only Conference societies that have responded to the Board's request to furnish reports of students aided to be inserted in its quadrennial report to the General Conference at the time this Report is printed. There are probably not more than two other societies carrying on this special work.

STUDENTS AIDED BY CONFERENCE SOCIETIES.

CONFERENCES.	Date of Organization.	No. of Students Aided Last Year.	To what Amount.	Whole Number of Students Aided.	To what Amount.
Central Pennsylvania Conference.....	1871	27	\$2,525	121	\$19,043 37
Philadelphia ".....	1870	45	2,950	195	40,875 00
Troy ".....	1858	42	2,365	...	...
West Virginia ".....	1854	..	...	265	5,650 00
Wilmington ".....	1872	11	575	48	6,617 35
Total.....		125	\$8,415	629	\$72,185 72

DIRECT AID TO INSTITUTIONS.

The work of aiding institutions directly by grants of money or loans has never been attempted; a sufficient reason is that the Board has had no means with which to prosecute such work. The original general "Centenary Educational Fund," which might be used for this purpose, proved to

be very small, as nearly all contributions were made in behalf of specified local institutions of learning, so that the general connectional "Fund" was only \$9,155.32; only the interest of this sum could be used, and no provision was made for increasing it except by special "contributions of money or property." Such special contributions will undoubtedly be made by some liberal friends of the Church who will give to the Board large sums, like Peabody and Hand and Slater and others, to aid worthy institutions of learning under the auspices of the Church. No nobler benefaction could be made. The Board's charter properly provides that it may hold and administer such gifts for any specified educational purpose, and there is little doubt that it will, not many years hence, have at command the means with which to carry forward this department of its possible work.

It will be seen from the above brief survey of the functions of the Board and of the work which it is now accomplishing that it is far from being inactive or indifferent to any of its charter duties, while its usefulness in its various departments of endeavor cannot fail to be apparent. But the Board is now doing vastly more than is indicated above, and more than was specifically indicated, though possibly not more than was contemplated by some, at its organization.

GENERAL AND SUPERVISORY WORK OF THE BOARD.

The general work of the Board as an agency to promote higher education in the Church has been greatly increased, and the supervisory power given to it by the last General Conference has largely added to its duties and responsibilities. It is, indeed, a very different Board from what it was previously to this action of the General Conference. Its relation to the educational work of the Church is more clearly defined and its authority and responsibility are distinctly stated and greatly enlarged. The action of the last General Conference in the adoption of something like a system of education, including the federation of the colleges and universities of the Church and the bringing of them all under the supervisory care of the Board of Education, marked an epoch in the history of education in the Methodist Episcopal Church, an epoch that will doubtless hereafter be remembered as the greatest in its history up to the present time.

THE UNIVERSITY SENATE.

The authorization by the General Conference of the University Senate was a very distinct and important feature of the new departure. It will be remembered that this Senate was authorized to "determine the minimum equivalent of academic work in our Church institutions for graduation to the Baccalaureate degree." The General Conference also decreed that "The Senate shall at least quadrennially report to the Board of Education its work, and that Board shall determine the institutions which meet these requirements, and such institutions shall be designated

as colleges in the official lists of the educational institutions of the Church."

OFFICIAL RECOGNITION OF COLLEGES.

This action imposed upon the Board of Education the very responsible duty of supervising the scholastic work of the colleges and universities of the Church. In the discharge of this important duty the Board has carried on large correspondence with all the colleges of the Church, and has sent to their officers circulars and documents explanatory of the action of the University Senate, together with special blank forms for reporting the work done by these colleges, so that the Board may have before it sufficient data to form an intelligent opinion as to whether they were conforming to the requirements of the University Senate. Besides this, the Secretary has visited several of these colleges and made personal examination of their work. As a result of this department of its work some forty-four colleges during the last year changed their curricula, nearly all of them in the direction of a decided advance. The fact that the Church had taken this advanced position, and that it was being actually applied to the colleges, has had a tendency to bring our entire educational work to the front as it has never been brought before, and to give it a prominence and importance which nothing else could have done. We believe that it cannot fail largely to influence the whole educational status of the Church in the future, and to contribute much toward retaining in our own higher institutions the youth of Methodist families who have vaguely supposed that they could secure better advantages by attending other institutions of learning.

INCREASE OF OFFICE WORK.

It will readily be seen that the added responsibility and work committed to the Board by the last General Conference, together with the rapid growth of all its departments of effort, its collections and its loans having more than doubled in the last few years, have largely increased the work of the office. The supervisory and general work of the Board entails a large amount of correspondence and requires much time and careful attention. Every new collection and every new loan requires added time and work in bookkeeping. There is probably no other society in the Church obliged to put anything like as much labor upon every dollar it handles as the Board of Education. All this money comes in small amounts, sometimes as small as a dollar, and averaging only about eight or nine dollars per church, which must be properly receipted and entered in several books, while its disbursements are made in small loans three times a year to each student, though such student may have but fifty dollars for the year. The handling of the necessary documents, putting them on file, keeping the books in proper form, all requires time. The collection of the loans itself is a department of the work that might well occupy one capable person's entire time. Nevertheless this work is all done, and we believe well done, promptly and in businesslike manner.

EXPENSES.

In view of what has been said concerning the detailed character of a large part of the Board's transactions and the extraordinary labor thus entailed, together with a large proportion of its work which is of a general and supervisory character for the whole Church and bears no relation to the fund which the Board administers, and in view of the fact that all this class of work also entails a large amount of direct expense in addition to the labor which it imposes, the injustice of estimating the value and efficiency of the Board by the ratio of the money it expends to the amount of the fund it collects and disburses must be clearly apparent. The single fact that all the disbursements of the Board are in the form of small loans which call for an unusual amount of labor to make, record, and collect, in itself alone separates this work from the work of an ordinary board. But when we remember that in addition to this the Board is doing for the whole Methodist Church what the Bureau of Education of the United States is doing at large expense for the nation, and even more than this, for the United States Bureau handles no money, while it expends a great deal, the inappropriateness of all calculations of this kind becomes evident. Nevertheless, if put upon even this unjust basis, the showing of the Board is far from unsatisfactory. Its income the present year is \$89,061.43. Besides this it cares for an invested fund now amounting to \$237,000 par value, and looks after outstanding loans now amounting to \$540,819.39 unpaid. Its expenses the last four years, including salaries, office help, office rent and fixtures, stationery, stamps, printing, a large amount of educational literature gratuitously distributed, traveling expenses of its Secretary in making one hundred and seven visits to Annual Conferences during the quadrennium, together with a large number of Church institutions, all expenses of the University Senate, etc., amount to \$43,263.35—an average of \$10,815.83 annually. If we include all the expenses of every kind connected with the administration of any other society in the Church, and take into fair consideration the character of the work done, we are confident that no society can make a better showing.

THE FUNDS OF THE BOARD.

Two funds were originally placed in the hands of the Board as the result of the centenary contributions of 1866. "The General Centenary Educational Fund" amounted to but \$9,155.32. "The Sunday School Children's Fund" amounted to \$56,674.40. The two sums united, with accrued interest, were committed to the Board's custody at its organization by the General Conference in 1868, and at that time amounted to about \$84,000. As shown in the notes in the charter (see Appendix) the two funds, though originally distinct and designed to cover two fields of educational aid, yet, by the terms of the charter, did, in part, embrace work practically identical so far as relates to aiding young men preparing for

the foreign missionary work and for the ministry of the Methodist Episcopal Church. The General Fund was broader in that it included the contemplated aid of *institutions* as well as of candidates for the ministry and foreign missionary work ; the "Sunday School Children's Fund" was broader in that it included *all students of either sex* preparing for Christian work, proposing, as it did, "to assist meritorious Sunday school scholars in obtaining a more advanced education." As the latter "Fund" was by far the larger, and provision was made for its increase by collections, and no such provision seems to have been made for the increase of the "General Fund" except by special "contributions of money or property," and as the two funds by charter authority might be devoted to the same objects, the proceeds of both have been administered thus far as one fund. But the original amount of the General Fund, together with all accrued interest, if so determined, is available for the broader work made possible by the charter. It constitutes the nucleus of a fund which by special donations may yet grow to large proportions. The combined funds are securely invested, as shown by the Treasurer's Report, and now amount to \$237,000.

Treasurer's Report of the Board of Education of the Methodist Episcopal Church.

From November 25, 1891, to November 30, 1895.

Receipts from Nov. 25, 1891, to Nov. 30, 1892:			
Interest on investments.....	\$12,241 24		
Collections and donations.....	62,777 81		
Martha Fales Fund.....	12 00		
Sold—			
20 East Tennessee, Virginia & Georgia Cons. 5 per cent bonds (\$1,000 each).....	19,375 00	\$94,406 05	
Disbursements from Nov. 25, 1891, to Nov. 30, 1892:			
Loans to students.....	\$59,813 08		
Salaries, clerk hire, traveling expenses, stenographer, typewriter, etc.....	7,582 07		
Printing, stationery, and postage.....	2,829 16		
Rent of office and safe in Safe Deposit Company.....	680 00		
Traveling expenses of members of the Board in attending annual meeting.....	66 00		
Annuity.....	350 00		
Bought—			
21 Chicago Gas Light & Coke 1st mortgage 5 per cent bonds (\$1,000 each).....	18,926 25	\$90,246 56	
Surplus of receipts.....			\$4,159 49
Receipts from Nov. 30, 1892, to Nov. 29, 1893:			
Interest on investments.....	\$12,923 34		
Collections and donations.....	70,372 29		
Estate of Sylvia A. Ham.....	8 75		
		\$83,304 38	
Disbursements from Nov. 30, 1892, to Nov. 29, 1893:			
Loans to students.....	\$63,932 57		
Salaries, clerk hire, traveling expenses, stenographer, typewriter, etc.....	7,583 85		
Printing, stationery, and postage.....	1,968 07		
Rent of office and safe in Safe Deposit Company.....	680 00		
Traveling expenses of members of the Board in attending annual meeting.....	79 65		
Expenses of committee in attending University Senate....	532 57		
Banners for World's Fair.....	53 00		
Annuity.....	350 00		
Bought—			
10 Western Union Telegraph 6 per cent collateral trust bonds (\$1,000 each).....	10,412 50	\$85,592 21	
Excess of disbursements over receipts.....			\$2,287 83

TREASURER'S REPORT.—(Continued.)

Receipts from Nov. 29, 1893, to Nov. 30, 1894:			
Interest on investments.....	\$10,948 27		
Collections and donations.....	65,438 89		
Martha Fales Fund.....	11 80		
		\$76,398 96	
Disbursements from Nov. 29, 1893, to Nov. 30, 1894:			
Loans to students.....	\$68,390 43		
Salaries, clerk hire, traveling expenses, stenographer, typewriter, etc.....	7,256 77		
Printing, stationery, and postage.....	2,495 01		
Rent of office and safe in Safe Deposit Company.....	680 00		
Traveling expenses of members of the Board in attending annual meeting.....	96 95		
Expenses of Church exhibit at World's Fair.....	93 19		
New furniture, repairs, etc.....	209 44		
Annuity.....	350 00		
		\$79,571 79	
Excess of disbursements over receipts.....			\$3,172 83
Receipts from Nov. 30, 1894, to Nov. 30, 1895:			
Interest on investments.....	\$12,532 08		
Collections and donations*.....	68,972 13		
		\$81,504 21	
Disbursements from Nov. 30, 1894, to Nov. 30, 1895:			
Loans to students.....	\$68,065 95		
Salaries, clerk hire, traveling expenses, stenographer, typewriter, etc.....	7,449 96		
Printing, stationery, and postage.....	2,127 26		
Rent of office and safe in Safe Deposit Company.....	680 00		
Traveling expenses of members of the Board in attending annual meeting.....	120 40		
Annuity.....	350 00		
		\$78,793 57	
Surplus of receipts.....			\$2,710 64
Balance on hand Nov. 25, 1891.....			37,402 53
Balance on hand Nov. 30, 1895.....		\$38,812 00	
		\$44,272 66	\$44,272 66
Total amount of receipts.....	\$335,613 60		
Total amount of disbursements.....	334,204 13		
Surplus of receipts for the four years.....	\$1,409 47		

JOSEPH S. STOUT, *Treasurer.*

LIST OF INVESTMENTS.

	Par value.	Cost.
50 Missouri Pacific Railway Co.'s 1st mortgage consolidated six per cent bonds.....	\$50,000	\$51,633 36
52 Peoria, Decatur & Evansville R. R. Co.'s 1st mortgage six per cent bonds (Evansville Division).....	52,000	53,560 00
10 St. Louis & San Francisco Railway Co.'s general mortgage six per cent bonds.....	10,000	9,700 00
47 New York, Chicago & St. Louis R. R. Co.'s 1st mortgage four per cent bonds.....	47,000	41,662 50
11 St. Joseph & Grand Island R. R. Co.'s 1st mortgage six per cent bonds.....	11,000	11,361 25
26 Metropolitan Elevated Railway Co.'s 2d mortgage six per cent bonds.....	26,000	27,797 50
23 Chicago Gas Light and Coke Co.'s 1st mortgage five per cent bonds.....	23,000	20,888 75
18 Western Union Telegraph Co.'s 1st mortgage five per cent collateral trust bonds.....	18,000	18,382 50
	\$237,000	\$234,985 86

Market value of investments on Nov. 30, 1895..... \$236,795

RETURNED LOAN ACCOUNT FROM NOVEMBER 25, 1891, TO NOVEMBER 30, 1895.

Amount received.....	\$25,481 38	
Amount paid out to students.....		\$16,250 55
Balance on hand Nov. 25, 1891.....	2,092 70	
Balance on hand Nov. 30, 1895.....		11,323 53
	\$27,574 08	\$27,574 08

JOSEPH S. STOUT, *Treasurer.*

* Of this amount \$445.50 was received during the quadrennium in payment of notes originally held by local Conference educational societies and transferred by these societies to the Board. A separate account of these payments has been published in the Annual Reports, in connection with the Returned Loan account; but inasmuch as this money was not loaned by the Board nor charged among its disbursements it is here included as a part of the receipts of the General Fund.

Institutional and Geographical Distribution of Loans Made by the Board of Education.

The following table shows the distribution of aid from the Board's inauguration to the close of the last school year, July, 1895. Some of the institutions named are not now existing; others have passed from our control:

New England States.

NAME OF INSTITUTION.	LOCATION.	No. of Students.	Amount.
Boston School of Theology.....	Boston, Mass.....	225	\$30,113
Boston College of Liberal Arts.....	Boston, Mass.....	84	8,900
Boston School of Medicine.....	Boston, Mass.....	2	390
East Greenwich Academy.....	East Greenwich, R. I.....	43	4,078
East Maine Conference Seminary.....	Bucksport, Me.....	33	2,081
Lasell Seminary.....	Auburndale, Mass.....	1	25
Maine Wesleyan Seminary.....	Kent's Hill, Me.....	18	1,160
New Hampshire Conference Academy.....	Tilton, N. H.....	25	1,300
New England Conservatory of Music.....	Boston, Mass.....	4	555
Troy Conference Academy.....	Poultney, Vt.....	31	2,275
Vermont Methodist Seminary.....	Montpelier, Vt.....	45	3,007
Wesleyan Academy.....	Wilbraham, Mass.....	53	4,903
Wesleyan University.....	Middletown, Conn.....	169	26,328
Special professional students.....		4	225
Early special students.....		3	600
Total.....			\$85,940

Middle States.

Allegheny College.....	Meadville, Pa.....	141	13,586
Amenia Seminary.....	Amenia, N. Y.....	2	550
Claverack College.....	Claverack, N. Y.....	43	3,323
Centenary Collegiate Institute.....	Hackettstown, N. J.....	98	9,702
Cazenovia Seminary.....	Cazenovia, N. Y.....	38	2,865
Chamberlain Institute.....	Randolph, N. Y.....	16	1,383
Dickinson College.....	Carlisle, Pa.....	175	18,022
Drew Theological Seminary.....	Madison, N. J.....	255	32,910
Drew Female Seminary.....	Carmel, N. Y.....	4	383
Folts Mission Institute.....	Herkimer, N. Y.....	5	230
Fort Edward Collegiate Institute.....	Fort Edward, N. Y.....	5	335
Genesee Wesleyan Seminary.....	Lima, N. Y.....	63	4,355
Ives Seminary.....	Antwerp, N. Y.....	4	433
Lucy Webb Hayes Training School.....	Washington, D. C.....	2	150
Morgan College.....	Baltimore, Md.....	56	2,632
Pennington Seminary.....	Pennington, N. J.....	152	12,301
Syracuse University.....	Syracuse, N. Y.....	135	17,956
Wilmington Conference Seminary.....	Dover, Del.....	58	4,879
Wyoming Seminary.....	Kingston, Pa.....	28	1,560
Williamsport Dickinson Seminary.....	Williamsport, Pa.....	59	4,534
Woman's College of Baltimore.....	Baltimore, Md.....	1	50
Special professional students.....		41	6,263
Early special students.....		7	825
Total.....			\$139,218

Western States.

Albion College.....	Albion, Mich.....	197	\$17,622
Baker University.....	Baldwin, Kan.....	163	13,010
Baldwin University.....	Berea, O.....	45	4,307
Black Hills College.....	Hot Springs, S. Dak.....	10	865
Blue Mountain University.....	La Grande, Ore.....	2	100
Carleton Institute.....	Farmington, Mo.....	8	808
Chaddock College.....	Quincy, Ill.....	37	2,763
Chicago Training School.....	Chicago Ill.....	77	3,588
Cornell College.....	Mount Vernon, Ia.....	102	11,412
Dakota University.....	Mitchell, S. Dak.....	15	875
De Pauw College.....	New Albany, Ind.....	1	100
De Pauw University.....	Greencastle, Ind.....	261	19,344
Garrett Biblical Institute.....	Evanston, Ill.....	368	31,191
George R. Smith College.....	Sedalia, Mo.....	7	169
German College.....	Mount Pleasant, Ia.....	1	50
German English College.....	Galena, Ill.....	3	100
German Wallace College.....	Berea, O.....	20	1,126
Grand Prairie Seminary.....	Onarga, Ill.....	4	190
Hamline University.....	Hamline, Minn.....	120	12,758

NAME OF INSTITUTION.	LOCATION.	No. of Students.	Amount.
Hedding College.....	Abingdon, Ill.....	46	3,981
Hillsboro Female College.....	Hillsboro, O.....	4	171
Illinois Female College.....	Jacksonville, Ill.....	1	100
Illinois Wesleyan University.....	Bloomington, Ill.....	84	8,648
Iowa Wesleyan University.....	Mount Pleasant, Ia.....	25	3,016
Japanese Methodist Episcopal Mission.....	San Francisco, Cal.....	3	75
Jennings Seminary.....	Aurora, Ill.....	14	1,055
Kansas Wesleyan University.....	Salina, Kan.....	34	2,247
Lawrence University.....	Appleton, Wis.....	70	7,281
Lewis College.....	Glasgow, Mo.....	11	895
Lewiston Collegiate Institute.....	Lewiston, Ida.....	3	165
Mallalien College.....	Bartley, Neb.....	2	200
McKendree College.....	Lebanon, Ill.....	40	3,829
Marionville Collegiate Institute.....	Marionville, Mo.....	16	894
Missouri Wesleyan Institute.....	Cameron, Mo.....	20	933
Montana University.....	Helena, Mont.....	4	325
Morris Hill College.....	Morris Hill, Ind.....	23	2,012
Morningside University.....	Sioux City, Ia.....	15	1,137
Mount Union College.....	Alliance, O.....	52	4,914
Napa College.....	Napa, Cal.....	7	560
Nebraska Central College.....	Central City, Neb.....	4	150
Nebraska Wesleyan University.....	Lincoln, Neb.....	75	4,963
York College.....	York, Neb.....	1	75
Northwestern University.....	Evanston, Ill.....	225	23,108
Norwegian Danish Theological School.....	Evanston, Ill.....	15	935
Ohio University.....	Athens, O.....	6	975
Ohio Wesleyan University.....	Delaware, O.....	262	22,619
Ogden Academy.....	Ogden, Utah.....	8	100
Orleans College.....	Orleans, Neb.....	3	125
Portland University.....	Portland, Ore.....	29	1,750
Puget Sound University.....	Tacoma, Wash.....	6	310
Red River Valley University.....	Wahpeton, N. Dak.....	10	588
Scio College.....	Scio, O.....	27	2,123
Simpson College.....	Indianola, Ia.....	37	4,168
Southwest Kansas College.....	Winfield, Kan.....	48	2,654
Spokane College.....	Spokane Falls, Wash.....	5	346
Saint Paul College.....	St. Paul Park, Minn.....	6	355
Salt Lake Seminary.....	Salt Lake City, Utah.....	6	150
Swedish Theological Seminary.....	Evanston, Ill.....	41	1,880
Taylor University.....	Fort Wayne, Ind.....	11	1,300
University of Denver.....	Denver, Colo.....	16	1,225
University of Southern California.....	Los Angeles, Cal.....	40	3,760
University of the Pacific.....	College Park, Cal.....	40	4,805
Upper Iowa University.....	Fayette, Ia.....	27	3,383
Willamette University.....	Salem, Ore.....	30	2,245
Western Reserve Seminary.....	West Farmington, O.....	12	759
Special professional students.....		22	3,050
Early special students.....		5	790
Total.....			\$251,447

Southern States.

Aaron Seminary.....	Montezuma, N. C.....	2	\$78
Albuquerque College.....	Albuquerque, N. Mex.....	1	75
Andrews Institute.....	De Kalb County, Ala.....	5	590
Augusta Collegiate Institute.....	Augusta, Ky.....	4	200
Bennett Seminary.....	Greensboro, N. C.....	37	1,969
Blinn Memorial College.....	Brenham, Tex.....	..	270
Bloomington College.....	Bloomington, Tenn.....	8	395
Bremen College.....	Bremen, Ky.....	3	240
Cladin University.....	Orangeburg, S. C.....	166	7,073
Clark University.....	Atlanta, Ga.....	43	1,617
Central Alabama Academy.....	Huntsville, Ala.....	14	808
Central Tennessee College.....	Nashville, Tenn.....	157	9,968
Cookman Institute.....	Jacksonville, Fla.....	21	1,685
Demorest Seminary.....	Demorest, Ga.....	2	75
Ellijay Seminary.....	Ellijay, Ga.....	21	968
Du Pont Seminary.....	Du Pont, Ga.....	1	15
Fort Worth University.....	Fort Worth, Tex.....	5	600
Gammon Theological Seminary.....	Atlanta, Ga.....	110	13,777
Graham Academy.....	Marshallberg, N. C.....	9	535
Gilbert Academy.....	Baldwin, La.....	4	143
Greenville Collegiate Institute.....	Greenville, Tenn.....	4	155
Haven Normal Institute.....	Waynesboro, Ga.....	4	103
High Point Seminary.....	High Point, N. C.....	1	204
Holston Seminary.....	New Market, Tenn.....	13	572
Houston Seminary.....	Houston, Tex.....	2	63
Kingsley Seminary.....	Bloomingsdale, Tenn.....	1	78
La Grange Academy.....	La Grange, Ga.....	1	20
Leicester Academy.....	Leicester, N. C.....	4	155
Little Rock University.....	Little Rock, Ark.....	16	1,390

NAME OF INSTITUTION.	LOCATION.	No. of Students.	Amount.
Mallalien Seminary.....	Kinsley, Ala.....	6	475
Meridian Academy.....	Meridian, Miss.....	7	115
McLemoresville Collegiate Institute.....	McLemoresville, Tenn.....	10	610
Morristown Seminary.....	Morristown, Tenn.....	79	4,038
Mount Union Seminary.....	Mount Union, Ala.....	1	25
Mount Zion Seminary.....	Mount Zion, Ga.....	30	1,468
New Orleans University.....	New Orleans, La.....	98	5,526
Parrottsville Seminary.....	Parrottsville, Tenn.....	3	224
Philander Smith College.....	Little Rock, Ark.....	29	2,862
Powell's Valley Seminary.....	Wellspring, Tenn.....	18	957
Roanoke Seminary.....	Roanoke, Va.....	2	55
Rust University.....	Holly Springs, Miss.....	64	3,138
Simpson Institute.....	Logan, Ala.....	11	413
Summertown Seminary.....	Summertown, Tenn.....	3	275
Tullahoma College.....	Tullahoma, Ala.....	3	220
U. S. Grant University.....	Athens and Chattanooga, Tenn.....	259	21,426
Union College.....	Barbourville, Ky.....	6	560
Warren College.....	Chuckey City, Tenn.....	17	1,378
West Texas Conference Seminary.....	Austin, Tex.....	6	170
West Virginia Conference Seminary.....	Buckhannon, W. Va.....	21	1,575
Wiley University.....	Marshall, Tex.....	135	5,994
Woodland Academy.....	Clarkson, Miss.....	4	185
Special professional students.....		2	100
Early special students.....		12	977
Total.....			\$96,587
Foreign Countries.			
Anglo-Japanese College.....	Tokio, Japan.....	22	\$1,496
Bareilly Theological Seminary.....	Bareilly, India.....	23	1,295
Denmark Mission Institute.....	Copenhagen, Denmark.....	15	1,474
Finland School.....	Helsingfors, Finland.....	1	50
Italian Theological School.....	Rome, Italy.....	19	916
Lucknow Christian College.....	Lucknow, India.....	21	2,322
Martin Mission Institute.....	Frankfort-on-Main, Germany.....	95	3,507
Mexican Theological School.....	Puebla, Mexico.....	16	2,953
Monrovia Seminary.....	Monrovia, Liberia.....	2	372
Norway Theological School.....	Christiania, Norway.....	14	1,414
Roberts College.....	....., Turkey.....	1	200
Sweden Theological School.....	Upsala, Sweden.....	47	2,866
Special professional students.....		1	300
Peking University.....	Peking, China.....	--	250
Total.....			\$19,415
Recapitulation.			
New England States.....			\$84,940
Middle States.....			139,218
Western States.....			251,447
Southern States.....			96,587
Foreign countries.....			19,415
Special and professional students.....			11,975
Grand total.....			\$603,579

Loans Made the Last Year and Amounts Disbursed.

Disbursed directly from the office for the school year ending July, 1895.....	\$69,946 72
Retained collections charged to foreign schools in school year ending July, 1895.....	650 20
Total.....	\$70,596 92

Number of schools in which students were aided.....	134
Number of persons receiving aid.....	1,540
Number of remittances to schools.....	341
Number of notes given.....	3,101
Average amount loaned to each student.....	\$45 36

STUDENTS AIDED THE LAST SCHOOL YEAR.

Total number.....	1,540
Of this number we had formerly aided.....	877

Aided first time this year.....	663
Male students.....	1,295
Female students.....	245

Nationalities and races :

Afro-American.....	234
Armenian.....	1
Bohemian.....	4
Bulgarian.....	7
Canadian.....	33
Chinese.....	1
Danish.....	7
English.....	95
French.....	1
German.....	23
Hebrew.....	3
Irish.....	9
Italian.....	9
Japanese.....	21
Nova Scotian.....	1
Norwegian.....	10
Scotch.....	11
Spanish.....	1
Swedish.....	23
Swiss.....	3
Syrian.....	1
Turkish.....	1
Welsh.....	6
United States.....	1,035
Total.....	1,540

Geographical distribution of beneficiaries by schools :

New England States.....	183
Middle States.....	295
Western States.....	732
Southern States.....	300
Foreign Missions.....	30
Total.....	1,540

Intended calling :

Ministry.....	923
Missionary.....	145
Ministry and Missionary.....	53
Teaching.....	278
Other callings.....	141
Total.....	1,540

Per cent intending to enter the ministry in this country or in foreign fields.....	63
Per cent intending ministry or missionary work, one or both.....	73

Departments of study :

Preparatory students, 675, to the amount of.....	\$21,933 86
Collegiate students, 532, to the amount of.....	28,891 11
Theological students, 284, to the amount of.....	15,734 79
Professional students, 49, to the amount of.....	3,405 00
Unreported from foreign schools.....	733 17

The total number of students aided from the beginning, in 1873, up to July, 1895, is 6,593. Total amount loaned to July, 1895, \$603,579.59. Average total amount loaned to each beneficiary, \$91.54.

RETURNED LOANS.

There is perhaps no work committed to the Board of greater difficulty and delicacy than that of collecting its loans. The whole transaction is of a character which makes it somewhat unique, and separates it from the merely ordinary business loan. It is, in the nature of the case, involved in complications, which cannot always be made apparent at a glance to those who ask the question, What proportion of the loans has been paid? The question seems simple, but to give an answer that will not be misleading and will be perfectly fair and just to all parties interested requires careful study of several facts involved. It should be remembered,

First, that in the early years of the Board's history the policy of granting all aid in the form of a loan was not as distinctly stated and emphasized as it now is, and the impression was quite prevalent—an impression somewhat strengthened by the early documents used—that while the money was granted in the form of a loan the loan would be canceled for so many different causes as to make it in many instances, if not, indeed, in most, practically a gift. Undoubtedly this impression widely prevailed, and it was also strengthened by the fact that nearly or quite all of the local Conference societies, of which there were a large number, had adopted the policy of canceling the loans when a beneficiary entered an Annual Conference. This practice has, indeed, prevailed up to the present time, and has always militated, and wherever it still exists continues to militate, against the work of the Board. It should further be stated, also, that during the early years of the Board some grants were made as well as loans, and money was sent direct to Conferences and institutions for distribution; a policy which has since been abandoned.

Secondly. Up to 1880, after a brief period, there was no one to give constant attention to the affairs of the Board, as the Secretary had accepted the presidency of a university, and the loans were not made and looked after with as much business care as they afterward were. This also tended

to strengthen the impression among officers of the schools and beneficiaries that the collection of the loans would not be pressed.

Thirdly. Up to 1880 no notes were required. The students received their money from the officers of the schools, and, giving no note, felt no strong sense of obligation to pay it back.

Fourthly. During all this time and up to a few years ago the impression was widespread that whenever one simply entered the missionary service his notes were immediately canceled without any further action on his part; an erroneous impression which the Board is now doing everything it can do to counteract.

Fifthly. A great majority of those receiving loans have gone into fields of labor in which they have received the merest pittance for support. With small pay and expenses increasing with the increase of their families, they have found it exceedingly difficult to lay aside anything for paying their debts, and many of them had other debts than their obligations to the Board of Education.

Sixthly. A considerable number of accounts have been canceled by death, ill health, misfortune, and missionary service.

Seventhly. A very large proportion of all the money loaned by the Board has been loaned during the last few years. Of the whole amount loaned in the twenty-two years since the first loans were made up to the close of the scholastic year, 1894-95, about 86 per cent was loaned during the last *twelve* years, 68 per cent during the last *eight* years, and 44 per cent during the last *four* years. It will be seen, therefore, that a sufficient time has not yet elapsed for the Board to cherish a reasonable expectation that a very large proportion of its loans should now be paid.

Two other facts may well be added to the above, namely, that returned loans now being made to the Board are very largely payments of loans made in recent years; and secondly, that the amount of returned loans during the last fiscal year was nearly four times the amount paid eight years ago. Bearing all the above facts in mind, we shall doubtless study with interest the following exhibits, the first showing the condition of loans made prior to 1890, with amounts repaid for that period, and the second showing the condition of all accounts as a whole to the close of the last school year:

Table I.

STATEMENT OF LOANS FROM THE BEGINNING, IN 1873, TO JANUARY 1, 1890,
WITH ALL PAYMENTS ON THE SAME UP TO THE CLOSE OF THE FISCAL
YEAR, NOVEMBER 30, 1895.

1. Total number of accounts to January 1, 1890.....	2,918
2. Total number of these accounts that are now closed	685
3. Total number of these accounts that are closed by payment.....	455
4. Total number of these accounts closed by cancella- tion for cause.....	230

5. Per cent of these accounts that are closed.....	22 $\frac{4}{5}$
6. Number of unclosed accounts on which partial payments have been made.....	94
7. Total amount of the 2,918 accounts.....	\$245,073 67
8. Total amount of payments on the same, including Children's Day collections personally credited..	\$46,984 46
9. Per cent of amount paid on total.....	19 $\frac{1}{10}$

Table II.

STATEMENT OF LOANS FROM THE BEGINNING, IN 1873, TO SEPTEMBER 1, 1895, WITH ALL PAYMENTS ON THE SAME UP TO THE CLOSE OF THE FISCAL YEAR, NOVEMBER 30, 1895.

1. Total number of accounts.....	6,593
2. Number of these that are closed.....	1,007
3. Per cent of the accounts that are closed.....	15 $\frac{1}{5}$
4. Number that are closed by cash payments.....	573
5. Number that are canceled for special causes....	434
6. Number of unclosed accounts on which partial payments have been made.....	387
7. Total amount loaned.....	\$603,579 59
8. Total amount credited on the above.....	\$62,760 20
9. Per cent of credits on the whole amount.....	10 $\frac{2}{5}$
10. Total amount of cash payments.....	\$50,774 16
11. Per cent of cash payments on the total amount loaned.....	8 $\frac{2}{5}$
12. Total amount of Children's Day collections credited on personal accounts.....	\$11,986 04
13. Per cent of Children's Day collections credited on total amount loaned.....	2
14. Of the total amount credited the per cent by Children's Day collections is.....	19 $\frac{1}{10}$
15. Total amount of unpaid loans.....	\$540,819 39

It may be observed that within the last few years the policy of the General Conference carried out by the Board has been clearly defined; all the documents used have been revised from time to time as experience indicated, so that they are now very definite, every one of them having been revised within the last two years, and all the transactions of the Board put upon a thoroughly business basis. The books are carefully kept, every effort is made to remind the borrowers of their indebtedness to the Board, and statements of accounts are constantly being sent out to the schools and to the borrowers as far as their addresses can be ascertained. There is every reason to believe that under the existing *régime*, after the Board has exercised the authority granted it by the General Conference "to cancel loans in whole or in part for protracted ill health or for five years' actual missionary service" (see Discipline, Paragraph 321, Section 7), the Board will collect a reasonable amount of loans that have been made during the last few years. The following tables will give a good

general view of the Board's work and furnish information of general interest to the Church:

COMPARATIVE RECEIPTS FROM ALL SOURCES EXCEPT INTEREST ON INVESTMENTS FOR THE LAST THREE QUADRENNIUMS.

For the last quadrennium, 1892-95:

Fiscal year ending November, 1892.....	\$68,423 57
" " " " 1893.....	74,730 57
" " " " 1894.....	73,391 51
" " " " 1895.....	76,529 40

Total income exclusive of investments..... \$293,075 05

Add interest on investments for the quadrennium 48,644 93

Grand total of receipts from all sources..... \$341,719 98

Increase for the quadrennium 1892-95 above the previous quadrennium, \$86,723.17 (exclusive of int.) 41 per cent

Increase for the quadrennium 1892-95 above the quadrennium 1884-87, \$135,338.39..... 71 per cent

COMPARATIVE RECEIPTS FROM RETURNED LOANS FOR THE LAST TWO QUADRENNIUMS.

For the quadrennium ending November 30, 1895....	\$25,481 38
" " " " " 24, 1891....	14,734 10

Increase in the quadrennium 1892-95 above the previous quadrennium..... \$10,747 28

Per cent of increase in the quadrennium of 1892-95 above the previous quadrennium..... 73 per cent

COMPARATIVE DISBURSEMENTS FOR THE LAST THREE QUADRENNIUMS.

For the last quadrennium, 1891-95:*

School year 1891-92.....	\$60,044 40
" " 1892-93.....	66,614 35
" " 1893-94.....	70,039 34
" " 1894-95.....	70,596 92

Grand total..... \$267,295 01

For the previous quadrennium, 1887-91:

School year 1887-88.....	\$27,811 07
" " 1888-89.....	36,082 88
" " 1889-90.....	42,173 96
" " 1890-91.....	49,036 95

Grand total..... \$155,104 86

* For convenience in keeping accounts with the institutions of learning the disbursements are reckoned by school years.

Total increase of disbursements for the last quadrennium.....	\$112,190 15
Increase of disbursements for the last quadrennium..	72 per cent

For the quadrennium 1883-87:

School year 1883-84.....	\$16,510 45
“ “ 1884-85.....	20,840 66
“ “ 1885-86.....	32,411 13
“ “ 1886-87.....	28,395 67

Grand total..... \$98,157 91

Total increase of disbursements for the last quadrennium, 1892-95, above the quadrennium 1884-87 \$169,137 10

Per cent of increase in disbursements for the last quadrennium, 1892-95, above the quadrennium 1884-87..... 172 per cent

ANNUAL RECEIPTS OF THE BOARD OF EDUCATION EXCLUSIVE OF INTEREST
ON INVESTMENTS.

Sources of income are Church and Sunday school collections, legacies, special donations, repayment of loans, sale of medals (in 1884 only). They are here given by fiscal years:

1873.....	\$1,490 68
1874.....	4,620 90
1875 (net).....	2,141 28
1876.....	887 26
1877.....	1,994 57
1878.....	565 30
1879.....	2,491 59
1880.....	2,079 24
1881.....	9,256 86
1882.....	18,026 56
1883.....	32,718 42
1884.....	56,181 65
1885.....	38,852 70
1886.....	37,926 47
1887.....	38,403 77
1888.....	33,640 99
1889.....	45,762 83
1890.....	* 64,914 53
1891.....	62,809 55
1892.....	68,423 57
1893.....	74,730 57
1894.....	73,391 51
1895.....	76,529 40

Total..... \$747,840 10

* \$8,000 of this sum was from mortgage on bond donated to the Board.

ANNUAL DISBURSEMENTS IN LOANS TO STUDENTS.

By calendar years until 1889 :

1873.....	\$300 00
1874.....	4,477 00
1875.....	10,095 00
1876.....	8,554 56
1877.....	7,626 50
1878.....	7,786 14
1879.....	8,217 00
1880.....	8,000 00
1881.....	8,000 00
1882.....	11,037 00
1883.....	12,844 00
1884.....	16,531 62
1885.....	31,684 00
1886.....	31,000 00
1887.....	27,137 00
1888.....	31,150 00
1889*.....	20,633 85
1890†.....	42,173 96
1891.....	49,036 95
1892.....	60,044 40
1893.....	66,614 35
1894.....	70,039 34
1895.....	70,596 92
Total.....	\$603,579 59

LOANS REPAID BY YEARS.

For fiscal year ending November 6, 1878.....	\$300 00
“ “ “ “ “ 12, 1879.....	.. ..
“ “ “ “ “ 9, 1880.....	255 00
“ “ “ “ “ 9, 1881.....	193 00
“ “ “ “ “ 14, 1882.....	1,381 50
“ “ “ “ “ 21, 1883.....	1,939 23
“ “ “ “ “ 12, 1884.....	1,447 32
“ “ “ “ “ 11, 1885.....	1,620 20
“ “ “ “ “ 10, 1886.....	1,237 02
“ “ “ “ “ 16, 1887.....	2,185 41
“ “ “ “ “ 21, 1888.....	2,336 09
“ “ “ “ “ 14, 1889.....	2,887 94
“ “ “ “ “ 15, 1890.....	4,312 76
“ “ “ “ “ 24, 1891.....	5,197 31
“ “ “ “ “ 30, 1892.....	5,533 76
“ “ “ “ “ 29, 1893.....	4,169 53
“ “ “ “ “ 30, 1894.....	7,865 82
“ “ “ “ “ 30, 1895.....	7,912 27
Total.....	\$50,774 16

* From January 1 to end of school year, July.

† School year ending July.

The New Departure in Our Educational Work.

As indicated elsewhere in this Report, the new departure made at the last General Conference in the educational work of the Church is being carried forward successfully, and promises to be of great value to the educational interests of Methodism. So little has been said in the public press about this work, that even the Methodist public may not be thoroughly informed in relation to it. The General Conference of 1892 adopted an entirely new chapter on Education. In its action was incorporated a plan for the unification of the colleges of Methodism, by which they were placed in federate relations to each other, and in respect to their scholastic work all were brought under the direct supervision of the Church. As an important part of this unification plan the General Conference authorized the Bishops to appoint a University Senate to formulate a standard of requirements for graduation to the Baccalaureate degree in our Methodist colleges.

The Senate held its first meeting in November, 1893, and reported its work to the Board of Education. Since that time the Board has been diligently engaged in applying the standard formulated by the University Senate to all the colleges of Methodism, and gratefully informs the Church at large that the colleges have, with entire unanimity, cheerfully and thankfully accepted the prescribed requirements, and nearly all of them have already shaped their courses in accordance with the new standard. This required changes, nearly all of which were in the direction of an advance, in a very large proportion of the colleges of the Church. The heartiness with which the colleges have entered into this new project is very gratifying, and is a matter of congratulation to the whole Church. It is also gratifying to know that this principle of unification and connectional supervision already adopted by Methodism is now receiving considerable attention from distinguished educators outside of the Methodist Church. The Chancellor of the University of New York, in an address delivered in Washington, November, 1895, urged that "an earnest effort ought to be made to induce Congress to authorize the Commissioner of Education to institute inquiries into the colleges and universities of the State, and to class them according to what was found to be their actual condition in all relations, and not their reported condition." In brief, he advocated for the United States substantially what Methodism has already accomplished. Notices of this address were widely published by the secular press under the title of "A New Educational Movement," and it was most highly commended. Since that day the Episcopalians have moved in the same direction, and have held meetings and taken action looking toward the same end. It would seem, therefore, that the Methodist Church has taken the lead in a very important educational movement destined to receive consideration from educators throughout the land. It thus maintains its reputation as a pioneer Church in educational as well as evangelistic work.

BENEFICIAL RESULTS.

Some of the benefits resulting from the introduction of this new feature, including the University Senate, into the educational work of the Methodist Episcopal Church, are as follows:

1. It carries with it a clear recognition of the principle of connectional supervision in the educational work of Methodism. That is a decided gain to every denominational educational interest. The principle of complete independence, or, at best, of Conference supervision of colleges and universities that ask and expect connectional patronage and support, entails weakness and frequent defeat.

2. It helps to give greater prominence to the whole work of education in the Church. Almost every other interest has heretofore taken the precedence of education in the thought and effort of the Church. It is to be hoped that this state of things will not continue.

3. It is beyond question helping to elevate the standard of scholarship in the institutions of the Church.

4. It helps to give a better relative standing to these institutions before the world. When our colleges are asked, as some of them have recently been asked, to affiliate with State institutions in order to give them greater respectability and influence, they can well reply, as the president of one of our colleges has recently replied, that Methodist colleges already have the honor of being united in a strong federation, with a University Senate, composed of some of the most distinguished educators of the land, to prescribe their courses.

5. It has already had the effect of putting some of our colleges to the front in the newer fields of our country. It has been found that some institutions with immense endowments and large pretensions are practically working under scholastic requirements below the standard given by the University Senate, and our institutions in those localities are setting an example that cannot fail to add to their dignity and influence and to put Methodism in a more favorable light.

6. The University Senate and the educational system which we now have as a Church are regarded with great favor by all classes of people at all familiar with that system; and this embraces many outside as well as inside of the Methodist Church. Not a few men in other denominations have expressed their admiration for our system and the educational advances which, as a denomination, we are making. We may well be grateful that the Church has taken this advanced step, undoubtedly the greatest movement and fraught with the most important results of any legislation relating to educational interests during the entire history of the Church. There is certainly a better future for the educational institutions and interests of our cherished Methodism.

Educational Religious Statistics.

We give on the two following pages two valuable tables of religious statistics in connection with the educational institutions of the Church. The first table embraces several important items, which will be studied with interest. The difficulty in procuring data to answer all the questions in this table has prevented complete returns from all the institutions. Such as are given, however, are encouraging. It is clear that a large proportion of the students in our Church schools are professing Christians, and a large percentage of them are preparing for the ministry and for missionary work. The second table is very complete, and shows that, while other denominational colleges are graduating a much smaller proportion of candidates for the ministry than formerly, the proportion in our colleges keeps up to an encouragingly high point. Our colleges graduated in 1895 589 young men, of whom 209, or 35½ per cent, were intending to enter the ministry. This very large proportion is certainly a matter for which the Church should be profoundly grateful.

TABLE I.—RELIGIOUS STATISTICS.

NAME OF INSTITUTION.	Students this term.	Professing Christians.	Preparing for ministry.	Graduates, last class, intending ministry.	Per cent male members, last class, intending ministry.	Per cent of all male graduates who have entered ministry.	Per cent male graduates, last five years, intending ministry.	Total graduates who have entered ministry.	Students this year intending foreign missionary work.	Former students who have entered foreign missionary work.
Allegheny College.....	265	200	30	7	41	21	19	215	7	...
Baker University.....	380	350	45	7	40	25	40	...	...	...
Baldwin University.....	190	131	22	4	40	22	55	219	...	12
Black Hills College.....	70	41	5	1	50	33	33	2	...	...
Boston University.....	378	244	20	2	13	29	28	74	5	5
Central Tennessee College.....	340	276	15	...	...	60	15	9	...	1
Central Wesleyan College.....	249	210	42	6	60	50	25	220	...	...
Chaddock College.....	80	70	7	1	50	...	...	...	2	...
Charles City College.....	75	74	7	2	50	50	...	...	...	...
Claflin University.....	107	42	2	50	30	50	31	...	1	...
Clark University.....	280	175	6	...	...	50	50	9	...	...
Cornell College.....	424	285	31	6	28	21	22	94	12	10
De Pauw University.....	549	318	86	27	26	38	23	588	18	43
Dickinson College.....	362	250	75	7	25	30	25	500	2	30
Fort Worth University.....	500	...	8	...	...	...	20	...	11	...
German Wallace College.....	104	80	38	4	48	...	...	...	1	6
Hamline University.....	248	205	29	4	37	35	40	54	14	...
Hedding College.....	180	148	32	3	100	45	65	42	4	1
Illinois Wesleyan University.....	331	251	31	6	50	...	35	...	7	...
Iowa Wesleyan University.....	235	...	...	5	4	...	30	75	...	10
Kansas Wesleyan University.....	50	42	8	2	33	35	31	6	3	2
Lawrence University.....	182	161	29	6	30	29	20	63	9	15
McKendree College.....	133	...	15	2	6	...	6	...	...	...
Moore's Hill College.....	120	90	12	5	83	33	16	...	38	4
Morgan College.....	145	86	6	2	...	...	...	93	...	...
Mount Union College.....	250	166	40	8	36	27	38	156	...	...
Nebraska Wesleyan University.....	371	325	60	7	58	50	50	16	13	1
New Orleans University.....	401	...	10	...	...	66	90	12	...	...
Northwestern University.....	553	368	88	11	33	30	26	194	29	16
Ohio Wesleyan University.....	847	630	133	20	34	30	31	433	21	85
Philander Smith College.....	165	...	7	1	100	38	38	5	...	2
Portland University.....	295	180	26	2	33	50	50	12	13	2
Puget Sound University.....	151	119	15	...	...	50	50	4	1	...
Red River Valley University.....	123	95	11	...	...	...	...	...	2	...
Rust University.....	134	108	5	4	67	23	...	14	...	...
Saint Paul's College.....	58	45	8	1	10	8	5	10	...	...
Scio College.....	263	165	20	5	71	75	85	125	...	1
Simpson College.....	313	264	30	1	20	18	18	38	12	10
Southwest Kansas College.....	115	103	21	2	66	21	28	3	1	1
Taylor University.....	120	111	33	2	50	50	50	...	5	...
Union College.....	71	36	7	1	32	27	...	3	...	...
University of Denver.....	535	...	40	3	7	10	10	...	8	...
University of Southern California.....	280	157	51	...	...	12	10	6	8	2
University of the Pacific.....	340	120	25	2	25	...	15	...	11	...
Upper Iowa University.....	265	135	12	5	26	26	26	33	2	...
U. S. Grant University.....	465	372	48	7	33	33	33	52	2	11
Wesleyan University.....	298	223	42	12	26	34	20	463	8	...
Wiley University.....	201	180	8	2	50	33	37	8	4	...
Willamette University.....	160	101	6	1	33	...	22	...	5	6
Totals.....	12,751	7,732	1,347	256	...	...	...	3,888	252	273
Number of Colleges and Universities reporting.....	49	43	48	42	41	39	42	36	33	23
Albuquerque College.....	35	25	10	...	...	...	...	...	...	...
Baldwin Academy.....	26	4	...	...	...	...	...	...	...	...
Beaver College *and Musical Institute.....	82	...	...	1	50	...	...	...	...	...
Blinn Memorial College.....	90	80	4	...	...	1	8	8	...	...
Bremen College.....	25	10	2	1	50	50	50	1	...	...
Carlton College.....	65	45	4	...	...	10	12	...	...	...
Cazenovia Seminary.....	158	100	20	5	25	20	25	...	5	...
Centenary Collegiate Institute.....	205	128	...	5	35	...	38	...	2	...
Central Alabama Academy.....	110	70	1	...	...	25	20	...	...	...
Chamberlain Institute.....	100	65	1	...	...	...	23	...	...	...
Chicago Training School*.....	58	58	...	...	...	...	...	...	14	77
Claverack Coll. and Hudson River Inst.....	118	74	10	4	33	33	25	...	...	...
Cookman Institute.....	210	100	3	...	...	15	...	5	...	...
Demorest Normal School.....	42	18	2	1	33	...	66	...	...	...
Drew Seminary and Female College.....	40	30	...	...	...	...	...	...	...	...
East Greenwich Academy.....	183	128	12	2	23	21	30	159	1	...
East Maine Conference Seminary.....	169	79	13	4	27	...	25	...	...	...
Elijah Academy.....	96	...	1	...	...	...	...	...	...	...
Epworth Seminary.....	150	110	21	7	41	29	37	30	5	...

* For women only.

TABLE I.—RELIGIOUS STATISTICS—Continued.

NAME OF INSTITUTION.	Students this term.	Professing Christians.	Preparing for ministry.	Graduates, last class, intending ministry.	Per cent. male members, last class, intending ministry.	Per cent of all male graduates who have entered ministry.	Per cent male graduates, last five years, intending ministry.	Total graduates who have entered ministry.	Students this year intending foreign missionary work.	Former students who have entered foreign missionary work.
Fairview Academy	43	16	3	...	...	...	...	...	...	...
Folt's Mission Institute*	27	27	5	2	100	100	...	2	5	3
Genesee Wesleyan Seminary	160	120	14	4	4	...	...	...	4	...
George R. Smith College	80	30	10	...	...	...	...	...	1	...
Gilbert Academy	100	...	6	...	...	5	...	...	...	...
Graham Academy	62	25	4	...	...	...	...	...	...	...
Grand Prairie Seminary	180	140	10	...	...	8	5	6	...	...
Hillsboro College	45	40	...	...	...	...	...	...	...	...
Japanese Training School	55	34	4	3	...	10	...	...	...	14
Jennings Seminary	60	50	7	2	...	...	...	...	1	...
Kingsley Seminary	102	25	3	...	...	...	...	42	...	...
Lasell Seminary*	141	70	...	...	...	...	...	...	...	...
Lucy Webb Hayes Nat. Training Sch'l*	17	17	...	...	...	...	...	...	1	...
Maine Wesleyan Seminary	160	125	5	2	12	...	...	...	...	...
Mallafieu Academy	40	15	4	1	1	...	...	...	...	...
Marionville Collegiate Institute	100	75	3	...	...	22	...	18	1	2
McLemoresville Collegiate Institute	105	75	2	...	...	5	17	2	...	...
Meridian Academy	114	93	2	1	...	...	...	12	1	...
Missouri Wesleyan College	130	103	7	...	...	...	...	...	...	...
Montana Wesleyan University	70	30	5	...	...	...	...	3	...	1
Montpelier Seminary	175	85	6	2	30	...	33	...	...	...
Morristown Normal Academy	224	146	18	2	66	80	...	12	43	2
New Hampshire Conference Seminary	135	...	10	1	1	...	6	...	...	2
Pennington Seminary	205	175	80	3	25	15	25	1,200	20	30
Powell's Valley Seminary	180	...	...	...	...	...	...	...	...	...
Troy Conference Academy	155	97	32	6	66	...	54	...	1	...
Wesleyan Academy	220	170	8	5	25	25	...	...	3	...
Western Reserve Seminary	...	...	...	1	11	25	20	...	...	...
West Virginia Conference Seminary	174	135	10	3	60	40	40	7	...	...
Williamsport Dickinson Seminary	...	133	38	7	42	...	...	...	2	...
Wilmington Conference Academy	123	80	24	4	40	11	32	15	...	3
Wyoming Seminary	378	40	26	7	35	40	30	350	2	7
Totals	5,729	3,292	441	86	...	...	...	1,872	112	141
Number of Seminaries and Academies reporting	49	45	41	27	25	21	23	17	18	10

TABLE II.—SHOWING RELATIVE NUMBER OF CANDIDATES FOR THE MINISTRY IN COLLEGES AND UNIVERSITIES OF THE METHODIST EPISCOPAL CHURCH.

NAME OF INSTITUTION.	Number of Male Graduates in Class of 1895.	Number intending to enter Ministry.	NAME OF INSTITUTION.	Number of Male Graduates in Class of 1895.	Number intending to enter Ministry.
Albion College	20	5	Mount Pleasant German College	7	1
Allegheny College	17	7	Mount Union College	22	8
Baker University	19	7	Nebraska Wesleyan University	12	7
Baldwin University	11	4	New Orleans University	1	...
Black Hills College	2	1	Northwestern University	35	11
Boston University	15	2	Ohio Wesleyan University	59	20
Central Tennessee College	3	...	Portland University	4	2
Central Wesleyan College	10	6	Puget Sound University	1	...
Chaddock College	2	1	Rust University	6	4
Charles City College	3	2	St. Paul's College	2	1
Claffin University	16	7	Scio College	...	...
Cornell College	20	4	Simpson College	4	1
De Pauw University	42	13	Southwest Kansas College	3	2
Dickinson College	23	6	Syracuse University	44	17
German Wallace College	6	4	Taylor University	4	2
Hamline University	11	4	Union College	3	1
Hedding College	3	3	University of Denver	1	...
Illinois Wesleyan University	22	6	University of the Pacific	6	2
Iowa Wesleyan University	16	5	University of Southern California	1	...
Kansas Wesleyan University	6	2	Upper Iowa University	19	5
Lawrence University	12	6	U. S. Grant University	10	7
McKendree College	6	2	Wesleyan University	46	12
Moore's Hill College	6	5	Wiley University	4	2
Morgan College	1	1	Willamette University	3	...
				589	209

* For women only.

Our Educational Statistics.

Again we present to the Methodist public a list of educational institutions under the patronage of the Church, with very complete statistics relating to the same. The effort which it has cost to make these statistics as full as they are can hardly be realized. After sending blank forms to all the schools to be filled and returned to the office we have in many instances written repeated letters to secure some items which had been omitted. We regret that in any instance there should be any failure to make complete reports. The value of these statistics can hardly be overestimated. It is of immense advantage to a religious denomination to have all the facts relating to its educational and other works so fully at command as to present them to the general public. Already the facts gathered at so much labor and expense, and published in our Annual Reports, have been made the basis of many important articles and addresses bearing upon our educational work. The single item of the income from our schools, which we regret to say a few parties have been most reluctant to furnish the Board, has been productive of vast good in calling the attention of the whole Church to the need of a large increase in the income of our institutions in order to do thoroughly the work which they are expected to do. And that the Church is accomplishing so much educationally with so limited an income ought to excite the gratitude and stimulate the generosity of the entire membership. We wish thus publicly to thank the officers of the schools who have cordially cooperated with the Board in making such a complete statistical showing possible; and we congratulate the entire Church on having a more complete representation of its educational work than we have been able to find in connection with any other religious denomination. In the few instances where no recent report could be obtained we have used the latest statistics available, though deficient in some respects. It has been found especially difficult to get returns from the foreign mission schools, but the statistics as a whole are quite complete and gratifying, and we are certain that the ministry and membership will study them with interest and profit.

The comparative table giving the increase in four years and in thirty years furnishes material for reflection and for gratitude. The fact that there is no special increase in the number of institutions of collegiate grade affords encouragement. The period of inaugurating many new colleges is passed. The Church does not now need an increased number of such institutions; its greatest present need is to have its existing colleges strengthened by larger endowments and by a more generous support. And this much-needed work is going forward, not as rapidly as is desirable, but with many encouraging features. Steadily our educational institutions are securing confidence and increased support, and will soon occupy a preeminent place in the benevolence of the Church.

The table entitled "Statistical Summary of Educational Institutions of the Methodist Episcopal Church" presents in most respects very satisfactory results, and shows a healthy growth during the last year, notwithstanding the depressed financial condition of the country. With a very few exceptions every item in the statistics given indicates an increase for the year. There is a slight decrease reported in the total of endowments, which arises from the lower estimate placed by the authorities of the institutions upon the value of their securities and properties. In some instances large institutions have cut down the estimated value of their endowments several hundred thousands of dollars; yet the total decrease in the value of endowments for all the schools is but \$262,868. There has also been a very natural decrease in the total value of gifts received for the year. The number of male collegiate students is 59 less than the previous year, but this is more than counterbalanced by an increase of 162 women in the collegiate department, and a total increase of 1,073 students of all grades. The value of property and endowments has increased during the year \$1,792,526. Taken as a whole, the year's progress has been very gratifying, viewed simply in the light of numbers, but when the higher consideration of the advance made in scholastic requirements is taken into the account there is still greater cause for encouragement.

Educational Institutions of the Methodist Episcopal Church.

Official List of Colleges and Universities.

N. B.—The General Conference of 1892 directed the Board of Education to determine the institutions which meet the requirements prescribed by the University Senate and to designate such institutions as Colleges in the official lists of the Educational Institutions of the Church. Nearly all the Colleges and Universities of the Church have given assurance to the Board that they have met the requirements of the Senate. Some questions of interpretation as to the exact meaning and application of the Senate's requirements having arisen, the Board leaves the list of institutions unchanged until the Senate shall have held another meeting to determine the questions at issue.

NAME OF INSTITUTION.	LOCATION.	PRESENT CHIEF OFFICER.
1 Albion College.....	Albion, Mich.....	Rev. L. R. Fiske, D.D., LL.D., President...
2 Allegheny College.....	Meadville, Pa.....	Rev. Wm. H. Crawford, D.D., President...
3 Baker University.....	Baldwin, Kan.....	Rev. L. H. Murlin, A. M., S.T.B., President...
4 Baldwin University.....	Berea, O.....	M. F. Warner, A. M., B.D., M.D., President...
5 Black Hills College.....	Hot Springs, S. Dak.....	Rev. J. W. Hancher, A. M., S.T.D., President...
6 Boston University ¹	Boston, Mass.....	Rev. Wm. F. Warren, S.T.D., LL.D., Pres...
7 Central Tennessee College ²	Nashville, Tenn.....	Rev. J. Braden, D.D., President.....
8 Central Wesleyan College ³	Warrenton, Mo.....	Rev. George B. Addicks, A. B., A. M., Pres...
9 Chaddock College ⁴	Quincy, Ill.....	Rev. B. W. Baker, M.A., Ph.D., President...
10 Charles City College ⁵	Charles City, Ia.....	J. F. Hirsch, A. M., President.....
11 Clafin University.....	Orangeburg, S. C.....	Rev. L. M. Duntun, A. M., D.D., President...
12 Clark University.....	South Atlanta, Ga.....	Rev. D. C. John, A. M., D.D., President....
13 Cornell College.....	Mount Vernon, Ia.....	Rev. W. F. King, D.D., LL.D., President...
14 Dakota University.....	Mitchell, S. Dak.....	Rev. W. I. Graham, A. M., D.D., President...
15 De Pauw University ⁶	Greencastle, Ind.....	Rev. H. A. Gobin, D.D., Acting President...
16 Dickinson College ⁷	Carlisle, Pa.....	Rev. George E. Reed, D.D., LL.D., Pres...
17 Fort Worth University ⁸	Fort Worth, Tex.....	Rev. Oscar L. Fisher, A. M., D.D., President...
18 German Wallace College ⁹	Berea, O.....	Rev. C. Riemenschneider, President.....
19 Hamline University ¹⁰	Hamline, Minn.....	Rev. G. H. Bridgman, D.D., President.....
20 Hedding College.....	Abingdon, Ill.....	Rev. J. G. Evans, D.D., LL.D., President...
21 Illinois Wesleyan University ¹¹	Bloomington, Ill.....	Rev. W. H. Wilder, M.A., D.D., President...
22 Iowa Wesleyan University.....	Mt. Pleasant, Ia.....	Rev. C. L. Stafford, A. M., D.D., President...
23 Kansas Wesleyan University.....	Salina, Kan.....	Rev. Edward W. Mueller, A. M., S.T.B., Pres...
24 Lawrence University.....	Appleton, Wis.....	Rev. Samuel Plantz, D.D., Ph.D., Pres...
25 McKendree College ¹²	Lebanon, Ill.....	McKendree H. Chamberlin, A. M., LL.B., Pres...
26 Moore's Hill College.....	Moore's Hill, Ind.....	Rev. J. H. Martin, A. M., D.D., President...
27 Morgan College ¹³	Baltimore, Md.....	Rev. F. J. Wagner, A. M., D.D., President...
28 Mount Pleasant German College ¹⁴	Mt. Pleasant, Ia.....	Rev. Frederick Munz, A. M., President.....
29 Mount Union College.....	Alliance, O.....	Rev. T. P. Marsh, D.D., LL.D., President...
30 Nebraska Wesleyan University.....	University Place, Neb.....	Rev. Isaac Crook, A. M., D.D., Chancellor...
31 New Orleans University ¹⁵	New Orleans, La.....	Rev. L. G. Adkinson, A. M., D.D., President...
32 Northwestern University ¹⁶	Evanston, Ill.....	Henry Wade Rogers, A. M., LL.D., President...
33 Ohio Wesleyan University.....	Delaware, O.....	Rev. James W. Bashford, D.D., Ph.D., Pres...
34 Philander Smith College ¹⁷	Little Rock, Ark.....	Rev. Thos. Mason, A. M., D.D., President...
35 Portland University ¹⁸	Portland, Ore.....	Rev. C. C. Stratton, A. M., D.D., President...
36 Puget Sound University.....	Tacoma, Wash.....	Rev. C. E. Thornburn, A. M., Chancellor...
37 Red River Valley University.....	Wahpeton, N. Dak.....	Rev. M. V. B. Knox, D.D., Ph.D., President...
38 Rust University.....	Holly Springs, Miss.....	Rev. C. E. Libby, S.T.D., President.....
39 Saint Paul's College ¹⁹	St. Paul Park, Minn.....	Rev. C. W. Hertzler, A. B., President.....
40 Scio College ²⁰	Scio, O.....	Rev. R. M. Freshwater, A. M., D.D., Acting Pr...
41 Simpson College.....	Indianola, Ia.....	Rev. Fletcher Brown, A. M., B.D., President...
42 Southwest Kansas College.....	Winfield, Kan.....	Rev. C. A. Place, A. M., B.D., President...
43 Syracuse University ²¹	Syracuse, N. Y.....	Rev. Jas. R. Day, S.T.D., Chancellor.....
44 Taylor University ²²	Upland, Ind.....	Rev. T. C. Reade, A. M., B.D., President...
45 Union College ²³	Barbourville, Ky.....	Rev. Daniel Stevenson, A. M., D.D., Pres...
46 University of Denver ²⁴	Denver, Colo.....	Rev. William F. McDowell, Ph.D., D.D., Chv...
47 University of the Pacific [*]	San Francisco, Cal.....	Rev. J. N. Beard, A. M., D.D., President...
48 University of Southern California ²⁵	Los Angeles, Cal.....	Rev. G. W. White, A. M., President.....
49 Upper Iowa University.....	Fayette, Ia.....	Rev. John W. Bissell, A. M., D.D., Pres...
50 U. S. Grant University ²⁶	Athens & Chat'ga, Ten.....	Bishop I. W. Joyce, LL.D., Chancellor.....
51 Wesleyan University.....	Middletown, Conn.....	Rev. B. P. Raymond, D.D., LL.D., Pres...
52 Wiley University ²⁷	Marshall, Tex.....	Rev. I. B. Scott, D.D., President.....
53 Willamette University ²⁸	Salem, Ore.....	Rev. Willis C. Hawley, A. M., President...
54 Woman's College of Baltimore.....	Baltimore, Md.....	Rev. J. F. Goucher, A. M., D.D., President...

1. Has a theological dept., 150 students; medical dept., 170 students; law dept., 339 students; agricultural dept., 172 students. 2. Has a theological dept., 25 students; medical dept., 102 students; law dept., 6 students; dental dept., 12 students; pharmaceutical dept., 16 students. 3. Has a theological dept., 42 students. 4. Has a law dept., 4 students. 5. Has a theological dept., 8 students. 6. Has a theological dept., 54 students. 7. Has a law dept., 71 students. 8. Has a medical dept., 61 students; law dept., 8 students. 9. Has a theological dept., 34 students. 10. Has a medical dept., 70 students. 11. Has a law dept., 76 students. 12. Has a law dept., 30 students. 13. Has a theological dept., 9 students. 14. Has a theological dept., 13 students. 15. Has a theological dept., 8 students; medical dept., 27 students. 16. Has theological departments; see for their statistics Nos. 8, 13, 16, page 80. These are governed and maintained separately, and their statistics are not included in those of the University except in the total number of students; has a medical dept., 368 students; law dept., 191 students; pharmaceutical dept., 388 students; dental dept., 111 students; woman's medical dept., 116 students. 17. Has a theological dept., 12 students. 18. Has a theological dept., 61 students. 19. Has a theological dept., 7 students. 20. Has a pharmaceutical dept., 41 students. 21. Has a medical dept., 84 students; law dept., 26 students; College of Fine Arts, 267 students. 22. Has a theological dept., 30 students. 23. Has a theological dept., 6 students. 24. Has a theological dept., 18 students; medical dept., 44 students; law dept., 52 students. 25. Has a theological dept., 3 students; medical dept., 50 students. 26. Has a theological dept., 26 students; medical dept., 115 students. 27. Has a theological dept., 5 students. 28. Has a medical dept., 43 students; law dept., 3 students. * Official location. The educational work is now at College Park and Napa, Cal.

Educational Institutions of the Methodist Episcopal Church.*

Official List of Colleges and Universities.

Year of First Opening.	Value of Grounds and Buildings.	Total Endowment.	Productive Endowment.	Amount of Debts.	No. Professors and Teachers.	Professional & Post-graduate Students.	STUDENTS LAST YEAR.						Total Income Last Year.	Total Value Gifts Received Last Year.	
							COLLEGIATE.			Subcollegiate. †	TOTAL OF ALL STUDENTS.				
							Male.	Female.	Total Collegiate.		Male.	Female.			Grand Total.
1 1861	\$150,000	\$425,000	\$225,000	\$50,000	28	...	152	93	245	385	331	299	630	\$31,000	\$.....
2 1815	130,000	150,000	150,000	.....	15	...	105	38	143	137	203	77	280	15,300	1,800
3 1858	100,000	40,000	15,000	12,000	22	...	75	50	125	375	300	200	500	16,000	.....
4 1845	131,113	21,500	21,500	.....	18	...	48	24	72	252	192	132	324	12,421	2,061
5 1890	54,000	50,000	47,800	45,000	12	...	13	4	17	145	52	110	162	6,894	.....
6 1871	706,000	960,565	786,823	85,000	123	899	127	226	353	...	934	318	1,252	163,911	4,950
7 1866	105,000	15,000	15,000	8,000	39	161	36	17	53	253	325	142	467	11,893	.....
8 1864	92,000	71,460	67,680	2,000	12	42	41	9	50	157	192	57	249	8,209	5,200
9 1878	75,000	8,000	.....	18,000	13	4	21	2	23	100	74	53	127	5,000	3,000
10 1891	40,000	16,000	16,000	6,000	8	8	4	1	5	152	104	61	165	4,895	.....
11 1869	150,000	.....	.....	.....	20	...	17	6	23	547	342	228	570	30,000	.....
12 1869	100,000	150,000	.....	.....	13	...	4	...	4	326	130	200	330	10,788	114
13 1856	215,000	210,000	100,000	35,000	29	...	153	111	264	272	309	254	563	23,843	20,000
14 1885	75,000	.....	.....	6,000	12	...	12	12	24	171	105	90	195	6,000	206
15 1837	204,692	226,553	159,493	.....	39	54	258	141	399	254	440	267	707	42,700	.....
16 1783	341,800	386,416	322,161	66,752	22	81	178	10	188	73	330	12	342	39,833	38,560
17 1882	125,000	.....	.....	14,000	44	69	11	10	21	742	498	334	832	16,181	.....
18 1864	55,000	70,000	65,000	.....	6	34	21	4	25	66	111	14	125	9,100	2,700
19 1856	200,000	265,000	185,000	30,000	15	70	88	62	150	132	293	119	352	17,411	.....
20 1855	100,000	56,000	36,000	6,000	20	...	38	36	74	290	192	172	364	7,000	.....
21 1850	150,000	170,000	75,000	22,000	40	517	92	26	118	990	1,021	604	1,625	31,231	.....
22 1844	300,000	75,000	55,000	10,000	16	...	73	47	120	287	253	154	407	9,047	20,000
23 1886	50,000	65,000	.....	2,000	19	...	35	13	48	257	124	181	305	7,487	700
24 1849	150,000	150,000	140,000	5,000	21	...	45	32	77	195	142	130	272	11,520	.....
25 1828	60,000	59,000	39,000	.....	16	30	25	40	65	181	135	141	276	4,445	.....
26 1856	60,000	25,000	20,000	.....	9	...	43	24	67	161	150	78	228	8,159	500
27 1866	100,000	23,000	23,000	13,000	9	9	47	6	53	91	95	58	153	17,702	.....
28 1873	20,000	25,600	25,600	.....	3	13	8	...	8	36	44	13	57	3,500	.....
29 1848	200,000	75,000	50,000	1,200	19	...	120	23	143	389	298	234	532	16,545	.....
30 1888	188,000	219,000	35,000	60,686	14	...	61	45	106	284	200	190	390	16,693	2,538
31 1873	100,000	.....	5,000	.....	25	35	7	...	7	561	266	33	603	9,440	2,840
32 1855	1,652,551	2,466,236	1,823,262	.....	237	1254	350	181	531	628	1,746	667	2,413	254,556	35,000
33 1844	557,000	501,240	395,792	57,713	51	...	292	224	516	609	646	479	1,125	67,435	.....
34 1877	30,000	.....	.....	.....	14	15	16	...	16	281	140	172	312	1,255	.....
35 1891	110,000	140,000	.....	.....	24	9	38	7	45	217	124	147	271	7,200	.....
36 1890	30,000	50,000	.....	18,000	15	...	10	1	11	225	110	126	236	6,293	.....
37 1892	45,000	.....	.....	15,000	8	...	5	4	9	114	61	62	123	3,022	.....
38 1868	100,000	.....	.....	.....	10	...	6	...	6	224	108	122	230	2,859	896
39 1889	51,000	29,166	29,166	10,025	5	7	7	...	7	80	62	25	87	4,324	.....
40 1866	35,000	.....	.....	.....	17	41	65	21	86	404	316	171	487	8,000	.....
41 1868	100,000	100,000	70,000	.....	19	...	36	27	63	335	190	208	398	12,425	9,938
42 1866	60,000	.....	20,000	.....	16	...	16	11	27	182	102	107	209	5,054	.....
43 1871	1,091,063	778,901	778,901	107,602	92	473	184	131	315	...	418	493	911	104,048	25,335
44 1847	45,000	.....	2,800	.....	11	30	26	8	34	98	116	46	162	3,400	3,000
45 1888	9,000	7,000	7,000	.....	5	6	11	5	16	70	52	40	92	3,481	.....
46 1890	320,000	865,000	230,000	148,000	90	114	30	20	50	340	402	102	504	32,500	.....
47 1851	250,000	55,000	45,000	60,000	34	...	42	29	71	301	175	197	372	51,200	15,000
48 1880	150,000	250,000	100,000	15,000	54	53	31	15	46	349	244	204	448	11,000	.....
49 1857	75,000	54,785	42,785	.....	22	...	101	64	165	271	290	146	436	8,565	23,785
50 1867	300,000	.....	.....	.....	57	141	31	14	45	428	504	110	614	9,758	.....
51 1831	668,535	1,140,124	1,101,624	25,000	32	...	234	54	288	...	234	54	288	79,344	17,860
52 1873	25,000	.....	.....	.....	11	5	4	...	4	275	127	157	284	11,510	.....
53 1844	200,000	45,000	40,000	24,000	55	46	17	5	22	336	221	183	404	9,663	450
54 1888	632,589	354,752	354,752	.....	38	...	171	171	198	...	369	369	74,000	.....	.....

* These statistics are for the scholastic year ending June, 1895.

† This column includes all students except those in the four regular college classes and professional and post-graduate students.

Institutions Exclusively for Women.

NAME OF INSTITUTION.	LOCATION.	PRESENT CHIEF OFFICER.
1 Chicago Training School.....	Chicago, Ill.....	Mrs. Lucy Rider Meyer, A.M., M.D., Prin..
2 Drew Seminary and Female College....	Carmel, N. Y.....	Rev. James M. Yeager, M.A., D.D., President.
3 Fort Edward Collegiate Institute.....	Fort Edward, N. Y.....	Rev. Jos. E. King, D.D., Ph.D., President..
4 Illinois Female College.....	Jacksonville, Ill.....	Rev. Jos. R. Harker, Ph.D., President.....
5 Lasell Seminary for Young Women.....	Auburndale, Mass.....	Charles C. Bragdon, A.M., Principal.....
6 Pittsburg Female College.....	Pittsburg, Pa.....	Rev. N. H. Holmes, A.M., D.D., President.
7 Woman's College of Baltimore*.....	Baltimore, Md.....	Rev. J. F. Goucher, A.M., D.D., President..

* For fuller statistics, see "Official List of Colleges and Universities."

Classical Seminaries.

NAME OF INSTITUTION.	LOCATION.	PRESENT CHIEF OFFICER.
1 Aaron Seminary.....	Montezuma, N. C.....	N. S. Ridenour, B.S., Principal.....
2 Albuquerque College.....	Albuquerque, N. M.....	Rev. Thos. Harwood, A.M., D.D., Principal.
3 Baldwin Academy.....	Baldwin, La.....	Rev. Chas. K. Woodson, A.M., Principal.....
4 Beaver College and Musical Institute....	Beaver, Pa.....	Wm. J. Alexander, A.M., President.....
5 Bennett College.....	Greensboro, N. C.....	Rev. J. D. Chavis, A.M., B.D., President..
6 Blinn Memorial College.....	Brenham, Tex.....	Rev. Carl Urbantke, President.....
7 Bremen College.....	Bremen, Ky.....	G. V. Gordon, A.B., President.....
8 Carleton College.....	Farmington, Mo.....	E. A. Carleton, A.M., President.....
9 Cazenovia Seminary.....	Cazenovia, N. Y.....	Rev. I. N. Clements, A.M., Principal.....
10 Centenary Collegiate Institute.....	Hackettstown, N. J.....	Rev. W. P. Ferguson, A.B., B.D., President
11 Central Alabama Academy.....	Huntsville, Ala.....	Rev. A. W. McKinney, Principal.....
12 Chamberlain Institute.....	Randolph, N. Y.....	Rev. E. A. Bishop, A.M., D.D., President..
13 Claverack College & Hudson River Inst..	Claverack, N. Y.....	Rev. Arthur H. Flack, A.M., President.....
14 Cookman Institute.....	Jacksonville, Fla.....	Miss Lillie M. Whitney, Principal.....
15 Demorest Normal School.....	Demorest, Ga.....	J. S. Jennings, President.....
16 De Pauw College*.....	New Albany, Ind.....	Adelaide L. Packer, Principal.....
17 East Greenwich Academy.....	East Greenwich, R. I.....	Rev. F. D. Blakeslee, A.M., D.D., President.
18 East Maine Conference Seminary.....	Bucksport, Me.....	Rev. A. F. Chase, Ph.D., President.....
19 Ellijay Seminary.....	Ellijay, Ga.....	Rev. R. A. Simonds, A.B., President.....
20 Epworth Seminary.....	Epworth, Ia.....	Rev. W. S. Lewis, A.M., D.D., Principal...
21 Fair View Academy.....	Trapp Hill, N. C.....	M. L. Roark, A.B., Principal.....
22 Genesee Wesleyan Seminary.....	Lima, N. Y.....	Rev. J. P. Ashley, A.M., S.T.B., Ph.D., Prin.
23 George R. Smith College.....	Sedalla, Mo.....	Rev. E. A. Robertson, A.M., President.....
24 Gilbert Academy and Industrial Institute	Winsted, La.....	Rev. W. D. Godman, D.D., President.....
25 Graham Academy.....	Marshallberg, N. C.....	Rev. W. Q. A. Graham, D.D., President.....
26 Grand Prairie Seminary.....	Onarga, Ill.....	Rev. S. Van Pelt, A.M., D.D., President.....
27 Haven Normal Academy*.....	Waynesboro, Ga.....	Miss Carrie Fairchild, A.B., Principal.....
28 Hayward Collegiate Institute*.....	Fairfield, Ill.....	G. P. Wadsworth, A.M., President.....
29 Hillsboro College.....	Hillsboro, O.....	Rev. C. F. Enyart, A.M., President.....
30 Holston Seminary.....	New Market, Tenn.....	P. L. Breeding, Chairman Board Trustees.
31 Iliff Academy.....	Payson, Utah.....	Rev. A. W. Hartsborn, Principal.....
32 Ives Seminary.....	Antwerp, N. Y.....	Hon. Willard Ives, President.....
33 Jennings Seminary.....	Aurora, Ill.....	Rev. A. R. Counce, D.D., President.....
34 Kingsley Seminary.....	Bloomington, Tenn.....	Jos. H. Ketron, A.M., Principal.....
35 Little Rock University*.....	Little Rock, Ark.....	Rev. R. W. F. Shedd, D.D., President.....
36 Maine Wesleyan Seminary.....	Kent's Hill, Me.....	Rev. Chas. W. Gallagher, D.D.....
37 Mallalieu Seminary.....	Kinsey, Ala.....	Rev. Geo. M. Hamlin, D.D., President.....
38 Marionville Collegiate Institute.....	Marionville, Mo.....	Rev. M. L. Curl, D.D., President.....
39 Montpelier Seminary.....	Montpelier, Vt.....	Rev. E. M. Smith, A.M., D.D., President...
40 Meridian Academy.....	Meridian, Miss.....	Rev. J. L. Wilson, A.B., B.D., Principal...
41 Morristown Normal Academy.....	Morristown, Tenn.....	Rev. J. S. Hill, A.M., D.D., President.....
42 Mount Zion Seminary.....	Mount Zion, Ga.....	R. C. Bramlett, A.B., Principal.....
43 Missouri Wesleyan College.....	Cameron, Mo.....	Chas. F. Spray, A.M., President.....
44 Montana Wesleyan University.....	Helena, Mont.....	
45 McMoresville Collegiate Institute.....	McMoresville, Tenn.....	Rev. L. S. Mitchell, A.M., President.....
46 Murphy College.....	Servierville, Tenn.....	Rev. J. C. Eckles, D.D., President.....
47 New Hampshire Conf. Sem. & Female Coll.	Tilton, N. H.....	Rev. J. M. Durrell, D.D., President.....

* No report received; statistics as given last year.

N. B.—Morningside College, Morningside, Sioux City, Ia., Rev. G. W. Carr, President, should be included in the list of institutions, but was unintentionally omitted because of failure to receive a report. It has about 200 students.

Institutions Exclusively for Women.

Year of First Opening.	Value of Grounds and Buildings.	Total Endowment.	Productive Endowment.	Amount of Debts.	No. Professors and Teachers.	Professional and Post-graduate Students.	STUDENTS LAST YEAR.						Total Income Last Year.	Total Value Gifts Received Last Year.		
							COLLEGIATE.				TOTAL OF ALL STUDENTS.					
							Male.	Female.	Total Collegiate.	Subcollegiate.	Male.	Female.				Grand Total.
1 1885	*\$ 40,000	\$	\$	\$ 10,000	30	7	. . . . .	. . . . .	58	. . . . .	58	\$ 3,403	\$54,000	1
2 1886	40,000	. . . . .	. . . . .	. . . . .	7	. . . . .	. . . . .	. . . . .	40	. . . . .	40	12,000	. . . . .	2
3 1884	80,000	. . . . .	. . . . .	. . . . .	12	. . . . .	50 50	34	84	. . . . .	84	8,500	. . . . .	3
4 1849	60,000	2,000	2,000	. . . . .	16	. . . . .	71 71	124	. . . . .	195	195	22,500	1,250	4
5 1851	140,000	. . . . .	. . . . .	. . . . .	32	. . . . .	160 160	8	168	. . . . .	168	15,000	. . . . .	5
6 1852	85,000	85,000	10,000	35,000	14	. . . . .	98 98	. . . . .	98	. . . . .	98	9,000	. . . . .	6
7 1888	. . . . .	. . . . .	. . . . .	. . . . .	38	. . . . .	171 171	198	369	. . . . .	369	. . . . .	. . . . .	7

* See statistics in "Missionary Institutes and Bible Training Schools."

Classical Seminaries.

Year of First Opening.	Value of Grounds and Buildings.	Total Endowment.	Productive Endowment.	Amount of Debts.	No. Professors and Teachers.	STUDENTS LAST YEAR.			Total Income Last Year.	Total Value Gifts Received Last Year.	
						Male.	Female.	Total.			
1 1891	\$5,000				2	50		50	\$100		1
2 1886	10,000				3	40	35	75	1,375		2
3 1882	20,000				3	16	9	25	900		3
4 1853	50,000	300		12,000	12	101	84	185	9,500		4
5 1873	30,000			505	10	97	106	203			5
6 1883	15,000	31,200	29,000		5	72	29	101	5,195		6
7 1889	4,000				6	31	22	53	850		7
8 1854	25,000	6,100	1,100	2,000	6	38	42	80	2,550		8
9 1824	75,000	38,000	35,000		9	134	101	235	8,815		9
10 1874	230,000		1,500		15	98	92	190	5,000		10
11 1870	10,000				4	53	77	130	1,170		11
12 1850	72,775	115,824	43,048	5,500	10	96	107	203	7,362	320	12
13 1854	45,000			600	13	74	50	124	10,205		13
14 1872	25,000				10	105	142	247	2,261		14
15 1893	1,000			60	5	21	22	43	330	230	15
16 1890	2,000			254	7	39	39	78	440	134	16
17 1804	52,000	30,000	30,000	3,500	13	107	102	209	33,612		17
18 1850	30,000	20,000	7,500	1,500	9	130	147	277	5,841		18
19 1874	8,000				3	54	50	104	610		19
20 1857	40,000			3,200	12	149	103	252	4,350	1,000	20
21 1890	1,500				2	97	35	132	521		21
22 1892	87,000	70,000	70,000	20,000	13	91	119	210	12,698		22
23 1894	60,000				10	32	28	60	650	200	23
24 1863	40,000		50,000		19	70	47	117	779		24
25 1887	3,000			100	3	65	56	121	300		25
26 1863	40,000	25,000	10,000	16,000	12	200	214	414	9,000		26
27 1888	6,000				5	79	110	189	2,743		27
28 1896	15,000				8	111	93	204	3,800		28
29 1857	30,000	6,000	6,000		11	*55	*60	*115	300		29
30 1893	2,500				3	45	58	103	493		30
31 1890	3,000				4	116	57	173	1,700		31
32 1870	30,500	5,000	5,000		6	42	48	90	2,549	400	32
33 1856	75,000	5,000	5,000	3,000	9	94	90	184	3,500		33
34 1877	2,200				3	67	35	102	459		34
35 1882	65,000				6	50	40	90	2,973		35
36 1821	120,000	115,000	100,000	7,000	15	150	125	275	11,200		36
37 1892	5,000			800	4	54	35	89	1,000		37
38 1872	8,000			1,200	5	94	54	148	2,500		38
39 1834	89,227	29,557	24,557	39,625	11	103	122	225	11,519	16,041	39
40 1879	2,000				3	67	113	180	825		40
41 1891	30,000			3,800	13	141	149	290	6,979	1,225	41
42 1890	5,000				3	102	72	174	800		42
43 1897	20,000	1,100	1,100	3,000	10	102	98	200	6,900		43
44 1890	50,000			45,000	6	60	40	100	7,993		44
45 1896	5,000				6	64	61	125	700		45
46 '90	15,000			4,000	7	166	136	302	1,600		46
47 '45	76,200	65,000	30,000	16,150	12	109	123	232	23,503	8,000	47

* No report received; statistics as given last year.

Classical Seminaries—Continued.

NAME OF INSTITUTION.	LOCATION.	PRESENT CHIEF OFFICER.
48 Parrottville Academy.....	Parrottville, Tenn.....	R. P. Driskill, A.M.....
49 Pennington Seminary.....	Pennington, N. J.....	Rev. Thos. Hanlon, D.D., LL.D., Pres.
50 Powell's Valley Seminary.....	Well Spring, Tenn.....	Walter Franklin, A.B., Principal.
51 Salt Lake Seminary*.....	Salt Lake City, Utah.....	Rev. T. C. Iliff, D.D., President.
52 Summertown Seminary.....	Summertown, Tenn.....	W. S. Renick, Principal.....
53 Troy Conference Academy.....	Poultney, Vt.....	Rev. Chas. H. Dunton, D.D., Principal.
54 Wesleyan Academy.....	Wilbraham, Mass.....	Rev. Wm. R. Newhall, M.A., Principal.
55 Western Reserve Seminary†.....	West Farmington, O.....	Hon. A. D. Williams, A.M., Ph.D., Pres.
56 West Virginia Conference Seminary.....	Buckhannon, W. Va.....	Rev. B. W. Hutchinson, A.M., S.T.B., Pres.
57 Williamsport Dickinson Seminary.....	Williamsport, Pa.....	Rev. E. J. Gray, D.D., President.
58 Wilmington Conference Academy.....	Dover, Del.....	W. L. Gooding, Ph.D., Principal.
59 Woodland Academy*.....	Clarkson, Miss.....	Rev. J. B. Scott, Principal.
60 Wyoming Seminary.....	Kingston, Pa.....	Rev. L. L. Sprague, D.D., President.

Foreign Mission Schools.

1 Cape Palmas Seminary.....	Cape Palmas, Liberia, W.C. Africa.....	Mrs. D. E. Osborne, Principal.....
2 Kroo School*.....	Monrovia, Liberia, Africa.....	Miss Mary A. Sharp.....
3 Monrovia Seminary.....	Monrovia, Liberia, Africa.....	Hon. A. D. Williams, M.A., Principal.
4 American Girls' School.....	Lofcha, Bulgaria.....	Miss Kate B. Blackburn, Principal.....
5 Literary and Theological Institute*.....	Sistof, Bulgaria.....	Miss J. E. Wisner, B.A.....
6 Girls' High School*.....	Rangoon, Burmah.....	Rev. George B. Smyth, A.B., B.D.
7 Anglo-Chinese College*.....	Foo-Chow, China.....	Rev. J. H. Worley, A.M., President.
8 Theological Seminary*.....	Foo-Chow, China.....	Mrs. G. L. Worley, Principal.....
9 Boys' High School*.....	Foo-Chow, China.....	Miss Julia Bonafield.....
10 Girls' Boarding School.....	Foo-Chow, China.....	Miss Mary C. Robinson, Principal.....
11 Lay Training School*.....	Foo-Chow, China.....	Rev. W. E. Manley, Superintendent.
12 Chinkiang M. E. Girls' School.....	Chinkiang, China.....	Rev. W. N. Brewster, Principal.....
13 Chungking Institute.....	Chungking, China.....	Ralph O. Irish, A.B., Principal.
14 Theological School*.....	Hing-Hua, China.....	Miss Gertrude Howe.....
15 Boys' Boarding School*.....	Hing-Hua, China.....	Rev. J. C. Ferguson, B.A., President.
16 Kiukiang Institute.....	Kiukiang, China.....	Rev. H. H. Lowry, M.A., D.D.
17 Girls' School*.....	Kiukiang, China.....	Mrs. Charlotte M. Jewell.....
18 Nanking University.....	Nanking, China.....	Miss Anna E. Steere, Principal.
19 Peking University*.....	Peking, China.....	Rev. Frederick Brown.....
20 Girls' Boarding School.....	Peking, China.....	Miss Frances O. Wilson.....
21 Girls' Boarding School*.....	Peking, China.....	Rev. G. R. Davis.....
22 Tientsin Intermediate School.....	Tientsin, China.....	Miss Ella Glover.....
23 Training School for Bible Women*.....	Tientsin, China.....	Rev. S. K. Johansen, Superintendent.
24 High School*.....	Tsun-hua, China.....	Rev. P. G. Junker, Director.
25 Girls' Boarding School*.....	Tsun-hua, China.....	T. R. Toussaint, B.A., Principal.
26 Copenhagen Theological School.....	Copenhagen, Denmark.....	Miss F. M. English, Superintendent.
27 Martin Mission Institute.....	Frankfort, Germany.....	Rev. F. M. Neeld, M.A., B.D., Pres.
28 Baldwin High Schools.....	Richm'nd't'wn, Bangal're, India.....	Mrs. Butterfield and Mrs. Wilson.....
29 Bareilly Orphanage & Boarding Sch'l.....	Bareilly, India.....	Miss Emma L. Knowles.....
30 Bareilly Theological Seminary.....	Bareilly, India.....	Miss Ida Lauck.....
31 Girls' Boarding School*.....	Bijnour, India.....	Mrs. J. T. McMahon.....
32 Calcutta Boys' School*.....	Calcutta, India.....	Miss Frances A. Scott.....
33 Sigler Boarding School for Girls*.....	Budaon, India.....	Miss Isabella Thoburn, Principal.
34 Girls' High School*.....	Calcutta, India.....	Rev. W. A. Mansell, M.A., S.T.B., Prin.
35 Girls' High School*.....	Cawnpore, India.....	Rev. L. A. Core, B.A., B.D., Principal.
36 Girls' Boarding Sch'l and Orphanage.....	Dwarahat, India.....	Miss Kemper.....
37 Girls' Boarding Sch'l and Orphanage.....	Gonda, India.....	Rev. Henry Mansell, M.A., D.D., Prin.
38 Lucknow Woman's College.....	Lucknow, India.....	Rev. S. S. Dease, M.D., Principal.
39 Reid Christian College.....	Lucknow, India.....	Miss S. A. Easton, M.A., Superintendent.
40 Central High School.....	Moradabad, India.....	Rev. Joseph H. Gill, A.M., B.D., Prin.
41 Girls' High School*.....	Moradabad, India.....	Mrs. Joseph H. Gill.....
42 Philander Smith Institute.....	Mussoorie, India.....	Miss Budden.....
43 Boys' High School*.....	Naini Tal, India.....	Rev. D. O. Fox.....
44 Wellesley Girls' High School.....	Naini Tal, India.....	Rev. J. Blackstock.....
45 Pauri Mission Central School.....	Pauri, Garhwal, India.....	Miss L. Heafer.....
46 Phila. Orph. and Boarding School.....	Pauri, Garhwal, India.....	Mrs. D. C. Monroe.....
47 Girls' Boarding School*.....	Pithoragarh, India.....	Rev. N. Walling Clark, B.D., President.
48 Taylor High School.....	Poona, India.....	Miss Leonora Seeds.....
49 Boys' Orphanage*.....	Shahjehanpore, India.....	Miss Augusta Dickerson, Principal.
50 Girls' Boarding School*.....	Shahjehanpore, India.....	
51 Girls' Boarding School*.....	Sitapur, India.....	
52 Methodist Theological School*.....	Rome, Italy.....	
53 Girls' Boarding School.....	Fukuoka, Japan.....	
54 Carolina Wright Memorial School.....	Hakodate, Japan.....	

* No report received; statistics as given last year. In some instances the Missionary Societies have furnished the names of newly appointed principals.

† Formerly Farmington College.

‡ Approximate report.

Classical Seminaries—Continued.

Year of First Opening.	Value of Grounds and Buildings.	Total Endowment.	Productive Endowment.	Amount of Debts.	No. Professors and Teachers.	STUDENTS LAST YEAR.			Total Income Last Year.	Total Value Gifts Received Last Year.	
						Male.	Female.	Total.			
48 1887	\$5,000	\$	\$	\$300	2	40	35	75	\$600	\$	48
49 1840	165,000	5,000	5,000		18	150	78	228	10,300	500	49
50 1878	2,000				3	100	86	186			50
51 1870	100,000			20,000	3			80	2,200		51
52 1889	3,000				*2	*50	*65	*115	*553		52
53 1836	75,000	9,000	9,000		12	130	76	206	6,220		53
54 1817	152,500	64,000	28,000		15	150	120	270	20,130	6,000	54
55 1828	10,000	2,500	2,500		6	23	41	64	1,150		55
56 1890	80,000			18,000	13	170	137	307	3,600	5,000	56
57 1848	125,000				15	134	186	320	27,858	9,000	57
58 1873	80,000			25,000	7	90	65	155	4,500		58
59 1886	3,000				3	42	70	112	372		59
60 1844	250,000	30,000	20,000	11,500	20	360	180	540	30,181		60

Foreign Mission Schools.

1 1891	\$7,000	\$	\$	\$	2	25	50	75	\$ 218	\$	1
2											2
3	6,000				1	30	30	60			3
4 1876	8,000				7	2	48	50	5,000		4
5 1880	10,000				4	40	40	80	920		5
6 1882	15,000				10		213	213			6
7 1881	22,000				12	135		135	3,700		7
8 1872	3,000				2	27		27			8
9 1881	1,000				2	25		25			9
10 1859	14,000				5		105	105	74		10
11 1886											11
12 1883	8,000				3	1	39	40			12
13 1891	3,500				3	37		37	645		13
14 1892					3	27		27			14
15 1892					2	30		30			15
16 1886	10,000				8	70		70			16
17 1873	10,000				4		50	50			17
18 1888	20,000				16	95		95	3,300		18
19 1888	20,000				21	140		140			19
20 1871	18,000				5		125	125			20
21 1892	8,000				4		62	62			21
22 1890	2,000				3	50		50			22
23 1883											23
24					4			55			24
25											25
26 1888					3	4		4	384		26
27 1869	58,000				3	22		22			27
28 1890	8,571			1,714	13	98	91	189	1,522		28
29 1884	15,500				15		236	236			29
30 1872	19,000				7	78		78			30
31 1877	5,500				6		60	60			31
32 1877	75,000				26	621		621	7,286	42,857	32
33 1875	4,500				4		69	69			33
34 1878					13		230	230	7,103		34
35 1874	7,000				4		73	73			35
36 1881	11,000				3		31	31	806		36
37 1888	4,666				7		40	40	687		37
38 1886	35,000				14		177	177	708		38
39 1888	40,000	10,000	10,000		21	202		202	2,992		39
40 1884	10,000				15	288		288	2,300		40
41 1868	5,500				12		188	188	3,750		41
42 1895	18,666				9	132		132	10,494		42
43 1881	27,000	3,400	3,400	21,000	9	90		90	6,413	2,133	43
44 1881	27,000	1,443			12		149	149	3,853		44
45 1867	1,500				12	200		200	850		45
46 1868	3,300				12	6	79	85	2,290		46
47 1894	3,000										47
48 1879								125			48
49 1858	4,000					150		150			49
50 1887	3,666			1,666	8		87	87	693	10	50
51 1884	3,000										51
52 1885					5			7			52
53 1889	8,500				6		82	82			53
54 1882	11,000				11		113	113	150		54

* No report received; statistics as given last year.

Foreign Mission Schools—Continued.

NAME OF INSTITUTION.	LOCATION.	PRESENT CHIEF OFFICER.
55 Chinzei Seminary.....	Nagasaki, Japan.....	Rev. E. R. Fulkerson, D.D., Ph.D., Dean.
56 Girls' Boarding School.....	Nagasaki, Japan.....	Miss Elizabeth Russell.....
57 Anglo-Japanese College*.....	Aoyama, Tokio, Japan.....	Rev. Y. Honda, D.D., President.
58 Preparatory Girls' School.....	Aoyama, Tokio, Japan.....	Miss Rebecca J. Watson, Principal.
59 Girls' School*.....	Nagoya, Japan.....	Miss H. S. Alling.....
60 Anglo-Japanese Girls' School*.....	Tokio, Japan.....	Miss Elizabeth R. Bender, A.M.....
61 Training Sch'l for Christian Wom'n*.....	Yokohama, Japan.....	Mrs. C. W. Van Petten, M.A.....
62 Boys' High School.....	Seoul, Korea.....	Rev. H. G. Appenzeller, A.M., B.D.....
63 Girls' Boarding School.....	Seoul, Korea.....	Miss Josephine O. Paine.....
64 Anglo-Chinese School.....	Singapore, Malaysia.....	Rev. C. C. Kelso, B.A.....
65 Girls' Boarding School.....	City of Mexico, Mexico.....	Miss Mary De F. Lloyd, B.S.....
66 Juarez School*.....	City of Mexico, Mexico.....	Rev. Edmundo Ricoy.....
67 Pachuca Girls' School.....	Pachuca, Mexico.....	Miss Mary Hastings.....
68 Girls' School and Normal Institute*.....	Puebla, Mexico.....	Miss A. B. Limberger.....
69 Mexican Methodist Institute.....	Puebla, Mexico.....	Rev. J. W. Butler, D.D., Acting Pres..
70 Norway Theological School*.....	Christiania, Norway.....	Rev. E. Halvorsen, Principal.....
71 South Amer. School of Theology.....	Buenos Ayres, S. A.....	Rev. F. D. Tubbs, M.A., President.....
72 Girls' Boarding School*.....	Montevideo, S. A.....	Miss Eleanor Le Huray.....
73 Girls' Boarding and Day School*.....	Rosario, Arg. Republic, S. A.....	Miss Mary F. Swaney, Superintendent.
74 Girls' Boarding and Day Sch'l No. 2*.....	Rosario, Arg. Republic, S. A.....	Senorita Consuelo Portea, Supt.
75 Colonia Institute*.....	Colonia Valdense, Uruguay, S. A.....	Rev. B. A. Pous, B.D., Principal.....
76 Sweden Theological School*.....	Upsala, Sweden.....	Rev. A. Hallen, Ph.D., S.T.B., Pres.....

* No report received; statistics as given last year. In some instances the Missionary Societies have furnished the names of newly appointed principals.

Missionary Institutes and Bible Training Schools.

1 Chicago Training School for City, Home, and Foreign Missions.....	Chicago, Ill.....	Mrs. Lucy Rider Meyer, A.M., M.D., Prin.
2 Folts Mission Institute.....	Herkimer, N. Y.....	Rev. J. L. Davies, A.M., President.
3 Japanese Training School.....	San Francisco, Cal.....	Rev. T. Fujiwara, A.M., President.
4 Lucy Webb Hayes Bible Training Sch'l.....	Washington, D. C.....	Rev. A. H. Ames, M.D., D.D., President.

Theological Institutions.

NAME OF INSTITUTION.	LOCATION.	PRESENT CHIEF OFFICER.
1 Bareilly Theological Seminary*.....	Bareilly, India.....	Rev. F. L. Neeld, M.A., B.D., Principal.
2 Boston University, School of Theology.....	Boston, Mass.....	Rev. W. F. Warren, D.D., S.T.D., LL.D., Pres.
3 Copenhagen Theological Institute*.....	Copenhagen, Denmark.....	Rev. Svend K. Johansen, Superintendent.
4 De Pauw University, School of Theology.....	Greencastle, Ind.....	Rev. H. A. Gobin, A.M., D.D., Dean.....
5 Drew Theological Seminary.....	Madison, N. J.....	Rev. H. A. Buttz, D.D., LL.D., President.
6 Foo-Chow Theological Seminary*.....	Foo-Chow, China.....	Rev. J. H. Worley, A.M., President.....
7 Gammon Theological Seminary.....	Atlanta, Ga.....	Rev. W. F. Thirkield, A.M., D.D., Pres..
8 Garrett Biblical Institute.....	Evanston, Ill.....	Rev. C. J. Little, D.D., President.....
9 Italy Theological School*.....	Rome, Italy.....	Rev. N. Walling Clark, B.D., President..
10 Japanese Training School.....	San Francisco, Cal.....	Rev. T. Fujiwara, President.....
11 Martin Mission Institute*.....	Frankfort, Germany.....	Rev. P. G. Junker, Director.....
12 Norway Theological School*.....	Christiania, Norway.....	Rev. E. Halvorsen, Principal.....
13 Norwegian-Danish Theological Seminary.....	Evanston, Ill.....	Rev. N. E. Simonsen, D.D.....
14 Philander Smith Biblical Institute†.....	Aoyama, Tokio, Japan.....	Rev. H. Mansell, M.A., D.D.....
15 South American School of Theology*.....	Buenos Ayres, A.R., S.A.....	Rev. F. D. Tubbs, M.A., President.....
16 Swedish Theological Seminary.....	Evanston, Ill.....	Rev. Albert Ericson, M.A., President.....
17 Theological School of Sweden*.....	Upsala, Sweden.....	Rev. A. Hallen, Ph.D., S.T.B., President.
18 Mexican Methodist Institute of Theology*.....	Puebla, Mexico.....	Rev. J. W. Butler, D.D., Acting Pres..
19 U. S. Grant University, School of Theol'y.....	Chattanooga, Tenn.....	Bishop I. W. Joyce, LL.D., Chancellor.
20 Univ. of Denver, Iliff School of Theology.....	University Park, Colo.....	Rev. W. F. McDowell, Ph.D., D.D., Chan.

* Statistics given in Foreign Mission Schools.

† Philander Smith Biblical Institute, a part of Anglo-Japanese College.

Foreign Mission Schools—Continued.

	Year of First Opening.	Value of Grounds and Buildings.	Total Endowment.	Productive Endowment.	Amount of Debts.	No. Professors and Teachers.	STUDENTS LAST YEAR.			Total Income Last Year.	Total Value Gifts Received Last Year.
							Male.	Female.	Total.		
55	1881	\$8,000				7	78		78		55
56	1879	22,000				17		187	187	\$2,500	56
57	1883	103,000	10,000	2,000		20	127		127	2,000	57
58	1874	15,000				25		144	144	1,585	58
59	1888	3,219				9		67	67	441	59
60	1888	12,000				18		53	53		60
61	1884	8,000				6		28	28		61
62	1886	10,000				7	169		169		62
63	1886	9,000				4		42	42		63
64	1886	20,000				13	828		828	6,334	64
65	1874	40,000				8		179	179		65
66	1884					2	137		137		66
67	1874	11,000				8		387	387		67
68	1882	27,000				5		214	214	250	68
69	1876	35,000				9	40		40	2,712	69
70	1888		4,642	4,242		2	9		9	397	70
71	1889	25,000				5	13		13		71
72	1884										72
73	1874					6		101	101	375	73
74	1884					3		94	94	168	74
75	1884	1,300				5	42		42	2,000	75
76	1874	1,636	5,010	5,010		3	16		16	622	76

Missionary Institutes and Bible Training Schools.

1	1885	\$115,000	\$.....	\$.....	\$2,500	30	....	58	58	\$3,400	\$54,000	1
2	1893	57,000	20,000	20,000		8	15	31	46			2
3	1891	20,000				5	140	...	140	150		3
4	1890	30,000				12	...	23	23			4

Theological Institutions.

	Year of First Opening.	Value of Grounds and Buildings.	Total Endowment.	Productive Endowment.	Amount of Debts.	No. Professors and Teachers.	Students Last Year.	Total Income Last Year.	Total Value Gifts Received Last Year.
1	1872	\$.....	\$.....	\$.....	\$.....	7	78		
2	1847	*.....	*.....	*.....	*.....	9	150	\$.....	\$.....
3	1888					3	4	384	
4	1837	†.....	†.....	†.....	†.....	3	54	†.....	†.....
5	1867	460,000	360,000	360,000		7	130	33,200	
6	1872	3,000				2	27		
7	1883	100,000	600,000	200,000	15,000	4	84	8,400	
8	1856	100,000	600,000	600,000		9	153	35,000	3,500
9	1888					5	7		
10	1891	†.....	†.....	†.....		2	5	†.....	†.....
11	1858	56,000				3	23		
12	1888		4,642	4,242		2	9	397	266
13	1885	14,000	5,000	5,000		1	22	1,500	
14	1885					5	3		
15	1889	25,000				5	13		25,000
16	1870	8,000	24,000	20,000		3	24	2,000	2,400
17	1874	1,636	5,010	5,010		3	16	622	450
18	1876					1	6		
19	1867	§.....	§.....	§.....	§.....	3	26	§.....	§.....
20	1892	70,000	100,000	100,000		5	25	8,000	3,800

* Included in statistics of Boston University.

† Included in statistics of De Pauw University.

‡ Included in statistics of Japanese Training School, under Missionary Institutes and Bible Training Schools.

§ Included in statistics of U. S. Grant University.

Statistical Summary of Educational Institutions of the Methodist Episcopal Church.

CLASS OF INSTITUTIONS.	Number of Schools.	Value of Grounds and Buildings.	Total Endowments.	Productive Endowment.	Amount of Debts.	Value of Property and Endowments, exclusive of Debts.	Number of Professors and Teachers.	STUDENTS LAST YEAR.										Total Income Last Year.	Total Value Gifts Received Last Year.			
								COLLEGE E.						TOTAL OF ALL STUDENTS.								
								Professional Students.			Total Collegiate.			Subcollegiate.		Male.				Female.		Grand Total.
								Male.	Female.	Total Collegiate.	Male.	Female.	Subcollegiate.	Male.	Female.							
Theological Institutions.....	20	\$837,636	\$1,698,652	\$1,294,252	\$15,000	\$2,521,288	82	858	3,510	2,204	5,714	14,226	14,513	9,646	24,159	858	\$87,503	\$35,416				
Colleges and Universities.....	54	11,084,343	10,845,208	7,693,330	1,005,778	20,923,863	1,616	4,220	3,510	2,204	5,714	14,226	14,513	9,646	24,159	1,385,041	1,385,041	105,163				
Classical Seminaries.....	60	2,686,402	673,381	503,305	263,594	3,096,389	484	4,220	3,510	2,204	5,714	10,083	5,370	4,713	10,083	336,120	336,120	48,050				
Institutions exclusively for Women.....	7	405,000	87,000	13,000	45,000	447,000	149	187	.....	550	550	462	.....	1,012	1,012	70,403	70,403	55,250		
Foreign Mission Schools.....	76	944,524	34,465	24,652	24,380	954,639	555	187	.....	.....	.....	7,827	4,091	3,923	8,014	85,532	85,532	70,716	
Missionary Institutes and Bible Training Schools.....	4	222,000	20,000	20,000	2,500	239,500	55	55	.....	.....	.....	.....	155	112	267	3,550	3,550	54,000
Total.....	221	16,179,905	13,359,026	9,547,548	1,356,252	28,182,679	2,939	5,265	3,510	2,754	6,264	32,538	24,987	19,406	44,393	1,958,169	1,958,169	368,595				
Less Schools duplicated.....	18	.....	.....	.....	.....	.....	139	644	.....	171	171	198	644	427	1,071	.....	.....	.....	
Net total for year ending June, 1895.....	203	16,179,905	13,359,026	9,547,548	1,356,252	28,182,679	2,800	4,621	3,510	2,583	6,093	32,400	24,343	18,979	43,322	1,958,169	1,958,169	368,595				
Net total for preceding year.....	202	14,644,525	13,621,894	9,260,746	1,699,266	26,390,153	2,657	4,465	3,569	2,421	5,990	31,540	23,402	18,265	42,249	1,867,062	1,867,062	796,373				
Increase.....	1	1,535,380	.....	286,802	.....	1,792,526	143	156	.....	162	103	860	941	684	1,073	91,107	91,107	427,778	
Decrease.....	.....	.....	262,868	.....	343,014	.....	.....	.....	59	.....	.....	.....	.....	.....	.....	.....	.....	.....

* A few of this number are college students proper, but the number of such is small and the reports are incomplete.

Increase in Four Years and in Thirty Years.

	In 1865.	In 1891.	In 1895.	INCREASE.	
				From 1891 to 1895.	From 1865 to 1895.
Theological Institutions.....	2	17	20	3	18
Colleges and Universities.....	23	54	54	....	31
Classical Seminaries, Female Colleges, and Mission Schools.....	77	136	147	11	70
Total Number of Institutions.....	102	195	203	8	101
Total Number of Teachers.....	714	2,343	2,800	457	2,086
Total Number of Students.....	23,106	40,026	43,322	3,296	20,216
Value of Buildings and Endowments*..	\$3,055,000	\$26,022,392	\$28,182,679	\$2,160,287	\$25,127,679

The difference between the increase in the whole number of institutions and the sum of the increase in the different classes of the same arises from duplications in the theological list.

Observations on the Educational Work of the Church.

In view of the extraordinary financial depression which has prevailed throughout the entire country during the greater part of the last quadrennium the above exhibits of the institutions of learning of the Church furnish grounds for encouragement as well as material for study and reflection. The amount of \$28,182,679, exclusive of debts, in property and endowments shows a gain of \$2,160,287 during the last four years, and of \$26,127,679 in the last thirty years, including the centenary gifts of 1866. We have here the remarkable fact that during the period of thirty years the Church has laid upon her educational altars an average of more than \$800,000 a year. The gain in teachers in four years is 457, the increase in institutions is 8. But the gain or loss in the number of institutions reported for any period of time is no special criterion of the growth and development of the educational work of the Church. Institutions are constantly disappearing and new ones appearing. It may be taken as one of the most favorable indications of the last quadrennium that there has been no increase in the number of colleges and universities, while, by general acknowledgment, there has been a decided advance in the scholastic standing of colleges and an advance also in every other department of educational work.

The total number of students now reported is 43,322; a gain of 3,296 for the quadrennium, and of 1,073 for the last year. That the schools of the Church have been able to make any advance at all in the number of students secured furnishes occasion for encouragement to those who have carefully studied our educational work. The great advance made in the public school system for several decades past, and more recently the coming to the front of State colleges and universities, have made a heavy draft upon denominational schools. For many years the Church seemed unable to overcome these difficulties, and if the statistics furnished can be relied

* Exclusive of debts.

upon the Methodist Episcopal Church had in 1887 1,549 fewer students in this country, exclusive of the South, than it had in 1865, before its educational work in the South began. But for the last twelve years there has been a steady increase in the number of students in our Church schools, and it is evident that if the Church rightly appreciates its responsibility and wisely conducts its educational work, giving to it the supervision, the support, and the prominence which it merits, it will continue to prosper.

The classical seminaries of the Church still have an unequal contest in competing with the well-equipped high schools, and their 10,083 students enrolled last year show a slight decrease of 441 as compared with four years ago. But notwithstanding the State colleges, supplied with abundant means, are multiplying, the number of students in our denominational colleges shows an increase of 2,256, while the foreign mission schools report an increase of 2,119.

The total income for the last school year reported is \$1,958,169, which is the largest annual income ever reported by the schools of the Church. This fact inspires hope that the Church is beginning to realize more fully than heretofore the importance of furnishing its institutions of learning with a more generous support. The day ought not to be distant when the members and adherents of Methodism will make annual contributions of millions of dollars to its educational work, which is so vital and so necessary to the success of the Church in fulfilling its high mission of evangelizing the world.

In Memoriam.

We have to record with profound sorrow the death during the year 1895 of the Rev. Dr. H. B. Ridgaway, a member of this Board. Dr. Ridgaway was elected in 1888, and from that time took an active interest in all the work of the Board. At its last annual meeting the Board took appropriate action expressing its appreciation of Dr. Ridgaway as a Christian gentleman of the highest type, a pastor of eminent success, and an author and educator of marked ability.

During the quadrennium also Mr. Francis H. Root, for many years a member of the Board, rendering the Church efficient service in this position as well as in many other important positions, passed to his reward.

Recommendations of the Board to the General Conference.

At the last annual meeting of the Board it was unanimously voted to recommend the following action to be taken by the General Conference:

1. To emphasize the present law of the Church so as to prevent the use of Children's Day for merely local purposes, such as the taking of collections for other than the Sunday School Children's Fund, and also to prevent the dividing of that collection and devoting a part of it to other objects.

2. That the General Conference discourage the use of extravagant decorations on Children's Day, and the taking of a part of the Children's Day collection to pay for such decorations.

3. To take action to the effect that the projectors of any new institution of learning, of intended college grade, after July, 1896, shall secure the approval of the Board of Education for the proposed institution before it is established as a condition of official recognition, or of receiving aid from connectional funds.

4. In view of the fact that there is some discussion in the Church concerning the consolidation of the Freedmen's Aid and Southern Education Society and the Board of Education, and that the question may be brought before the next General Conference, it is the judgment of the Board of Education that its work is so totally unlike that done by the Freedmen's Aid and Southern Education Society, that the two societies cannot consolidate in any way so as to do the work of both more efficiently and more economically than it is now done by the separate organizations.

5. That the General Conference require the pastors to report, and the Annual Conferences to insert in the Annual Minutes, the names and post office addresses of the Sunday school superintendents of each charge.

Attention is called to the Appendix which contains the Charter and Constitution of the Board, and samples of documents used.

Five Trustees are to be appointed to fill vacancies.

Respectfully submitted,

E. G. ANDREWS, *President.*

C. H. PAYNE, *Corresponding Secretary.*

REPORT OF DREW THEOLOGICAL SEMINARY.

The report of the Trustees of Drew Theological Seminary to the General Conference of the Methodist Episcopal Church, at Cleveland, O.:

Since our report of four years ago much that is of interest to the Church in relation to this institution has transpired. The close relation of the seminary to the Church, inasmuch as its trustees are appointed by the General Conference and its faculty nominated by the Board of Bishops, constitutes a reason for a detailed explanation of what has been accomplished. First, the attendance upon the institution has largely increased in numbers and in the educational qualifications of those who have been admitted to its course of study. The classes which have been graduated during the last two years are the largest in the history of the school. Also the requirements for admission have been raised and the course of study enlarged, so that it is now abreast of the foremost theological institutions of the country both in requirements for entrance and in the breadth of the work accomplished.

One year ago a new Professorship of Biblical Literature and of the Exegesis of the English Bible was established. The outlook, therefore, in this regard is most encouraging.

Second. During the quadrennium the seminary has been called to mourn the loss of two honored and beloved members of the faculty. On August 7, 1894, Professor James Strong, S.T.D., LL.D., Professor of Exegetical Theology, was removed by death. He had been connected with the institution almost from its beginning, and was widely known as a professor, scholar, and author. He has been greatly missed and mourned by the faculty and alumni of the institution as well as by the many who were familiar with his writings. The professorship thus made vacant was filled by the election of Professor Robert W. Rogers, Ph.D., D.D.

On the 11th of December last the distinguished theologian, Rev. John Miley, D.D., LL.D., the Professor of Systematic Theology, was called from labor to reward. He had been connected with the seminary about twenty-two years, having succeeded Bishop Randolph S. Foster in that department. His life and labors have been a benediction to the school and his theological writings constitute an enduring monument of his abilities, his scholarship, his intellectual acumen, and his industry. The Bishops, in accordance with the charter of the institution, will soon be called upon to nominate his successor, and we have no doubt that within a short time a professor will be chosen who will fitly succeed the eminent theologian whom we shall long miss and mourn.

The faculty as at present constituted consists of Rev. H. A. Buttz, D.D., LL.D., President and Professor of New Testament Exegesis; Rev. George R. Crooks, D.D., LL.D., Professor of

Historical Theology; Rev. Samuel F. Upham, D.D., LL.D., Professor of Practical Theology; Rev. Robert W. Rogers, Ph.D., D.D., Professor of Hebrew and Old Testament Exegesis; Rev. Charles F. Sitterly, B.D., Ph.D., Professor of Biblical Literature and the Exegesis of the English Bible; Professor H. W. Smith, M.A., Instructor in Elocution. The names of these gentlemen are a pledge alike of their fidelity to the Church and of the careful training which the young men intrusted to their care will receive. As already indicated, a Professor of Systematic Theology is soon to be elected.

Third. The quadrennium just closed has been fruitful in results, especially in the external conditions of the institution. Since our last report about \$100,000 has been added to the endowment. Mr. William Hoyt and Mr. S. W. Bowne, trustees of the seminary, have erected what is known as Hoyt-Bowne Hall, at a cost of about \$110,000, as a dormitory for the students of the institution. It contains parlor, sitting room, lavatories, and rooms adapted to give comfort and even luxury to the students. The building is lighted by electricity and heated by a steam plant which was also provided through the generosity of Mr. Hoyt and Mr. Bowne. This noble building will provide for the comfort of the students for generations to come, and will constitute a monument to the generosity and wisdom of its donors. The Cornell Library building, one of the most beautiful buildings of its kind in the country and completely fireproof, has been improved by an entirely new copper roof, provided by the generosity of Mr. J. M. Cornell. The cottage on the grounds has also been fitted up tastefully and has made a comfortable residence for a member of the faculty, and is now occupied as such.

Fourth. A statement of the progress of the institution would not be complete without a statement of the development of its library, one of the choicest theological libraries in the country. Without attempting to enumerate the library facilities at length, we shall not omit to mention its choice manuscripts affording the rarest opportunity for such students as choose to devote themselves to the textual criticism of the New Testament. This department is regarded by experts as the most complete of its character in our country, and has been provided through the liberality of Mr. William White. The number of books and pamphlets is large and its collection of books on Methodism unsurpassed. Rev. S. F. Upham, D.D., is librarian, and Rev. S. G. Ayres, B.D., assistant librarian.

The grounds have been carefully cared for and the institution in its material aspect was never more prosperous than at the present time.

The officers of the Trustees are William Hoyt, President; Bishop E. G. Andrews, Vice President; William White, Secretary; and John S. McLean, Treasurer.

The purpose of the seminary remains unchanged, namely, to raise up for the Methodist Episcopal Church a ministry at once

pious and learned, who shall conserve alike the traditions of the Church and its advancement, and shall be found abreast of the age in all that pertains to the promotion of the kingdom of God. About one thousand ministers have been educated within its halls, and this is but the beginning of the work which it is destined to accomplish for the Church.

Respectfully submitted, on behalf of the Trustees,
 WILLIAM WHITE, *Secretary.*

CHAPTER II. BOUNDARIES OF CONFERENCES.

¶ 438. § 1. ALABAMA CONFERENCE shall include the work among the white people in the State of Alabama, and that part of the State of Florida west of Appalachicola River, and also the work among the white people within the territory of the Upper Mississippi Conference.

§ 2. ARKANSAS CONFERENCE shall include the work among the white people in the State of Arkansas.

§ 3. ATLANTA CONFERENCE shall include that part of the State of Georgia lying north of a line running east and west on the line of the northern boundaries of Richmond, McDuffie, Warren, Hancock, Putnam, Jasper, and Butts Counties, that part of Spalding County embracing Liberty Hill Circuit, that part of Meriwether County embracing Greenville, and that part of Troup County containing La Grange Station and La Grange Circuit.

§ 4. AUSTIN CONFERENCE shall include the State of Texas except El Paso County.

§ 5. BALTIMORE CONFERENCE shall include the District of Columbia, the Western Shore of Maryland, except that part of Garrett County lying west of the dividing ridge of the Allegheny Mountains; so much of the State of Pennsylvania as lies within the Hancock, Flintstone, Union Grove, and Hyndman Circuits; the county of Frederick in the State of Virginia; and the counties of Jefferson, Berkley, Morgan, Hampshire, Mineral, and Grant, in the State of West Virginia.

§ 6. BENGAL-BURMAH CONFERENCE shall consist of Bengal, Bekar, and Burmah.

§ 7. BLUE RIDGE CONFERENCE shall include the work among the white people in the State of North Carolina, and in the twelve counties of the State of South Carolina, as follows: Oconee, Pickens, Greenville, Spartanburg, York, Chester, Union, Anderson, Laurens, Abbeville, Newberry, and Fairfield; it shall also include the work among the Croatan Indians.

§ 8. BOMBAY CONFERENCE shall consist of the Bombay Presidency, the Central Provinces, Berars, that portion of the Nizam's Dominions north of the Godavary River, and all of Central India south of the twenty-fifth parallel of latitude.

§ 9. CALIFORNIA CONFERENCE shall include that part of the State of California lying west of the summit of the Sierra Nevada Mountains, and north of a line commencing at Carmel Bay, Monterey County, and running thence on a straight line to the intersection of Merced and Fresno Counties, thence along the western and northern line of Merced County and the northern line of Mariposa County to the summit of the Sierra Nevada Mountains, leaving Salinas City in the California Conference; it shall also include the Sandwich Islands and all the Swedish work in the States of California, Nevada, and Arizona, which shall constitute a Swedish Presiding Elder's district.

§ 10 CALIFORNIA GERMAN CONFERENCE shall include the German work within the State of California.

§ 11. CENTRAL ALABAMA CONFERENCE shall include the State of Alabama and that part of the State of Florida west of the Appalachicola River.

§ 12. CENTRAL GERMAN CONFERENCE shall comprise the German work within the States of Ohio, West Virginia, Michigan, and Indiana, except those appointments belonging at present to the Chicago German Conference; also the German work in Western Pennsylvania and in the Southern States not included in the East German, St. Louis German, and Southern German Conferences.

§ 13. CENTRAL ILLINOIS CONFERENCE shall embrace that part of the State of Illinois north of the Illinois Conference and south of the following line, namely: Beginning on the Mississippi River at the Meredosia, thence down the Meredosia to its mouth; thence easterly to Center School House so as to include Center Society; thence to the mouth of Mud Creek; thence up Green River to Coal Creek;

thence up said creek to the Chicago, Rock Island, and Pacific Railroad; thence along said railroad to Bureau Junction; thence to the Illinois River; thence up said river to the mouth of the Kankakee River, leaving Ottawa in the Rock River Conference and Bureau Junction in the Central Illinois Conference; thence up the Kankakee River to a point directly west of the extreme north line of Kankakee County; thence directly east to the Indiana line.

§ 14. CENTRAL MISSOURI CONFERENCE shall include the States of Missouri, Kansas, Iowa, Nebraska, and that part of the State of Illinois lying west of the following line: Beginning at the city of Cairo, and running north along the Illinois Central Railroad to the city of Mendota, and including all of the towns on said line of railroad; thence north to the Wisconsin State line, and thence west along said State line to the Mississippi River.

§ 15. CENTRAL NEW YORK CONFERENCE shall be bounded on the west by the west lines of the towns of Williamson, Marion, and Palmyra in Wayne County, and of the towns of Farmington and Canandaigua in Ontario County, and of Yates and Schuyler Counties, and of the towns of Hornby and Caton in Steuben County, and in the State of Pennsylvania by the railroad running from Lawrenceville to Blossburg, including Mansfield and Blossburg Charges; on the south by Central Pennsylvania Conference; on the east by Wyoming and Northern New York Conferences; on the north by Northern New York Conference and Lake Ontario.

§ 16. CENTRAL OHIO CONFERENCE shall be bounded on the north by the north line of the State of Ohio; on the east by the North Ohio Conference, excluding Asbury Church, in Delaware; on the south by the Springfield branch of the Cleveland, Columbus, Cincinnati, and Indianapolis Railroad to the west line of the Ohio Conference, yet so as to exclude St. Paul's Charge, in Delaware, and Milford, and to include Marysville; thence to the west line of the State of Ohio by the north line of the Cincinnati Conference; and on the west by the west line of the State of Ohio.

§ 17. CENTRAL PENNSYLVANIA CONFERENCE shall be bounded as follows: On the south by the State line from the Susquehanna River to the west boundary of Bedford County, excepting so much of the State of Pennsylvania as is included in the Baltimore Conference; on the west by the west line of Bedford, Blair, and Clearfield Counties, including New Washington Circuit and excluding so much of Clearfield County as is embraced in the Erie Conference, and a line from the north of Clearfield County to St. Mary's; on the north by a line extending from St. Mary's eastward to Emporium, including Sizerville and Gardeau, of the Emporium Circuit; thence by the southern boundary of Potter and Tioga Counties, including Austin, Costello, Wharton, Leidy, Hoytsville, and Liberty Valley Circuits; thence through Sullivan County north of Laporte to the west line of Wyoming County; thence on the east by the present limits of the Wyoming Conference, being the east line of Sullivan County, to the north line of Columbia County; thence a line southeasterly through Luzerne County to the north line of the Philadelphia Conference, near White Haven; thence on the south by the northern line of Carbon, Schuylkill, and Dauphin Counties to the Susquehanna River, including Hickory Run, Weatherly, Beaver Meadow, and Ashland, and thence by the Susquehanna River to the place of beginning, including Harrisburg, and the Curtin Heights and Epworth Charges.

§ 18. CENTRAL SWEDISH CONFERENCE shall include all of the Swedish work within the States of Illinois, Indiana, and Ohio, the city of Racine in the State of Wisconsin, and also the Swedish work in the State of New York west of the Genesee River, and in the State of Pennsylvania west of the Susquehanna River.

§ 19. CENTRAL TENNESSEE CONFERENCE shall include the work among the white people in all that part of the State of Tennessee west of and excluding the counties of Marion, Grundy, Van Buren, Cumberland, and Fentress.

§ 20. CHICAGO GERMAN CONFERENCE shall include the German work in the State of Wisconsin, except those appointments along the Mississippi River and in that part of the State of Illinois north of an east and west line passing along the north line of the city of Bloomington, excepting the territory now in the St. Louis German Conference, and east of a north and south line passing through the city of Freeport, and in that part of the State of Indiana west of the line between the counties of St. Joseph and Elkhart, and north of the line between Stark and Pulaski Counties. It shall also include Danville, in the State of Illinois, and the upper peninsula of Michigan.

§ 21. CINCINNATI CONFERENCE shall be bounded on the north by a line commencing at Union City, on the Indiana State line, running thence along the Dayton and Union Railroad to Greenville, Darke County, Ohio, including the railroad stations on the line of said railroad, and Greenville also; thence along the Pan Handle Railroad to Milford Center, excluding Gettysburg, Bradford, Lockington,

and St. Paris Charges, and including the cities of Piqua and Urbana, and the Tremont City and King's Creek Charges; on the east by the Ohio Conference; on the south by the Ohio River, and on the west by the State of Indiana, but excluding Elizabeth, Hamilton County, Ohio, to the Indiana Conference.

§ 22. COLORADO CONFERENCE shall include the State of Colorado.

§ 23. COLUMBIA RIVER CONFERENCE shall include the counties of Wasco, Umatilla, Crook, Morrow, Gilliam, Grant, Union, and Wallowa, in the State of Oregon; all of the State of Washington east of the summit of the Cascade Mountains, and, in the State of Idaho, the counties of Shoshone, Kootenai, Latah, Nez Perces, and all of Idaho County lying north of a line running parallel with the Salmon River ten miles south of said river.

§ 24. DAKOTA CONFERENCE shall include that part of the State of South Dakota lying east of the meridian 101 degrees west longitude.

§ 25. DELAWARE CONFERENCE shall include the colored work in the States of Delaware, New Jersey, and New York, excepting, however, St. Mark's Church, in the city of New York; New Haven, in the State of Connecticut; all the Eastern Shore of Virginia, and all the States of Maryland and Pennsylvania not included in the Washington Conference.

§ 26. DES MOINES CONFERENCE shall include that part of the State of Iowa west and south of the following lines: Beginning at the southeast corner of Wayne County, thence north to the south line of Marshall County, leaving Knoxville in the Iowa Conference and the Monroe Charge in the Des Moines Conference; thence west to the southeast corner of Story County; thence north to the northeast corner of Story County; thence west to the northeast corner of Crawford County; thence south to the north line of township eighty-three; thence west to the east line of Monona County; thence south and west on the line of Monona County to the Missouri River.

§ 27. DETROIT CONFERENCE shall include that part of the State of Michigan in the lower peninsula east of the principal meridian as far north as the southern boundary of Roscommon County; thence west to the southwest corner of said county; thence north to the southern boundary of Charlevoix County; thence east to the southeast corner of said county of Charlevoix; thence north to the straits of Mackinaw; and it shall also include the upper peninsula.

§ 28. EAST GERMAN CONFERENCE shall embrace the German work east of the Allegheny Mountains.

§ 29. EAST MAINE CONFERENCE shall include that part of the State of Maine not included in the Maine Conference.

§ 30. EAST OHIO CONFERENCE shall be bounded by a line beginning at the mouth of the Cuyahoga River, running easterly to the Pennsylvania State line; thence along said line to the Ohio River, including Orangeville Church, and leaving the Petersburg Society in the Erie Conference; thence down said river to the Muskingum River; thence up the Muskingum River to Dresden, excluding Marietta and Zanesville; from Dresden northward along the Muskingum River and the Tuscarawas River to its intersection with the Ohio Canal near Zoar; from this point along said canal to Lake Erie, excluding Navarre and Clinton, and including Bolivar and Akron and all the city of Cleveland lying east of the Cuyahoga River.

§ 31. EAST TENNESSEE CONFERENCE shall include all of the State of Tennessee not in the Tennessee Conference; that part of the State of Virginia west of and including the counties of Carroll, Floyd, Montgomery, and Giles in said State; and the counties of Mercer, Wyoming, and McDowell in the State of West Virginia.

§ 32. ERIE CONFERENCE shall be bounded on the north by Lake Erie, on the east by a line commencing at the mouth of the Cattaraugus Creek, thence up said creek to Gowanda, leaving said town in the Genesee Conference; thence to the Allegheny River at the mouth of the Tunungwant Creek; thence up said creek southward, excluding the city of Bradford on said creek, to the ridge dividing between the waters of Clarion and Sinnemahoning Creeks; thence southward to the Mahoning Creek; thence down said creek to the Allegheny River, excluding the Milton Society, but including the Horatio Society in the Walston Circuit, and the Perrysville Society in the Ringgold Circuit, and Putneyville Society in the Putneyville Circuit; then across the said river in a northwesterly direction to the southwest corner of Lawrence County, including Wampum and Petersburg; thence along the Ohio State line to the place of beginning, excluding the Orangeville Church.

§ 33. FLORIDA CONFERENCE shall include the State of Florida, except that portion lying west of the Appalachicola River.

§ 34. FOO-CHOW CONFERENCE shall include the Fo-Kien Province in China, excepting so much as is included within the Hinghua Mission Conference.

§ 35. **GENESEE CONFERENCE** shall include that part of the State of New York lying west of the Central New York Conference, excepting that part of Chautauqua and Cattaraugus Counties now included in the Erie Conference. It shall also include Gowanda and Corning, in the State of New York, and so much of Tioga County, including Tioga Charge, in the State of Pennsylvania, as is not embraced in the Central New York Conference; also so much of Potter County, in the said State of Pennsylvania, as is not included in Central Pennsylvania Conference; also, including so much of McKean County, in said State of Pennsylvania, as is embraced in the Olean District, including the city of Bradford.

§ 36. **GEORGIA CONFERENCE** shall include the work among the white people in the State of Georgia.

§ 37. **HOLSTON CONFERENCE** shall include the work among the white people in all of that part of the State of Tennessee not included in the Central Tennessee Conference.

§ 38. **IDAHO CONFERENCE** shall include all of the State of Idaho not included in the Columbia River Conference, and the counties of Baker and Malheur in the State of Oregon.

§ 39. **ILLINOIS CONFERENCE** shall include that part of the State of Illinois not within the Southern Illinois Conference south of the following line, namely: Beginning at Warsaw, on the Mississippi River; thence to Vermont; thence to the mouth of the Spoon River; thence up the Illinois River to the northwest corner of Mason County; thence to the junction of the Central and the Alton and Chicago Railroads; thence to the southwest corner of Iroquois County; thence east to the State of Indiana, leaving Bentley, Vermont, Manito, Mackinaw Circuit, and Normal in the Central Illinois and Warsaw and Bloomington in the Illinois Conference.

§ 40. **INDIANA CONFERENCE** shall be bounded on the north and east by a line beginning where the National Road intersects the west line of the State of Indiana; thence along said road to Terre Haute; thence along the Vandalia Railroad to Belmont Street, West Indianapolis, including Locust Street Charge in Greencastle; thence north to Michigan Street; thence east to the Belt Railroad; thence north and east along said railroad to a point due west of Ninth Street; thence east to the Lafayette and Indianapolis Railroad; thence north on said railroad to the Michigan Road; thence on said road to the north line of Marion County; thence east on said county line to the northeast corner of said county; thence south on the east line of said county to the National Road; thence east on said road to the State line; on the east by Ohio, including Elizabeth, Hamilton County, Ohio; on the south by the Ohio River, and on the west by the State of Illinois.

§ 41. **IOWA CONFERENCE** shall be bounded on the east by the Mississippi River, on the south by the Missouri State line, on the west and north by a line commencing at the southwest corner of Appanoose County; thence north to Marshall County, leaving Knoxville in the Iowa Conference and Monroe in the Des Moines Conference; thence on the south line of Marshall County due east to Iowa River; thence down said river to Iowa City; thence on the Chicago, Rock Island, and Pacific Railroad to Davenport, leaving Davenport and Iowa City in the Upper Iowa Conference, and all intermediate towns in the Iowa Conference.

§ 42. **ITALY CONFERENCE** shall include the Kingdom of Italy, and those parts of contiguous countries where the Italian language is spoken.

§ 43. **JAPAN CONFERENCE** shall include the Empire of Japan.

§ 44. **KANSAS CONFERENCE** shall embrace that portion of the State of Kansas lying east of the sixth principal meridian, and north of the south line of township sixteen, including the town of Pomona, lying south of said line, but excluding Louisburg, Ottawa, and Baldwin, lying north of said line, and Solomon City Circuit, lying east of the sixth meridian.

§ 45. **KENTUCKY CONFERENCE** shall include the State of Kentucky.

§ 46. **LEXINGTON CONFERENCE** shall include the States of Kentucky, Ohio, Indiana, and Illinois, excepting so much of the State of Illinois as is included in the Central Missouri Conference.

§ 47. **LIBERIA CONFERENCE** shall embrace the western coast of Africa, north of the equator.

§ 48. **LITTLE ROCK CONFERENCE** shall include the State of Arkansas.

§ 49. **LOUISIANA CONFERENCE** shall include the State of Louisiana.

§ 50. **MAINE CONFERENCE** shall include that part of the State of Maine west of the Kennebec River, from its mouth to the great bend below Skowhegan, and of a line running thence north to the State line, including Skowhegan and Augusta, and that part of the town of Winslow north of Sebasticook River, and also that part of New Hampshire east of the White Hills and north of the waters of Ossipee Lake and the town of Gorham.

§ 51. MEXICO CONFERENCE shall include the Republic of Mexico except the States of Chihuahua and Sonora and the Territory of Lower California; it shall also include Central America.

§ 52. MICHIGAN CONFERENCE shall include the State of Michigan in the lower peninsula west of the principal meridian as far north as the southern boundary of Roscommon County; thence west to the southwest corner of said county; thence north to the southern boundary of Charlevoix County; thence east to the southeast corner of said county; thence north to the Straits of Mackinaw, including Mackinaw City.

§ 53. MINNESOTA CONFERENCE shall include that part of the State of Minnesota lying south of the following line: Beginning at the eastern boundary of the State at the northeast corner of Washington County, thence running west to the northwest corner of said county, thence south to the northeast corner of Ramsey County, thence following the line of Ramsey County to where it strikes the east line of Hennepin County, thence following the east and south lines of Hennepin County to the point where the Hastings and Dakota Railroad crosses the line of said county, thence following the said Hastings and Dakota Railroad to Granite Falls, thence west on a town line to the western boundary of the State; all towns on the Hastings and Dakota Railroad to be in the Northern Minnesota Conference.

§ 54. MISSISSIPPI CONFERENCE shall include all of the State of Mississippi south of a line beginning at the northeast corner of Kemper County, and running along the northern border of said county, and of the counties of Neshoba, Leake, Madison, Yazoo, Sharkey, and Issaquena to the Mississippi River.

§ 55. MISSOURI CONFERENCE shall include so much of the State of Missouri as lies north of the Missouri River.

§ 56. MONTANA CONFERENCE shall include all of the State of Montana not included in the North Montana Mission, and also the National Park.

§ 57. NEBRASKA CONFERENCE shall include all that part of the State of Nebraska lying south of the Platte River and east of the west line of range twelve, west of the sixth principal meridian.

§ 58. NEWARK CONFERENCE shall include that part of the State of New Jersey not included in the New Jersey Conference, with Staten Island in the State of New York, and such portions of Rockland, Orange, and Sullivan Counties in the State of New York as lie south and west of a line extending from Tompkins Cove on the Hudson River, intersecting the New Jersey State line at a point south of Sloatsburg; thence along said State line to the Wallkill River; thence due north intersecting the Erie Railroad at a point west of Middletown; thence in a northwesterly direction to a point where the Port Jervis and Monticello Railroad crosses the northern line of Forestburg Township in Sullivan County; thence southwest to a point on the Delaware River below Lackawaxen, in Pennsylvania; also, such portions of Pike and Monroe Counties in the State of Pennsylvania as lie north of the Philadelphia Conference and east of the Wyoming Conference, the same being now included in the Matamoras, Milford, Dingman's, and Coolbaugh Charges.

§ 59. NEW ENGLAND CONFERENCE shall include all the State of Massachusetts east of the Green Mountains not included in the New Hampshire and the New England Southern Conferences.

§ 60. NEW ENGLAND SOUTHERN CONFERENCE shall include that part of the State of Connecticut lying east of the Connecticut River, the State of Rhode Island, with the town of Blackstone in Massachusetts, and that part of the State of Massachusetts south of the towns of Wrentham, Walpole, Dedham, Milton, and Quincy.

§ 61. NEW HAMPSHIRE CONFERENCE shall include the State of New Hampshire, except that part within the Maine Conference; also that part of the State of Massachusetts northeast of the Merrimac River.

§ 62. NEW JERSEY CONFERENCE shall include that part of the State of New Jersey lying south of the following line, namely: Commencing at Raritan Bay; thence up said bay and river to New Brunswick; thence along the turnpike road to Lambertville on the Delaware, including the city of New Brunswick and Lambertville Station.

§ 63. NEW YORK CONFERENCE shall consist of the territory now in the New York, Poughkeepsie (including Gaylordsville), Newburg, and Kingston Districts.

§ 64. NEW YORK EAST CONFERENCE shall include Long Island, those charges in New York City east of South Ferry, Whitehall Street, Broadway, Park Row, Chatham Street, Bowery, and Third Avenue to the city limits; thence between the Harlem and New Haven Railroads, including Round Hill, Pound Ridge, Hunting Ridge, High Ridge, New Canaan, Ridgefield, Danbury, all stations on the Housatonic Railroad south of Canaan Township, excluding Gaylordsville,

but including Ellsworth, thence east to Winchester, north to State line, east to Connecticut River, and south to Long Island Sound.

§ 65. NORTH CAROLINA CONFERENCE shall include the State of North Carolina, and all that part of the State of Virginia lying south of a line beginning at Cape Henry and running to Hampton Roads; thence with Hampton Roads to the James River; thence with the southern bank of the James River to Chesterfield County; thence with the northern boundary of the following counties: Prince George, Dinwiddie, Nottaway, Prince Edward, Charlotte, Halifax, to the northeast corner of Pittsylvania; thence in a southwesterly direction to the northeast corner of Henry; thence with the county lines of Pittsylvania, Franklin, and Bedford to the corner of Bedford and Roanoke; thence with the Blue Ridge Mountains to the North Carolina line.

§ 66. NORTH CHINA CONFERENCE shall include that portion of the Chinese Empire including and north of the Provinces of Shantung and Honan.

§ 67. NORTH DAKOTA CONFERENCE shall include the State of North Dakota.

§ 68. NORTHERN GERMAN CONFERENCE shall include the German work in the States of Minnesota and North Dakota, and the appointments in the State of Wisconsin along the Mississippi River not included in the Chicago German Conference.

§ 69. NORTHERN MINNESOTA CONFERENCE shall include all of the State of Minnesota not included in the Minnesota Conference.

§ 70. NORTHERN NEW YORK CONFERENCE shall include so much of the county of Franklin as is not within the Troy Conference, and all of the counties of St. Lawrence, Jefferson, Lewis, Oneida, and Herkimer, and all of Oswego County except Phoenix, and so much of the county of Madison as lies on and east of the New York and Midland Railroad, together with Cherry Valley, Springfield, and Richfield Springs in Otsego County, and St. Johnsville in Montgomery County.

§ 71. NORTH GERMANY CONFERENCE shall include all that part of Germany north of a line running from the northwest to the southeast between the Rhine Provinces and Westphalia, and from the southern point of Westphalia to the northern point of Bavaria; thence by the north and northeast boundary of Bavaria, between Bavaria on the one side and Turingian States and the Kingdom of Saxony on the other, so as to include the present Berlin and Bremen Districts; also including the circuits of Kassell and Warburg.

§ 72. NORTH INDIA CONFERENCE shall consist of the Northwest Provinces east of the Ganges, and the Province of Oudh.

§ 73. NORTH INDIANA CONFERENCE shall be bounded on the north by the State of Michigan; on the east by the State of Ohio, including Union City; on the south by the National Road from the State line west to Marion County; thence north to the northeast corner of said county; thence west to the Michigan Road; on the west by said Michigan Road to South Bend, and thence by the St. Joseph River to the Michigan State line, including Logansport and all towns on the National Road east of Indianapolis.

§ 74. NORTH NEBRASKA CONFERENCE shall include all that part of the State of Nebraska lying north of the Platte River and east of the west line of range twelve west of the sixth principal meridian.

§ 75. NORTH OHIO CONFERENCE shall be bounded on the north by the Ohio State line, on the east by the Ohio Canal to its intersection with the Tuscarawas River, thence by that river and the Muskingum River to Dresden; on the south by Ohio Conference, excluding Dresden, and including Utica, Homer, and Galena Circuits, and excluding Stratford; on the west by the main road passing through Delaware and Marion to Upper Sandusky, and the Sandusky River to its mouth; thence due north to the State line, including the towns of Tiffin, Port Clinton, and Lakeside, and excluding so much of the town of Delaware as lies west of Sandusky Street, yet including Asbury Church in the City of Delaware; also excluding the towns of Marion, Fremont, and Upper Sandusky.

§ 76. NORTHWEST GERMAN CONFERENCE shall include the German work in the State of South Dakota and that part of the State of Iowa north of an east and west line passing along the south line of the city of Clinton and that part of the State of Illinois lying west of the Chicago German Conference.

§ 77. NORTHWEST INDIA CONFERENCE shall consist of that portion of the Northwest Provinces which lies south and west of the Ganges, the Punjab, and such parts of Rajputana and Central India as lie north of the twenty-fifth parallel of latitude.

§ 78. NORTHWEST INDIANA CONFERENCE shall be bounded on the north by Lake Michigan and the State line, on the east by St. Joseph River and the Michigan Road, on the south by the Indiana Conference, and on the west by Illinois, including all the towns on the Michigan Road, except Logansport, and all the towns on the southern boundary, excluding Locust Street Charge, in Greencastle.

§ 79. NORTHWEST IOWA CONFERENCE shall include that part of the State of Iowa west of the Upper Iowa and north of the Des Moines Conferences.

§ 80. NORTHWEST KANSAS CONFERENCE shall be bounded on the west and north by the Kansas State line; on the east by the sixth principal meridian, but shall include the Solomon City Circuit; and on the south line of township seventeen as far west as to the east line of Lane County, thence north to the north line of said Lane County, thence west to the State line.

§ 81. NORTHWEST NEBRASKA CONFERENCE shall include all that portion of the State of Nebraska lying west of the west line of range twelve west of the sixth principal meridian and north of the sixth standard parallel north, and including such portions of Sheridan, Box Butte, and Sioux Counties as are south of said line.

§ 82. NORWAY CONFERENCE shall embrace Norway.

§ 83. NORWEGIAN AND DANISH CONFERENCE shall include all the work among the Norwegians and Danes between the Allegheny and Rocky Mountains.

§ 84. OHIO CONFERENCE shall be bounded as follows: Commencing on the Muskingum River, north of Dresden; thence down said river to the Ohio River, including Zanesville and Marietta; thence down the Ohio River to the mouth of Ohio Brush Creek; thence north to the southeast corner of Fayette County; thence northwest to the west line of Fayette County; thence north on the west line of Fayette and Madison Counties to the Springfield branch of the Cleveland, Columbus, Cincinnati, and Indianapolis Railroad, leaving Vienna, Dunbarton, and Sinking Spring Circuits west of said line; thence east on the southern boundaries of Central Ohio and North Ohio Conferences to the place of beginning, including Milford and Stratford, and St. Paul's Charge, in Delaware.

§ 85. OKLAHOMA CONFERENCE shall include the Indian Territory and all of Oklahoma Territory, except Beaver County.

§ 86. OREGON CONFERENCE shall include all that part of the State of Oregon not included in the Columbia River and Idaho Conferences.

§ 87. PHILADELPHIA CONFERENCE shall be bounded on the east by the Delaware River; on the south by the Pennsylvania State line; on the west by the Susquehanna River, excluding Harrisburg and Curtin Heights and Epworth Charges; on the north by the north line of Dauphin, Schuylkill, Carbon, and Monroe Counties, excepting Ashland and Beaver Meadows Circuit.

§ 88. PITTSBURG CONFERENCE shall be bounded on the north by the Erie Conference; on the east by the Central Pennsylvania Conference; on the south by the West Virginia Conference; on the west by the East Ohio Conference.

§ 89. PUGET SOUND CONFERENCE shall include all that part of the State of Washington lying west of the Cascade Mountains and north of the Columbia River.

§ 90. ROCK RIVER CONFERENCE shall include that part of the State of Illinois north of the Central Illinois Conference; this Conference shall include the work among the Welsh people in the States of Illinois and Wisconsin.

§ 91. ST. JOHN'S RIVER CONFERENCE shall include the work among the white people in the State of Florida, except that portion lying west of the Appalachian River.

§ 92. ST. LOUIS CONFERENCE shall include that part of the State of Missouri lying south of Missouri River.

§ 93. ST. LOUIS GERMAN CONFERENCE shall include the German work in that part of the State of Illinois south of the Chicago German Conference, and in the State of Iowa south of the Northwest German Conference, and all of the German work in the State of Missouri not within the West German Conference.

§ 94. SAVANNAH CONFERENCE shall include that part of the State of Georgia not included in the Atlanta Conference.

§ 95. SOUTH AMERICA CONFERENCE shall include the continent of South America.

§ 96. SOUTH CAROLINA CONFERENCE shall include the State of South Carolina.

§ 97. SOUTHERN CALIFORNIA CONFERENCE shall embrace that portion of the State of California lying south of the California Conference; also that portion of the State east of the Sierra Nevada Mountains and south of Inyo County.

§ 98. SOUTHERN GERMAN CONFERENCE shall include the German work in the States of Texas and Louisiana.

§ 99. SOUTHERN ILLINOIS CONFERENCE shall include that part of the State of Illinois south of the following line, namely: Beginning at the mouth of the Illinois River; thence up said river to the northwest corner of Jersey County, including Kane and Woodbury; thence to Honey Point; thence to Hillsborough, leaving it in the Illinois Conference; thence east to the north and along the line of Fayette and Effingham Counties, leaving Holliday in the Southern Illinois

Conference; thence east to the north line of Jasper and Crawford Counties to the Wabash River.

§ 100. SOUTH GERMANY CONFERENCE shall include all of the Empire of Germany not included in the North Germany Conference.

§ 101. SOUTH INDIA CONFERENCE shall consist of the Madras Presidency and all the territory south of the Godavery River not included in the Bombay Conference.

§ 102. SOUTH KANSAS CONFERENCE shall include that part of the State of Kansas lying east of the west line of Chautauqua, Elk, Greenwood, and Chase Counties, and south of the line of township sixteen, including Louisburg, Ottawa, and Baldwin, lying north of that line, and excluding Pomona, lying south of that line.

§ 103. SOUTHWEST KANSAS CONFERENCE shall include all that part of the State of Kansas not included in the Kansas, Northwest Kansas, and South Kansas Conferences, and also Beaver County, in the Territory of Oklahoma.

§ 104. SWEDEN CONFERENCE shall include all of our work in the Kingdom of Sweden.

§ 105. SWITZERLAND CONFERENCE shall include the work in Switzerland and those portions of France where the German language is spoken.

§ 106. TENNESSEE CONFERENCE shall include that portion of the State of Tennessee west of and including the counties of Franklin, Coffee, Warren, White, Putnam, Overton, and Pickett in said State.

§ 107. TEXAS CONFERENCE shall include so much of the State of Texas as lies east of a line beginning at the Gulf of Mexico on the east line of Matagorda County, and running along said line and the east line of Wharton and Colorado Counties to the north point of Colorado County; thence north until it strikes the Central Railroad at Calvert; thence along the line of said railroad to the northern boundary of Texas, excluding Calvert and all the towns on the line of said road.

§ 108. TROY CONFERENCE shall include that portion of the State of New York embraced in the counties of Rensselaer, Washington, Clinton, Essex, Warren, Saratoga, Schenectady, Montgomery (except St. Johnsville), Fulton (except the towns of Oppenheim and Stratford), Albany (except Coeymans, Coeymans Hollow, and South Bethlehem), Schoharie (except Blenheim, Charlotteville, Eminence, Gilboa, Livingstonville, and Summit); in Columbia County, the towns of Stuyvesant, Kinderhook, New Lebanon, and Chatham (except Chatham Village and East Chatham); in Franklin County, the towns of Standish, Saranac Lake, and the appointments connected with Bloomingdale Circuit; in Hamilton County, the towns of Benson, Hope, Wells, Indian Lake, and Blue Mountain Lake; and in Otsego County, Center Valley; also that portion of the State of Vermont embraced in the counties of Addison, Bennington, and Rutland (except Cuttingsville, Mount Holly, East Wallingford, Summit, and Healdsville); and in Chittenden County the towns of Charlotte, Hinesburg, Huntington, Williston, Shelburne, Burlington, and Winooski; also in the State of Massachusetts all that part of Berkshire County lying upon the line of the Boston and Albany Railroad, and north of said line.

§ 109. UPPER IOWA CONFERENCE shall be bounded as follows, namely: Beginning at the northeast corner of the State of Iowa; thence down the Mississippi to Davenport; thence west on the north line of the Iowa Conference to the southeast corner of Story County; thence north to the State line so as to include Iowa Falls; thence east on said line to the place of beginning.

§ 110. UPPER MISSISSIPPI CONFERENCE shall include all of the State of Mississippi not included in the Mississippi Conference, except the work among the white people.

§ 111. VERMONT CONFERENCE shall include the State of Vermont, save that section lying south of the Winooski River and west of the Green Mountain divide; said boundary to leave Winooski Charge in the Troy Conference, and Mechanicsville and Cuttingsville in the Vermont Conference.

§ 112. VIRGINIA CONFERENCE shall include all that part of the State of Virginia not embraced in the Baltimore and Wilmington Conferences, and also the counties of Pocahontas, Greenbrier, Monroe, Pendleton, and Hardy, in the State of West Virginia.

§ 113. WASHINGTON CONFERENCE shall include Western Maryland, the District of Columbia, the State of West Virginia, except the counties of Mercer, Wyoming, and McDowell; so much of the State of Pennsylvania as lies west of the Susquehanna River, including the towns on said river; and so much of the State of Virginia as is not included in the East Tennessee, Delaware, and North Carolina Conferences.

§ 114. WESTERN NORWEGIAN-DANISH CONFERENCE shall include the Norwegian and Danish work in the States of Oregon, Washington, Idaho, Montana, California, and Utah.

§ 115. WESTERN SWEDISH CONFERENCE shall include all of the Swedish work in the States of Iowa, Missouri, Kansas, and Nebraska.

§ 116. WEST GERMAN CONFERENCE shall include the States of Kansas, Nebraska, and Colorado, the Territory of Oklahoma; and so much of the State of Missouri as lies west of a line commencing at the southeast corner of the State of Kansas; thence direct to the southeast corner of Morgan County, Missouri; thence north to the northeast corner of Charlton County, Missouri; thence to the northeast corner of Worth County, Missouri.

§ 117. WEST NEBRASKA CONFERENCE shall include all that part of the State of Nebraska lying west of the west line of range twelve west of the sixth principal meridian and south of the sixth standard parallel north, except such portions of Sheridan, Box Butte, and Sioux Counties as are south of said line.

§ 118. WEST TEXAS CONFERENCE shall embrace so much of the State of Texas as is not included in the Texas Conference.

§ 119. WEST VIRGINIA CONFERENCE shall be bounded as follows: Beginning at the southwest corner of the State of Pennsylvania; thence along the west line of Pennsylvania to the northeast corner of Ohio County, West Virginia, so as to include Dallas Circuit and Triadelphia Circuit; thence by the most direct way to Short Creek, so as to include Short Creek and Liberty Circuit; thence down Short Creek to the Ohio River; thence down said river to the mouth of the Big Sandy River; on the west by the State line; on the south and east by the Virginia and Baltimore Conferences to the Pennsylvania State line; thence westward along said line to the place of beginning.

§ 120. WEST WISCONSIN CONFERENCE shall include that part of the State of Wisconsin not embraced in the Wisconsin Conference.

§ 121. WILMINGTON CONFERENCE shall include the State of Delaware and the Eastern Shore of Maryland and of Virginia.

§ 122. WISCONSIN CONFERENCE shall include all that part of the State of Wisconsin lying east and north of a line beginning at the southeast corner of Greene County, on the south line of the State; thence north on the range line between ranges nine and ten east to the north line of town twenty; thence west on the said line to the east line of range three; thence north on said line to the Michigan State line.

§ 123. WYOMING CONFERENCE shall include the southern part of the State of New York not included in the New York, New York East, Newark, Central New York, and Genesee Conferences, and that part of the State of Pennsylvania bounded on the west by Central New York Conference, including the territory east of the Susquehanna River; and on the south by the Central Pennsylvania, Philadelphia, and Newark Conferences, including Narrowsburg; and on the east by the Newark and New York Conferences.

CHAPTER III. BOUNDARIES OF MISSIONS.

¶ 439. In the United States and Territories:

§ 1. ARIZONA MISSION shall include the State of Arizona.

§ 2. BLACK HILLS MISSION CONFERENCE shall include all that part of the State of South Dakota west of the meridian 101 degrees west longitude; and that part of the State of North Dakota south of the forty-sixth parallel of north latitude, and west of the meridian 101 degrees; it shall also include Crook County, Wyoming.

§ 3. GULF MISSION CONFERENCE shall include our white work in the State of Louisiana south of Red River and west of the Atchafalaya River, and that portion of the State of Texas south of the Texas Pacific Railroad and east of the International and Great Northern Railroad, leaving Houston, Harrisburg, and Galveston in the Austin Conference.

§ 4. NAVAJO INDIAN MISSION shall include the Navajo Indian Reservation lying in Northeastern Arizona and Northwestern New Mexico; also the Moqui Reservation adjoining.

§ 5. NEVADA MISSION shall include the State of Nevada, and as much of the State of California as lies east of the west summit of the Sierra Nevada Mountains.

§ 6. NEW MEXICO ENGLISH MISSION shall include the Territory of New Mexico and the county of El Paso, Texas.

§ 7. NEW MEXICO SPANISH MISSION CONFERENCE shall include the work among the Spanish-speaking people in the Territory of New Mexico, the States of Arizona and Colorado, El Paso, Texas, and the States of Chihuahua and Sonora.

§ 8. NORTH MONTANA MISSION shall include that part of Montana as herein

described : Start at Buford, thence up the Missouri River to the Musselshell, next to Copperopolis, including the same ; thence along the main divide of the Belt Mountains to a point opposite Rock Creek ; thence up said creek to Dearborn River ; thence along said river to the main divide of the Rocky Mountains ; thence northward to the British possessions ; thence east to Dakota ; and south to point of departure.

§ 9. NORTH PACIFIC GERMAN MISSION CONFERENCE shall include the German work in the States of Oregon, Washington, Idaho, and Montana.

§ 10. NORTHERN SWEDISH MISSION CONFERENCE shall include all of the Swedish work in Minnesota, Northern Michigan, and Wisconsin, except Racine.

§ 11. UTAH MISSION shall include the State of Utah.

§ 12. WYOMING MISSION shall include the State of Wyoming, except National Park and Crook County.

¶ 440. In foreign countries :

§ 1. BULGARIA. *Bulgaria Mission Conference* shall include the principality of Bulgaria north of the Balkan Mountains, with its central station at the city of Rustchuk, on the Danube River.

§ 2. CHINA. *Central China Mission* shall include Central China, with its central station at the city of Nanking, on the Yang-tse River.

§ 3. CHINA. *Hinghua Mission Conference* shall consist of the Hinghua Prefecture, and of such adjoining territory as may be set off with it by a vote of the majority of the members of the Foochow Conference present and voting at the ensuing session.

§ 4. CHINA. *West China Mission* shall include West China, with its central station at Chung-King, in the Province of Sze-Chuen.

§ 5. CONGO. *Congo Mission Conference* shall include the whole of Africa south of the equator.

§ 6. DENMARK. *Denmark Mission* shall include the Kingdom of Denmark, with its central station at the city of Copenhagen.

§ 7. KOREA. *Korea Mission* shall include the Kingdom of Korea, with its central station at Seoul, the capital of the kingdom.

§ 8. MALAYSIA. *Malaysia Mission Conference* shall include the Malay Peninsula and all the adjacent islands inhabited by the Malay race.

§ 9. RUSSIA. *Finland and St. Petersburg Mission* shall include our work in the Russian empire.

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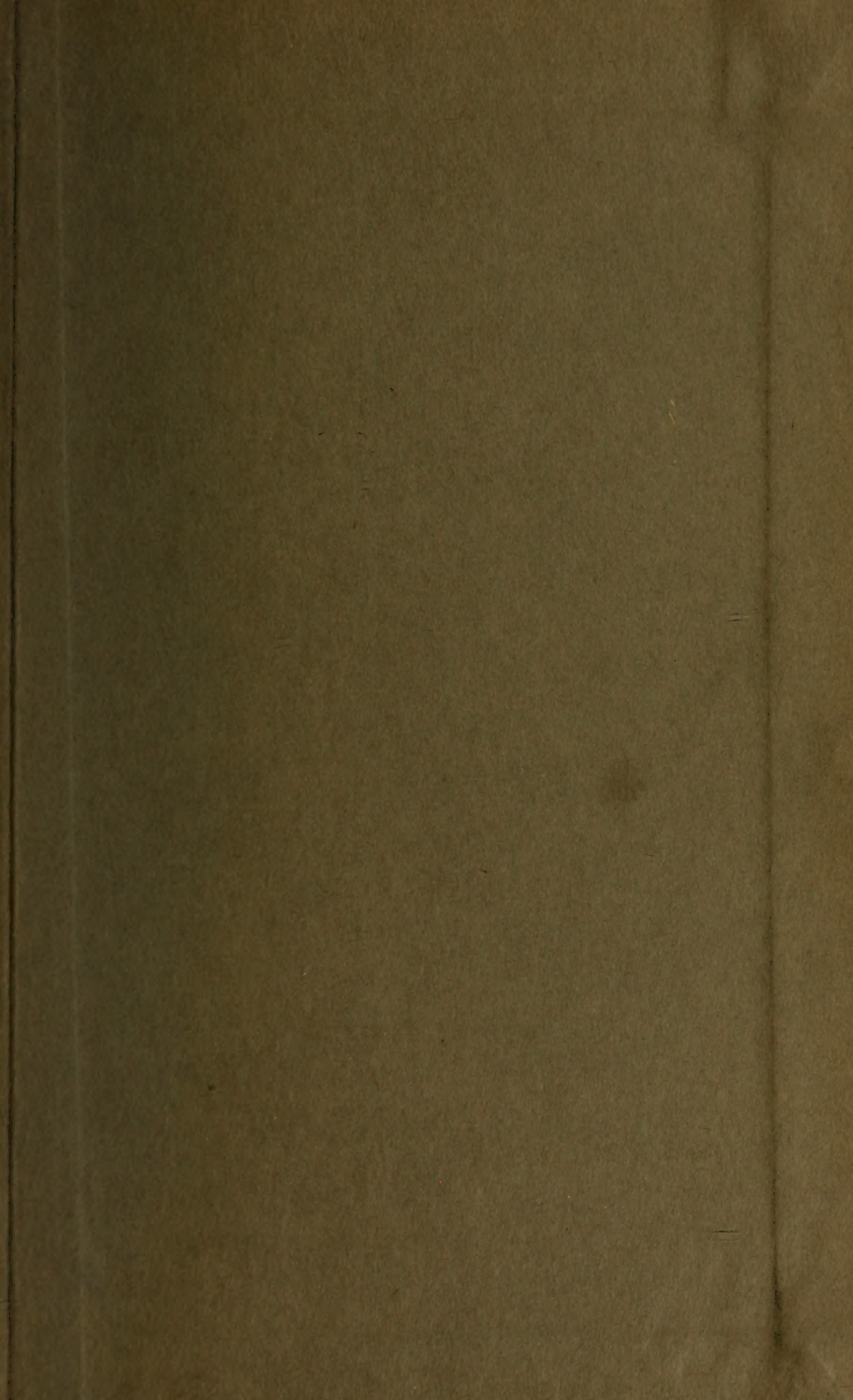
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